

**MULTICULTURAL COUNSELLING COMPETENCIES OF
MALAYSIAN COUNSELLORS:
A STUDY BASED ON STUDENTS' PERCEPTIONS**

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Dedication

To the Bahai youth in Iran, who strive to be educated and educate others, against all adversities.

Abstract

This research sets out to introduce a model for school counselling multicultural counselling competencies (SCMCC) in Malaysia based on students' perspective. Literature suggests that Malaysia has a unique multicultural setting and hence there is a need for an SCMCC model in Malaysia. This study identifies the constructs of SCMCC in Malaysia through the perspective of the students. The SCMCC constructs found in this study were significantly different from non-Malaysian multicultural counselling competencies (MCC) and SCMCC models. The study proposes a culturally suitable validation tool which is used to develop and validate a new model for SCMCC in Malaysia.

Three main problems promote this study: First, the world's existing models of MCC are mainly focused on the Euro-American cultural context and are developed based on a narrow segment of the population, resulting in the lack of cultural inclusiveness of existing models. Second, most of the MCC tools and measures - both in Malaysia and worldwide - are based on American MCC models that focus on three main constructs of MCC (knowledge, attitude, skill). Finally, Malaysian counselling and school counselling are based on the existing ethnocentric models that target cultures that are significantly different from Malaysian culture. The studies which set out to develop models for the Malaysian cultural context either used these existing tools or developed their tools based on the existing models.

This study uses an exploratory sequential mixed method to address these problems. It begins with using qualitative methods to identify the perspective of Malaysian students about the SCMCC. The constructs of SCMCC as perceived

by the participants of this study significantly vary from the constructs of the SCMCC as described by the current models. These findings lead to the development of a tool that assesses the school counsellor multicultural counselling competencies from the Malaysian students' perspective (SCMCC-MSP). The study utilises this tool in a quantitative phase for two main outcomes: to establish the validity and reliability of SCMCC-MSP, and to deploy structural equation modelling to suggest a cohesive model for SCMCC in Malaysia.

In the final stage, the data from the two phases of the study is linked and integrated to make three original major contributions to the field of knowledge. This study uses students' perspective to present a model with 8 main factors and 33 clarifying statements that describe SCMCC constructs for Malaysia. It develops a 33-item tool that assesses the SCMCC through the perspective of Malaysian students. The study also makes a comparison between the findings of this study and the existing models and proposes a list of 11 unique characteristics of Malaysian SCMCC.

Contents

Acknowledgements	2
Dedication	3
Abstract	4
List of Tables.....	10
List of Figures	11
Abbreviations.....	12
Chapter One: Introduction	13
1.1 Introduction:	13
1.2 Background of the Study:	16
1.3 The Importance of Multicultural Counselling:.....	18
1.4 Statement of the Problem:.....	20
1.4.1 The Problems with Multicultural Counselling Theories	20
1.4.2 The Problems with Tools and Surveys of Multicultural Counselling.....	23
1.4.3 The Problems with Multicultural Counselling in Malaysia.....	25
1.5 Research Gap:.....	29
1.6 Research Aims:.....	33
1.7 Revised Research Questions:	36
1.8 The Significant Contributions of the Research:	37
1.9 Research Design:.....	40
1.10 Definitions and Terminologies:	42
1.10.1 Tool	42
1.10.2 Culture.....	43
1.10.3 Multiculturalism	43
1.10.4 Perspective and Perception	44
1.11 Conceptual Framework:.....	45
1.12 Organisation of the Thesis:.....	47
1.13 Conclusion:.....	50
Chapter Two: Literature Review.....	52
2.1 Introduction:	52
2.2 Core Concepts:	54
2.2.1 Multiculturalism.....	55
2.2.2 Education Counselling.....	57
2.2.3 Multicultural Counselling.....	58
2.2.4 Multicultural Education Counselling.....	60
2.3 Theories and Models of Multicultural Counselling:	63
2.3.1 Typologies of Multicultural Counselling Models.....	64
2.3.2 The Most Influential Models.....	68

2.3.3	Multidimensional Cultural Competence (MDCC).....	82
2.3.4	The Limitations of the MDCC Model.....	86
2.3.5	Handling the Limitations.....	92
2.4	Tools and Measures of Multicultural Counselling:.....	95
2.4.1	CCCI-R	97
2.4.2	MCI.....	98
2.4.3	MCKAS.....	98
2.4.4	MAKSS.....	99
2.4.5	Other Tools of Multicultural Counselling.....	99
2.4.6	Limitations of the Tools of Multicultural Counselling.....	103
2.5	Multicultural Counselling in Malaysia:	109
2.5.1	The Malaysian Nation	109
2.5.2	Malaysian School Counselling.....	111
2.5.3	The Importance of Multicultural Counselling in Malaysia	115
2.5.4	The Importance of Developing a Malaysian Multicultural Counselling Theory	118
2.5.5	Recent Studies of MCC in Malaysia.....	125
2.6	Conclusion.....	130
	Chapter Three: Methodology.....	132
3.1	Introduction:	132
3.2	Epistemology:	133
3.3	Researcher's Epistemological Position:	134
3.4	Purpose of the Study:	135
3.5	Choosing the Research Method Design:	139
3.5.1	Rationale for Mixed Method Design.....	139
3.5.2	Overview of the Research Design and Scope of the Study	142
3.6	Research Participants:.....	147
3.6.1	Participant Sampling Strategies	148
3.7	Research Instruments:.....	149
3.8	Conclusion:.....	151
	Chapter Four: Identifying the Constructs	153
4.1	Study: Identifying the Constructs:.....	153
4.1.1	Procedure.....	154
4.1.2	Research Measure for Qualitative Study	154
4.1.3	The Measure	157
4.1.4	Sampling Strategies.....	158
4.1.5	Data Analysis.....	160
4.1.6	Conclusion.....	163
4.2	The Identified Constructs:	164
4.2.1	Pilot Study	164
4.2.2	The Language of the Measure	169
4.2.3	Demographics of the Participants.....	170
4.2.4	Data Analysis.....	173
4.3	Comparing the Emerging Constructs with the Literature:	197
4.4	Conclusion:.....	204
	Chapter Five: Developing an Item Pool	207

5.1	Introduction:	207
5.2	Tool Development in the Literature:	208
5.2.1	Measuring Attitude	209
5.2.2	Tool Development Procedures	211
5.2.3	Identifying the Domain	212
5.2.4	Item Pool Development	214
5.2.5	Psychometric Evaluations	217
5.2.6	Establishing Validity and Reliability	219
5.3	Study: The Development of an Item Pool:	220
5.3.1	Identifying the Target Construct	221
5.3.2	Generating Item Pool	222
5.3.3	Formation of Questions	223
5.3.4	Expert Review and Pilot Study	224
5.3.5	Translation	224
5.3.6	Conclusion	224
5.4	The Item Pool:	225
5.4.1	The Target Construct	225
5.4.2	Generating Questions	230
5.4.3	The Likert-Scale	235
5.4.4	Reverse Wording	238
5.4.5	The First Draft of the Questions	239
5.4.6	Expert Review	239
5.4.7	Pilot Study	242
5.4.8	Two-Way Translation	246
5.4.9	Ethical Considerations	246
5.5	Conclusion:	248
Chapter Six: Constructing the SCMCC Tool and Model		249
6.1	Introduction:	249
6.2	Study: Constructing the Tool and Proposing a Model	250
6.2.1	Research Tool	250
6.2.2	Data Collection	251
6.2.3	Exploratory Factor Analysis (EFA)	257
6.2.4	Validity	261
6.2.5	Reliability	263
6.2.6	Test of Common Method Bias (CMB)	264
6.3	Results of Factor Analysis:	266
6.3.1	Data Collection and Data Entry	267
6.3.2	Demographics of the Participants	270
6.3.3	Exploratory Factor Analysis (EFA)	274
6.3.4	Validity (First Round)	284
6.3.5	Reliability (First Round)	285
6.3.6	Final Face Validity of the Tool	290
6.3.7	Reliability (Second Round)	294
6.3.8	The Final Pilot Study of the School Counselling Multicultural Counselling Competencies-Malaysian Student Perspective	298
6.4	Conclusion:	299
Chapter seven: Discussion of the Findings		301
7.1	Introduction:	301
7.2	The Qualitative Phase:	301

7.2.1	Identifying Constructs of SCMCC	302
7.2.2	Developing an Item Pool	306
7.3	The Quantitative Phase:.....	310
7.3.1	The Nine-Factor and the Eight-Factor Model	311
7.3.2	The Prototype Model	316
7.4	Comparison Between the Prototype Model and the Existing Models:	319
7.5	Comparison Between the Findings of This Study and the Malaysian Models:	321
7.6	Advancing the Field of Knowledge Through A Unique Perspective: 328	
7.6.1	Providing Advice and Suggestions	329
7.6.2	Clothing and Attire	331
7.6.3	Sense of humour	332
7.6.4	Issues Regarding the Younger Generation	332
7.6.5	Being Positive	333
7.6.6	Role Model	334
7.6.7	The Importance of Education and Exam Results	334
7.6.8	Knowing the Good, the Bad, and the Taboos	335
7.6.9	Being Able to Act Friendly	335
7.6.10	Polite and Proper	336
7.6.11	Special Needs Students	336
7.7	A New Tool:.....	337
7.7.1	The Language	338
7.7.2	The Layout	339
7.7.3	The Question Order	340
7.8	Conclusion:.....	341
Chapter Eight: Conclusion		342
8.1	Introduction:	342
8.2	Original Contributions of the Study:.....	343
8.3	Implications of the Study:	350
8.4	Limitations of the Study:	356
8.5	Recommendations for Future Research	358
8.6	Conclusion:.....	360
Bibliographical References		365
Appendices		423

List of Tables

Table 4.1: Reworded items of the measure (qualitative phase)	167
Table 4.2: Demographics of the participants (qualitative phase).....	172
Table 4.3: Selected extracts of responses	174
Table 4.4: Selected extracts of responses and interpretations.....	176
Table 4.5: Selected extracts of responses and codes.....	178
Table 4.6: Selected extracts of mismatched categories	181
Table 4.7: Selected extracts of concepts with more than one category	183
Table 4.8: Selected extracts with reassigned labels.....	186
Table 4.9: The final list of categories and subcategories (KAS).....	189
Table 4.10: Selected extracts of merged subcategories	193
Table 4.11: Constructs of SCMCC as perceived by Malaysian students (1/2).....	195
Table 4.12: Constructs of SCMCC as perceived by Malaysian students (2/2).....	196
Table 4.13: Similarities between themes generated in this study and the literature.....	199
Table 4.14: Selected extracts of constructs in the literature that did not appear in this study	202
Table 4.15: Selected extracts of themes that emerged uniquely in this research	203
Table 5.1: List of the existing models and tools used in qualitative phase	226
Table 5.2: SCMCC constructs for item pool	228
Table 5.3: Examples of wording according to the themes.....	233
Table 5.4: Likert-scale options.....	238
Table 5.5: Example of eliminations after expert review	241
Table 5.6: Points recorded during the pilot study	243
Table 5.7: Revisions done based on the pilot study	244
Table 6.1: Skewness	269
Table 6.2: Demographics of the participants (quantitative phase)	271
Table 6.3: Counselling experience	272
Table 6.4: CMB in EFA.....	278
Table 6.5: 9-Factor structure	281
Table 6.6: Coefficient alpha (EFA)	286
Table 6.7: Inter-item correlation - 43 items.....	288
Table 6.8: Reliability test of each factor- 41 items.....	290
Table 6.12: Coefficient alpha for each factor - 33 items	295
Table 6.13: Inter-item correlation - 33 items.....	296
Table 6.14: CR - 33 items.....	297
Table 8.1: 25 constructs of SCMCC in Malaysia	345
Table 8.2: 11 unique aspects of Malaysian SCMCC	348

List of Figures

Figure 1.1: Research problems	28
Figure 2.1: Typology of the MC models.....	67
Figure 2.2: Sue and Sue's (2013) model of personal identity.....	83
Figure 3.1: Schematic overview of research design.....	138
Figure 4.1: Creswell's (2014) data analysis process	160
Figure 4.2: Flashcard.....	168
Figure 4.3: Example of three ways of wording a concept.....	182
Figure 6.1: Scree plot	275
Figure 6.3: CLF model (Test of CMB)	293
Figure 7.1: Labels of the factors	316
Figure 7.2: SCMCC model for Malaysian students	317
Figure 8.1: SCMCC-MSP (first page).....	347
Figure 8.2: The extended MDCC model.....	352

Abbreviations

BM	Bahasa Malaysia
EFA	Exploratory Factor Analysis
KAS	Knowledge, Attitude, Skill
MC	Multicultural Counselling
MCC	Multicultural Counselling Competencies
MDCC	Multi-Dimensional Cultural Competence or Multiple Dimensions of Cultural Competencies
MSJCC	Multicultural and Social Justice Counselling Competence
SCMCC	School Counselling Multicultural Counselling Competencies
SEM	Structural Equation Modelling
SJ	Social Justice

Chapter One: Introduction

1.1 Introduction:

Diversity is a fundamental characteristic of the human race (Karenga, 2003). In order to carry forward an ever-advancing civilisation, all the resources, talents and capacities of diverse cultures need to be embraced and employed (Universal House of Justice, 1985). What makes collaboration of people of diverse backgrounds possible is the concept of 'unity in diversity' (Effendi, 1938). Unity in diversity fosters the idea of oneness of mankind while protecting its cultural diversity. It does not try to minimise the differences nor make unity and diversity a false dichotomy (Universal House of Justice, 1996). Today the concept of unity in diversity is becoming increasingly relevant in various disciplines and fields (DeCino, Strear, & Olson, 2018; Harris & Han, 2020; Lantz, Pieterse, & Taylor, 2018). For example, political discourse is host to a variety of viewpoints on unity in diversity (Song, 2017); the field of social justice welcomes different arguments on unity in diversity (Ratts, Singh, Nassar-Mcmillan, Butler, and McCullough, 2016), counselling (Sadeghi, Fischer, and House, 2003) and education (Ratts & Greenleaf, 2018) are also among the fields that incorporate the concepts of unity in diversity.

A more common term used to refer to valuing unity while preserving cultural diversity is "positive multiculturalism" (Speight, Myers, Cox, & Highlen, 1991). 'Multiculturalism' is an umbrella concept that is developed to respond to the call for social justice and the protection of moral, social and political rights of diverse marginalised groups (Leibowitz-Nelson, Baker, & Nassar, 2020; Song, 2017).

Since the 1980s, various human service providers have responded to the call for multiculturalism; providers such as educators, psychologists, health care providers, counsellors, social workers, and mental health providers (Caldwell et al., 2008).

Malaysia is a multicultural country (Bakar, Bahtiar, Halim, Subramaniam, & Choo, 2018) and Malaysian scholars too have responded to the needs for expanding the knowledge of multiculturalism in variety of fields including counselling and education (Bali & Othman, 2017). However, these expansions are still limited specifically in the field of counselling (Aga Mohd Jaladin, 2017) and it is crucial to conduct further research on Malaysian multicultural counseling for two main reasons: first, to establish culturally suitable theories and develop applicable guidelines (Amat, 2019); second, to enhance the existing understanding of the multicultural counseling worldwide (Pendse & Inman, 2017).

The aims of this study are to identify the school counselling multicultural counselling competencies (SCMCC) constructs as perceived by Malaysian students and propose an SCMCC model and tool suitable for the Malaysian context. It capitalises on the Malaysian multicultural heritage to explore the constructs of multicultural counselling from a Malaysian point of view. The participants of this study are 15 to 17 year old students, who are able to make conceptual contributions and are unlikely to be exposed to the existing western theories and practices of multicultural counselling. This is to maximise the impact of the Malaysian cultural viewpoint and minimise the influence of current

practices of multiculturalism. This study also suggests ways to overcome the current challenges in instrumentation for multicultural counselling in Malaysia.

To achieve this aim, two separate phases are designed. A qualitative phase will explore the constructs of multicultural counselling in selected Malaysian schools through the students' perspective. These constructs will then be compared to the existing Malaysian and non-Malaysian models and theories. The next phase will build upon the result of the first phase, and examine and test the validity and reliability of these constructs through quantitative methods. The findings from the two phases will then be used to create a model for Malaysian multicultural school counselling. It is hoped that this model will provide another facet to the understanding of multicultural counselling and contribute to Malaysian SCMCC theory and practice.

The first chapter of this thesis lays out the background of the study. Then, the importance of multicultural counselling in Malaysia will be mentioned, the problems associated with this field both in and outside Malaysia will be discussed, and the gap in the literature will be pinpointed. The next part will outline how this study addresses these issues and present the research aims and research questions. Next, the significance and originality of the contributions will be discussed followed by an explanation of the research design and the definitions of the key terms. The conceptual framework of the research will then be introduced followed by the organisation of the thesis and chapter summary.

1.2 Background of the Study:

In the past decades multicultural advocates actively strove to impact the field of counselling and related fields (Constantine & Ladany, 2000; Santos Dietz et al., 2017; Vera & Speight, 2003). Since Pedersen claimed multiculturalism as the 'fourth force' of counselling (1991), multiculturalism has risen to the frontier of counselling research (Santos Dietz et al., 2017). Since then, counselling has become one of the most commonly used contexts for multicultural studies (Ludwikowska, 2017). Another field that has incorporated multiculturalism is education. Educational institutions are one of the main organisations that can equip the younger generation with knowledge, attitudes and skills and help them to become culturally competent (Leibowitz-Nelson et al., 2020; Merlin, 2017). This highlights a growing need for multicultural education around the world.

Although the need to incorporate multiculturalism in counselling and education has been widely recognised (Fietzer, Mitchell, & Ponterotto, 2018), a few major challenges restrain the growth of multicultural counselling in these fields. Three main problems can be identified with multicultural counselling in its current status. The first problem pertains to the most dominant and globally accepted theories of multicultural counselling. The second concerns the methods and instruments used to advance multicultural counselling concepts and practices worldwide. The last problem surfaces within multicultural counselling in the context of Malaysia. These issues are interrelated and create a web of interwoven challenges.

Multiculturalism is a major element of Malaysian culture (Bakar et al., 2018; Harris & Han, 2020). This cultural diversity is well presented in Malaysian schools (Harun, Kadir, & Noah, 2014). Hence, there is a growing need for multicultural counselling as well as multicultural education in Malaysia. However, regardless of the many achievements in the field of counselling and school counselling in Malaysia, counsellors still score low to medium on multicultural counselling competency scales (Aga Mohd Jaladin et al., 2019; Bali & Othman, 2017; Shah, 2014). This deficiency is due in part to the lack of culturally suitable theories and tools for counselling in Malaysia, and in part to the ethnocentric nature of the existing theories. These three problems, namely the lack of a Malaysian theory and model for multicultural counselling, the lack of culturally suitable tools and instruments, and the lack of theories that accommodate diverse cultural visions around the world, also come into view as a gap in the literature.

This study addresses these mentioned gaps in the literature by examining multicultural counselling in Malaysia through the perspective of Malaysian school students. Currently, non-Malaysian theories (Amat, 2019; Shah, 2019) and tools (Aden et al., 2019; Sumari, Sarada, & Md Khalid, 2020) that might not fit the Malaysian cultural setting (Sumari & Jalal, 2008) are applied to develop Malaysian multicultural counselling models. This problem will be addressed by applying new methodologies in this study. It is aspired that the result of this study adds new dimensions to the existing theories of multicultural counselling worldwide. It will also contribute to the multicultural counselling theories and tools in the Malaysian context.

1.3 The Importance of Multicultural Counselling:

Two distinct fundamental concepts illustrate the importance of multicultural counselling (MC) in counselling and in education. The first notion is the concept of social justice and equity. The second concept is the belief that every single human is bestowed with capacities and potential that, if trained and channelled in the right way, can be beneficial for humankind worldwide. The following paragraphs will elaborate on these two concepts.

The growing forces of social justice is revolutionising social and cultural realities and increasing the respect for diversity (Hoon, 2017). An increasing demand for cultural relevance, inclusion, and equal access to services and opportunities have pressed the need for multiculturalism in education and in mental health (Leibowitz-Nelson et al., 2020; Sue, Ivey, & Pedersen, 1996). In respect to cultural diversities counsellors and educators are required to be culturally competent (Santos Dietz et al., 2017). MC has become the means through which counsellors effectively serve diverse clients and advocate social justice (Vera & Speight, 2003). MC also has become vital for school counsellors, not only to address the needs of diverse clients and foster an inclusive educational environment (DeCino et al., 2018), but also to help them lead the schools to incorporate multiculturalism and social justice into the entire education system (Ratts & Greenleaf, 2018). There is a growing demand for counsellors to include multicultural values in their practice (Fietzer et al., 2018) and to foster inclusive education environments at schools (DeCino et al., 2018).

Another notion that makes MC relevant is rooted in the complexity of today's global challenges and the need for every single nation to take part in addressing these challenges and play their role in the betterment of the world. In order to advance civilisation, the potentialities of diverse people across the world must be unlocked and utilised. In order to capitalise on these diverse potentials, all individuals should have access to culturally suitable services in education and in mental health. 'Regard men as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures and enable mankind to benefit therefrom' (Bahá'u'lláh, 1990: 260). Access to multicultural services in counselling and in educational institutions is not just the right of marginalised populations, but the right of every world citizen. Because through this equity, the diverse potentials of all groups of people will be unveiled and utilised to serve the global civilisation.

The two points mentioned earlier are relevant to the Malaysian community as well. The Malaysian community has a unique multicultural setting (Aga Mohd Jaladin et al., 2019; Lino & Hashim, 2019; Song, 2017; Tamam, 2013). This means that the Malaysian education system and counsellors have to incorporate multiculturalism in their practices constantly and consciously. A nation with students of diverse backgrounds have a right to access multiculturally competent service providers (Abdul Rahman, Mohd Isa, & Atan, 2013; See & Ng, 2010). The counselling services in Malaysia have been recognised to be an important aspect of the school system and considered essential for the development of the nation for many years now (Amat, 2019). In the last decade, the focus of scholars in Malaysia has shifted to the need for multiculturally competent counsellors and educators (Abdul Rahman et al.,

2013; Aga Mohd Jaladin, 2013; Amat et al., 2013; Fharizan, 2019; Mey, 1997; Mey, Othman, Salim, & Che Din, 2009). The second point driven from the uniqueness of the Malaysian culture, is Malaysian students' understanding and capacities. It is likely for them to have a new perspective on global challenges. Their unique understanding can introduce unprecedented solutions to old problems of the world.

In summary, Malaysian students have both a right to access culturally competent counsellors and a moral commitment to reach their outmost potential so that they can play their part in the advancement of the world civilisation. To achieve both these significant goals, multicultural education counselling plays a vital role. The next section will discuss the current status of multicultural counselling worldwide and in Malaysia, and pinpoints the shortcomings and gaps in the literature. The following sections then elaborate on how this study strives to address these issues.

1.4 Statement of the Problem:

1.4.1 The Problems with Multicultural Counselling Theories

Even though the idea of multiculturalism and social justice are widely accepted, the theories and models of MC are underdeveloped, and the concepts, definitions and operationalisations are not well-explored (Aga Mohd Jaladin, 2017; J. A. Banks & Banks, 2004; Moodley, 2007). MC theories and approaches have been mainly developed by Americans (Lantz et al., 2018; Naidoo, 1996; Sue, 2001a; Sue et al., 1996; Sumari et al., 2020) focused on White middle-class clients (Pendse & Inman, 2017), mainly used college students as research samples (Aga Mohd Jaladin, 2017; J. A. Banks & Banks,

2004), and the most commonly used models only included the four major American minority groups of North America (Pendse & Inman, 2017; Tomlinson-Clarke, 2013; Vontress & Jackson, 2004).

The fact that American scholars are the pioneers in the field of MC (Vera & Speight, 2003) indicates that the theories and concepts related to multicultural counselling competencies have been conceptualised through an American perspective (Leong & Ponterotto, 2003; Shah, 2019). Since the theories and models of MC have been initially developed within the socio-political and historical context of the United States (Tomlinson-Clarke, 2013), the generalisability of these models to non-American contexts needs to be examined (Leong & Ponterotto, 2003; Sumari et al., 2020). The western ideals of individualism, independence, self-reliance and autonomy that vastly influence the field of psychology and mental health (Santos Dietz et al., 2017; Sue & Torino, 2005) are uniquely Euro-American philosophical assumptions (Pope, Musa, Singaravelu, Bringaze, & Russell, 2002; Sue & Torino, 2005). The relevance of these Euro-American assumptions to the cultures of other regions is questionable (Hofstede & Minkov, 2013). Carter (2005: xii) sums up this exact challenge in the field of mental health:

‘The North American Eurocentric view dominates theory and practice in mental health professions and in society in general. This dominance has not allowed for consideration that other cultural worldviews may exist or should be understood. The prevailing view is that mental health professionals assume that the dominant racial-cultural worldview is universal. Differing worldviews are not taught or used in practice so that mental health professionals can be racially and culturally confident and effective.’

This indicates that the concept of MC and related fields are not yet theorised in a way that can be fully applied globally. The understanding and conceptualisations of MC and its theories are based on a monocultural point of view and are meant for specific cultural contexts (Moodley, 2007; Naidoo, 1996; Sumari et al., 2020). These concepts and theories need to be discussed and expanded through diverse cultural points of view (Leong & Ponterotto, 2003).

Researchers have criticised the assumption of the universality of the multicultural models and the myth that one model can be used for all cultural variations across the world (Carter, 2005; Naidoo, 1996; Sue, 2001a). Studies on Asian cultures, for instance, showed that the basic assumption underlying many of the existing psychological theories are irrelevant and inapplicable to Asians (Ho, 1996; Hofstede & Minkov, 2013). These facts indicate that while the current developments of multiculturalism in counselling and related fields are notable (Leibowitz-Nelson et al., 2020), until these theories and their philosophical assumptions are explored from a variety of cultural perspectives, their applications be validated in diverse cultural settings, and their definitions be investigated through the lenses of different cultures, they are considered incomplete.

Scholars have argued that current concepts in psychology and related fields 'has harmed the culturally diverse groups by... imposing the values of the dominant culture on them.' (Sue & Sue, 2008: 34). An empirical example of this can be found in Ho's study (1996). The findings showed that the Chinese conception of the importance of taking care of the elderly members of the family was significantly different from the western view of the matter (van de Vijver,

2011). It would hence be unethical to impose either of these cultural notions on to the other, taking one as the standard and norm and assess the other with that norm. Multiculturalism is said to be one of the ways to address this challenge (Amat, 2019; Carter, 2005).

1.4.2 The Problems with Tools and Surveys of Multicultural Counselling

It is apparent that the multiculturalism needs to develop and evolve constantly, due to the growing need of multiculturalism in the world and the new demands of diverse societies (requirements such as social justice) (Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2016), as well as the monocultural perspective imposed on multicultural research and theories at its initial stages of development (Aga Mohd Jaladin, 2017). Surveys and inventories can be ways to advance multiculturalism. In fact, the most widely-used approach to multicultural studies has always been questionnaire surveys (Minkov & Hofstede, 2011). Surveys are well-established means to gather data on the attitude of a group of people to psychological constructs (Krosnick, Judd, & Wittenbrink, 2005).

Research shows that many researchers use surveys and have not been overly concerned with the fact that inventories which are developed for certain cultures and are based on a monocultural set of assumptions, may not be applicable in other cultural settings (Lonner & Ibrahim, 2008; Sumari et al., 2020). Aga Mohd Jaladin (2017) listed the most commonly used measures of multicultural counselling and pointed out that they all lack cultural relevance to

international samples, missing clarity of construct or have inconsistent constructs.

Even though cultural relevance of an inventory is not to be assumed, but to be tested prior to use in a certain cultural setting (Lonner & Ibrahim, 2008), researchers continue to employ a few widely-used measures that were developed in a western cultural setting for research on non-western cultures (Aga Mohd Jaladin, 2017; Ludwikowska, 2017; Tao, Owen, Pace, & Imel, 2015). The problem becomes more apparent when studies on these widely-used inventories find 'numerous examples in which many or even majority of the items turned out to be biased' once subjected to cross-cultural validation (van de Vijver, 2011: 244). This indicates that it is crucial for measures to be tested for cultural bias prior to use in the target cultural setting.

To adapt or develop a culturally valid measure, the domains of the construct must be examined, and the conceptual definitions need to be identified (Boateng, Neilands, Frongillo, Melgar-Quinonez, & Young, 2018). Hui and Triandis (1985) warned that measures could be culturally biased at construct level. The test of conceptual equivalence of inventories across cultures checks if the domains underlying a measure have the same relevance in diverse cultures, if they share the same meaning, and whether they have the same importance from the perspective of the target culture (Epstein, Santo, & Guillemin, 2015).

Adapting a measure that was developed in cultures that are significantly different from the culture of the target population in a research, introduce a variety of bias (van de Vijver, 2011). These sources of bias can be listed as

functional bias (does the construct serve the same functions across cultures), structural bias (can the same items measure the same constructs across cultures), metric bias (are there differences in factor loadings across cultures) and score equivalence (do items use the same score anchors) (Ronald, 2009). While some of these sources of bias have been discussed frequently, construct bias seems to be understudied (van de Vijver, 2011). What might be one of the reasons for this lack of focus on construct bias, is that psychological constructs (in general) are uncharted domains (van de Vijver, 2011). A decade after Ho (1991) suggested that the construct and conceptual framework grounded in Asian cultures need to be examined, Kymlicka and He (2005) still highlighted the dearth of any theory with clear domains that can be applied to cultural settings such as Malaysian culture. Whatever be the reason of the gap in literature on construct bias, researchers still need to have a relatively clear and culturally relevant construct to develop inventories. In summary, the need for developing culturally suitable measures cannot be addressed thoroughly because the constructs are still unexamined.

1.4.3 The Problems with Multicultural Counselling in Malaysia

The issues discussed above indicate a crucial need to study MC constructs from various cultural points of view. In order to further complete and complement the existing models, researchers shall examine other cultural heritage such as different Asian cultures (Hofstede & Minkov, 2013). Malaysia is a country with a unique cultural setting (Aga Mohd Jaladin et al., 2019; Tamam, 2013) that can add new angles to the existing conceptualisation of MC and examine new dimensions to the construct of the existing MC models as well as deepen the definition of MC as suggested by Sue (2001). The matters

discussed above also indicate that the current MC models cannot be assumed to fit in other cultures such as Malaysian culture (Pope et al., 2002; Sumari & Jalal, 2008) . Hence, exploring MC in Malaysia helps Malaysian counsellors and other stakeholders to have a better understanding of a model that culturally fits Malaysian clients (Aga Mohd Jaladin, 2013; Othman & Abdullah, 2015). It also helps researchers to develop, adopt or adapt an MC theory that represents the Malaysian perspective.

Scholars have repeatedly mentioned the need for new research to support a Malaysian MC theory (Abdul Rahman et al., 2013; Aga Mohd Jaladin, 2013, 2017; Aga Mohd Jaladin et al., 2019; Farhana Baharudin, 2012; Low, Kok, & Lee, 2013; See & Ng, 2010) . Even though in the past decade many researchers have explored Malaysian counselling from different angles, a Malaysian theory is currently lacking in the field of multicultural counselling (Abdul Rahman et al., 2013; Aga Mohd Jaladin, 2017; See & Ng, 2010). What adds to the complexity of the problem is the fact that a majority of Malaysian MC studies have adopted or adapted an instrument that was developed for the western population without considering or studying the constructs of Malaysian MC (Aga Mohd Jaladin, 2017; Bahari, Saad, & Salleh, 2014; Ghazali, Mohd Noah, Hassan, & Wan Jaafar, 2017; Harun et al., 2014; Nor, Aga Mohd Jaladin, Fuad, Karim, & Ahmad, 2017; Omar & Noordin, 2014; Siok Ping & Aga Mohd Jaladin, 2017). A number of studies followed a qualitative approach that does not rely on any specific scale or instrument (Aga Mohd Jaladin, 2013; Hashim & Abd Ghani, 2016; Talib, 2009; Thuryrajah, Ahmed, & Jeyakumar, 2017). This is while a few studies dedicated a separate part of the study to tool development for the Malaysian context. Unfortunately, these researchers also had to use the

existing western MC models to develop their tools (Bahari et al., 2014; Moodley, Rai, & Alladin, 2010; Othman & Abdullah, 2015; Shah, 2014). This resulted in the tools being constructed upon models that have not been built based on Malaysian MC constructs nor been tested for construct bias. These evidences are the proof of methodological problems in the research done on Malaysian MC.

In summary, three interrelated problems surround the concept of multicultural counselling in Malaysia. The absence of a Malaysian multicultural theory, the lack of culturally adaptable tools and surveys for the Malaysian context, and the deficiency of current theories on multicultural counselling. Each of these shortfalls poses a problem to multicultural counselling both in the Malaysian context and internationally. Since each of these three discussed problems are interconnected, the complexity of the problems imposed on the field of multicultural counselling is multiplied.

On one hand, the dearth of Malaysian multicultural counselling theories demands a thorough investigation in the field of multiculturalism in Malaysia. Such investigation requires proper tools and survey designs. Surveys and tools, on the other hand, require to be culturally adjusted prior to use in a culturally different context. These cultural adjustments are normally done in the presence of a sound theory that is suited to Malaysian culture. Such theories are yet to be developed. What adds to the complexity of the problem is that the current theories and models of multicultural counselling are all rooted in the American Eurocentric perspective and cannot be used as a base for the development of tools in diverse cultures. These widely used theories need to be culturally

expanded before being adopted as the conceptual framework for tools. Such expansions require suitable tools and culturally fit surveys that allow the multicultural counselling constructs to be expanded through culturally diverse perspectives. Again, the dearth of well-developed and culturally adjusted tools poses a problem.

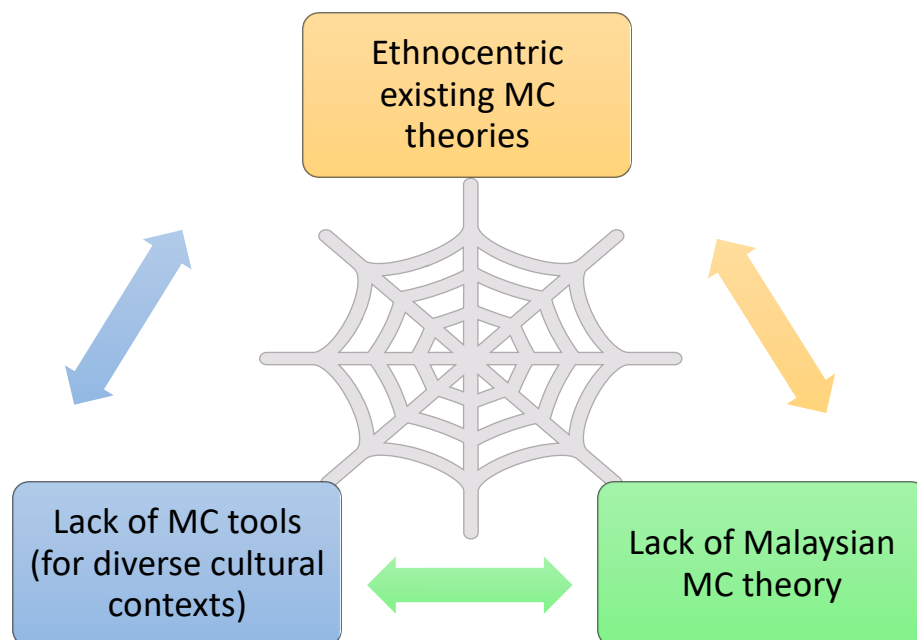


Figure 1.1: Research problems

This web of interwoven problems makes the development of a Malaysian MC theory more challenging. Overcoming this challenge requires investigating the current theories in the context of Malaysia (as well as other cultures), exploring the constructs of Malaysian multicultural counselling, developing tools with

acceptable validity and reliability, extending the dimensions of existing theories, and adopting a methodology that allows the research to benefit both from current theories and yet liberated from its monocultural perspective. Unfortunately, there is currently a gap in the literature surrounding these mentioned areas. These gaps will be discussed in the next section.

1.5 Research Gap:

The gap in the literature around multicultural counselling is noticeable in three different areas: The MC theories and models, the MC tools, and MC in the Malaysian context. Each of these will be briefly discussed in the following paragraphs.

Regardless of the advancements in the field of multicultural counselling around the world, the work of American scholars remains the most influential framework up to date (Aga Mohd Jaladin et al., 2019; Leong & Ponterotto, 2003). These highly impactful models are far from being universal or complete (Hofstede & Minkov, 2013). Many of these models are not tested through empirical research and their practical applications are yet to be reviewed (Fickling & González, 2016). Those models which were subjected to a variety of tests did not always score high on the validity and reliability tests, and many ended up confirming a different structure compared to the one suggested by the model (Kumaş-Tan, Beagan, Loppie, MacLeod, & Frank, 2007; Peterson, 2014). There is a lack of clear definition and operationalisation for many of these widely-used models (Collins & Arthur, 2010; Ridley, Baker, & Hill, 2001). Some models solely target the cultural dynamics within the United States and hence cannot be applied to other cultural settings (Fischer & Moradi, 2001; Helms,

2020; Pendse & Inman, 2017). Other models include wider cultural diversity, yet their samples and targeted groups remain within the US borders (Pendse & Inman, 2017) .

This gap has been noticed and attempted to be addressed by many researchers around the world. Some researchers attempted to suggest a universal model that is applicable across cultures (Alladin, 2009). Others took the initiative to come up with models within specific cultural contexts such as Britain (Owen, Leach, Wampold, & Rodolfa, 2011; Sultana, 2017), Australia (Khawaja, Gomez, & Turner, 2009; Pelling, 2007), New Zealand (Selvarajah, 2006), South Africa (Blumenau & Broom, 2011; Valchev et al., 2012), Middle-East (Köse, 2017), Canada (Bedi, Sinacore, & Christiani, 2016; Robertson & Borgen, 2016), and Asia and South East Asia (Aga Mohd Jaladin, 2017; Farhana Baharudin, 2012; Ho, 1991; Kymlicka & He, 2005; Zhang & Dixon, 2001). However, the majority of these models are either grounded in American theories or used a tool that is developed based on American theories and hence are highly influenced by the existing Eurocentric models (Aga Mohd Jaladin, 2017; Christopher, Wendt, Marecek, & Goodman, 2014; Eagle, 2005).

The gap in the development of the tools is also noticeable both in the samples and methodologies applied to develop and test these tools (Worthington, Soth-McNett, & Moreno, 2007). In 2017, Pendse and Inman reported that there was an overall increase in the inclusion of non-White participants in MC studies. However, the main portion of this was focused on Asian students and not many other cultural backgrounds. Another limitation of these tool developments is in the methodological approaches used to gather

data and test the tools. The majority of these tools still use MC constructs, definitions and guidelines suggested by Sue and Sue in 1990 and 1992 as the starting point in the research (DeCino et al., 2018; Fietzer et al., 2018). The tool development methods are mainly limited to using existing theories as the main construct to suggest a pool of items, and then testing this pool via quantitative methods. There is an obvious lack of qualitative studies or mixed method designs that examine the construct through the lenses of diverse participants (Pendse & Inman, 2017; Worthington et al., 2007).

These two gaps (theory and tools) are reflected in the Malaysian context as well. There is an apparent lack of theoretical framework to be used in the Malaysian context (Shah, 2014). Malaysian counselling has been vastly influenced by American theories and models both in multiculturalism counselling and general counselling (Othman & Abdullah, 2015; Pope et al., 2002; Shah, 2019; Sumari & Jalal, 2008). This gap is transmitted into the application of models and theories as well. Since the models for counsellor trainings are vastly adopted from the U.S. models (Aga Mohd Jaladin, 2017) and the majority of senior lecturers have graduated from counsellor training programs in western universities (Aga Mohd Jaladin, 2013; Othman & Abdullah, 2015), the textbooks available are mainly books that were written in the U.S. (Othman & Abdullah, 2015), the counsellor training programs reflect the standards and ethical considerations of the American associations (Aga Mohd Jaladin, 2017) and assessments and instrumentations too, take root in the American Eurocentric counselling models (Othman & Abdullah, 2015), it is easy to see how far-reaching the influence of this western perspective is on counselling as a whole. It also appears that the research is mainly focused on

certain areas of counselling, such as career counselling (Aga Mohd Jaladin, 2013), and there is insufficient exploration of the client's point of view (Bahari et al., 2014). This introduces a lack of diversity in the current literature around MC models in Malaysia as well.

The gap in the instrumentation and methodology in the Malaysian context is rooted in the fact that the research done in the field of MC in Malaysia either adopted an existing tool that was developed for other cultural contexts or adapted a version of those tools through a process of expert review (Othman & Abdullah, 2015). A good illustration of the gap in the field of tool development can be seen in two notable studies done by Shah (2014) and Agha Mohd Jaladin (2011). Both studies aimed to examine the Malaysian MC construct and started with the hypothesis that a new model and tool is needed for Malaysian samples. Yet, Shah (2014) ended up suggesting a tool with the exact constructs as American counterparts (Knowledge, Attitude, Skill) and very similar wording of the items. Likewise, Aga Mohd Jaladin (2011) ended up with a similar construct with minor differences from the American MC models (even though her qualitative research proved there were major differences between the way the participants of her study view MC and the MC constructs described by existing models). The majority of the studies that explored Malaysian MC with a newly developed tool, heavily relied on the existing models and tools (Anuar, Rozubi, & Abdullah, 2015). This reliance is a methodological limitation in tool development that resulted in the current gap in the literature around MC tools and models in Malaysia.

The current situation in the literature around MC in the world, as well as the MC in the Malaysian context calls for an exploration which is grounded in theory but flexible enough to accommodate the perception of the participants of the study. This limitation can be addressed by studies that thoroughly examine the construct of MC in the target sample before employing a tool, make proper cultural adjustments to the tools and if prompted by the data, develop a tool from the ground. Such a tool can then be trusted to be used to collect data from participants and prompt the embryonic stages of developing an MC model that is grounded in the target cultural context. In the next section, it will be discussed further how this study aims to address the mentioned problems.

1.6 Research Aims:

This research addresses the conceptual, instrumental and methodological issues related to multicultural counselling discussed earlier. To address the conceptual gap on the MC theories both in the Malaysian and international literature, this study aims to identify the constructs of SCMCC from the Malaysian perspective. These identifications will lead to the suggestion of an SCMCC model for the Malaysian context which will be the first contribution of the study.

Furthermore, this study aims to advance the previous findings and overcome the instrumental issues related to the Malaysian MC tools. To do so, the study will gather empirical data that supports an existing tool deemed culturally suitable for the target population. If it does not meet the purpose, a new tool will be developed. Hence, introducing a culturally valid tool is the second contribution of the study.

In order to achieve these two aims, this study will have to address the methodological limitations of earlier studies done in Malaysia. There are studies that aimed to explore Malaysian MC (Aga Mohd Jaladin et al., 2019). A few of these studies suggested models for MC in Malaysia, however, the majority of the research on Malaysian MC are based on theories or tools that were not developed for the Malaysian cultural context (Musa, Singaravelu, Bringaze, & Russell, 2002; Othman & Abdullah, 2015; Sumari & Jalal, 2008; Sumari et al., 2020). The remaining few studies that developed or adapted a tool for Malaysian participants, employed methodologies that heavily engaged American theories in the conceptual framework of the research and hence allowed these theories to intervene with the findings of the study (Aga Mohd Jaladin et al., 2019; Shah, 2019). To address these methodological issues, this research applies a new research design that minimises the impact of the existing non-Malaysian models on the analysis of the data. This unique methodological approach in developing a Malaysian MC theory is one of the original contributions of this study. This study aims to improve the methodological design for the exploration of Malaysian MC by selecting school students as participants, employing an exploratory mixed method, and adopting the Multidimensional Cultural Competence (MDCC) theory (Sue, 2001a) which has hitherto not been used in this context.

In summary the aims of this research within the scope of the study are twofold: first, to develop a Malaysian MC model for school counselling in Malaysia based on the perspective of 15 to 17 year old students in selected schools in Selangor; second, to introduce a culturally fit tool to assess Malaysian students' perception of SCMCC. To achieve these aims, an

exploratory sequential method is designed. This design requires evolving research questions that may change as the study unfolds. The initial research questions were formatted as follows.

Question one: What school counselling multicultural competency constructs emerge from Malaysian students' perspective?

This research question has a dual focus. At a broader level it is descriptive in nature and is designed to explore how Malaysian students describe multicultural counselling competencies of the school counsellors. These explorations will solidify in form of SCMCC constructs. At a deeper level, it examines if any of the existing models can explain the emerged constructs in this study.

Question two: What school counselling multicultural competency model can be created based on the constructs?

Question two seeks to connect the constructs that were gathered based on question one, and present them in a cohesive, meaningful, and interrelated structure. In order to develop this structure, the themes that emerged from question one and the most relevant models—according to the literature—will be employed.

Question three: What school counselling multicultural competency tool can be used to validate the model?

This question is evaluative in nature. It seeks to first introduce a suitable evaluative tool for the purpose of this study. This will only be possible based on the findings of the first two questions. Once a culturally suitable tool is

introduced, the tool will then be used to evaluate the model—suggested in response to question two—using quantitative methods.

1.7 Revised Research Questions:

Based on the explorations in the first phase of the study, the research design was adjusted in light of the new findings. The findings from the preliminary research questions above pre-empted a new set of research questions. The study would embark on the revised research questions from the first phase onwards. The new research questions were revised and rearranged in the following manner:

Question one: What school counselling multicultural competency constructs emerge from Malaysian students' perspective?

Question two: What school counselling multicultural competency tool can be developed to propose and validate a model?

Question three: What school counselling multicultural competency model can be proposed based on the constructs and factor structure of the tool?

The revised research questions direct the flow of the study to an alternative path. While the first question starts the process of exploring the perception of the students and ends with identifying constructs of multicultural counselling competency, the second question seeks to develop a culturally suitable tool based on these constructs and the existing literature. This question also involves the psychometric evaluations of the newly built tool as an inseparable part of the tool development process. The third question focuses on the data collected by the new tool and uses quantitative methods to suggest and validate

a model for the school counselling multicultural competency, as perceived by Malaysian students.

1.8 The Significant Contributions of the Research:

Multicultural counselling can be defined differently in different regions of the world and through different cultural perspectives (Sue, 2001a). Theories and models of MC might vary as they are conceptualised from different cultural points of view (Moodley, 2007; Naidoo, 1996; Sue & Sue, 2008). Hence, to achieve more universally valid definitions and more culturally inclusive models and theories, MC needs to be explored through the lenses of different cultures of the world (Leong & Ponterotto, 2003).

Malaysia can offer new insights into MC since the Malaysian cultural setting is unique (Aga Mohd Jaladin et al., 2019; Song, 2017; Tamam, 2013) and different from the Euro-American cultural perspectives (Pope et al., 2002). Kymlicka (2005) explained how the South East Asian concepts of multiculturalism are different from the western versions of it and how these differences can complement each other. Therefore, the way Malaysians define and perceive MC can add depth to their existing definitions and constructs. Also, Malaysian theories of MC can help shift the current models that are developed based on a monocultural point of view (Nor et al., 2017; Sue & Torino, 2005) to a more multicultural worldview (Tomlinson-Clarke, 2013).

One of the significant contributions of this study is a model for Malaysian multicultural counselling at school. This model can be used to deepen and

widen the understanding of MC worldwide and will also address the gap in the literature around Malaysian MC. This contribution is original in three ways: the participants, the exploratory mixed method design, and the adoption of the MDCC theory (Sue, 2001a). These three aspects will be discussed in the following paragraphs.

This study is the first in Malaysia that explores the concept of multicultural counselling from the perspective of school students. Using this age group as participants is significant because 15 to 17 year olds are mature enough to have critical thinking abilities but have not yet entered the university environment and are unlikely to have received any form of education about counselling or its related concepts. It is more likely that their ideas are purely shaped by their personal experiences in the unique Malaysian multicultural context.

Exploratory sequential mixed method is another original aspect of this study. While other studies have also used mixed methods to suggest a model for Malaysian MC (e.g. Shah, 2014 and Aga Mohd Jaladin, 2011), the results of these studies were highly impacted by the quantitative phase. Quantitative studies are influenced by the tools employed and a strong presence of the American models (specifically the KAS model by Sue et al., 1982) was observed in the tools used in these studies (Aga Mohd Jaladin et al., 2019; Shah, 2019). To overcome this issue, this study adopts a sequential mixed method, in which no model or tool will dominate the study unless tested for cultural adaptability. Also, a grounded theory approach is implemented for the qualitative phase to give more weight to the data collected from the participants.

Finally, this study is original due to its use of the MDCC model (Sue & Sue, 2013). Up until this study, no other study in the Malaysian cultural context adapts this model to examine MC. The earlier studies utilised a variety of models and theories. Sue's tripartite model (1992, 1998) and Sue et al.'s KAS model (1982) were among the most utilised (Aga Mohd Jaladin et al., 2019; Carter, 2005; Fietzer et al., 2018). The MDCC model is the recently updated model developed by Sue et al. (2001, 2008, 2013, 2019) and offers certain advantages that will be discussed further in chapter two.

The second contribution of this study is the tool that will be used for the quantitative part of the study. As discussed earlier, previous research on Malaysian MC did not thoroughly address the cultural relevance of the tools that were used in the study (Sumari et al., 2020). The literature review of this study revealed that the expert review method was used in those studies in Malaysia that tested the tools. These experts were well-exposed to the existing models and theories. Their review of the tools might have been compromised by their knowledge of existing American models. Furthermore, up to date no other studies have utilised structural equation modelling (SEM) to test the validity of the SCMCC tool or the model in Malaysia. Therefore, this study offers an original contribution in that it incorporates a variety of strategies suggested by cross-cultural scholars that helps control the cultural bias of tools and examine the validity and reliability of the findings. It also uses younger participants to minimise the impact of exposure to existing theories.

In brief, this study offers two main contributions: an SCMCC model for the Malaysian context and a tool to assess the students' perspective on SCMCC.

The first contribution uses original methods that ensure the results are not hampered by existing theories that are not culturally fit for the participants. Also, the study adopts the MDCC theory which has never been utilised in the Malaysian context prior to this study. The second contribution is original due to the methods and procedures that are in place to test cross-cultural adaptability to introduce a culturally valid tool. The significance of these contributions is twofold. The first is the role this tool and model can potentially play in expanding the construct of MC worldwide. The second is the role of this tool and model in advancing SCMCC in Malaysia.

1.9 Research Design¹:

This research strives to examine the constructs of MC in Malaysia and suggest a Malaysian theory for SCMCC. To do so, this study focuses on 15 to 17 year old Malaysian students in selected Selangor state schools and explores their perception of their school counsellors' MCC. To fulfil this aim, a sequential exploratory mixed method (Cresswell, Plano-Clark, Gutmann, & Hanson, 2003) is designed. The sequences are arranged in two main phases. The first phase of this study intends to examine how the students identify school counsellors' MCC through qualitative methods. The second phase uses quantitative methods to test the validity of the findings of the first phase.

The qualitative phase identifies the constructs and core concepts of SCMCC based on the perception of Malaysian students. A purposeful sample of

¹ The research design presented here is based on the first set of research questions. As the study unfolds, the research questions will get adjusted and the research design will evolve accordingly. These changes will gradually be introduced in further chapters.

students will inform their perception of SCMCC through answering three open-ended questions. These questions are formed based on the conceptual framework adopted for this study. These responses will then be coded and grouped into themes using a grounded theory approach. The result of this phase is expected to be a series of core concepts and interrelated constructs of SCMCC as envisioned by Malaysian students. This result will then be compared to the existing models.

There are two alternative designs foreseen after this phase of the study. If the results of phase one confirm that the main dimensions of the Malaysian MCC is close to the constructs of any existing model (such as the tripartite model of knowledge, attitude, and skills (KAS), as suggested by Aga Mohd Jaladin et al. (2019) and Shah (2014)), a model will be constructed using the structure of the existing model in conjunction with the findings of this study. This comparison will also determine if an existing tool is suitable for Malaysian students or if an adjusted version, or a new tool, is needed. The purpose of this tool will be to test the validity and reliability of the suggested model using a quantitative approach. However, if the findings of the first phase confirm that the constructs of MCC described by the participants of this study are significantly different from the western models (as suggested by Amat (2019) and Othman and Abdullah (2015)), an alternative design will be deployed. In this alternative design, a tool will be assembled first, and later utilised in a quantitative phase to suggest and confirm a new model using structural equation modelling.

The qualitative and quantitative phases are interconnected in three ways. First, the result of the qualitative phase will direct the path for the quantitative phase by determining the right tool to be used in the qualitative phase. Next, the result of the quantitative phase confirms and tests the validity of the result of the qualitative phase. And finally, the result of both phases will be integrated to suggest the final model for SCMCC in Malaysia and a culturally valid tool to assess SCMCC from the perspective of Malaysian students. To sum up, this study helps to identify the constructs of SCMCC, seek patterns and a well-fitting model for SCMCC, and finally introduces a tool to further investigate and validate the structure of MC from the Malaysian students' point of view in the school setting.

1.10 Definitions and Terminologies:

1.10.1 Tool

In order to measure people's opinion, attitude or perception towards a concept it is common to provide them with a set of questions carefully constructed about the concept. Their response is then analysed and the real perspective is revealed (Creswell, 2014). This procedure is known as 'measuring psychological characteristics' such as attitude, beliefs, motivation, emotions, opinion, perception, and perspective. This verbally mediated tool is widely known as questionnaires, and are interchangeably referred to as inventories, surveys, instruments, measuring scales, assessment tools and sometimes checklists (Gamst, Liang, & Der-Karabetian, 2011; Lovelace & Brickman, 2013). Similarly, this study uses these phrases interchangeably.

1.10.2 Culture

There are two major approaches in defining culture. The first is a narrow definition of culture that only considers race or ethnicity to be the salient aspects of the culture. The second is a broader approach that considers culture to have various dimensions like demography (age, gender, etc.), status (economical, educational, etc.), affiliations, and ethnography (nationality, ethnicity, religion, etc.). The narrower approach gives a clearer distinction between cultural sub-groups and aids the studies that target the eradication of racial discrimination, while the broader approach allows people to be grouped into various cultural sub-groups at the same time and is widely-used in multicultural counselling settings (Pedersen, 2001).

This study adopts the broader definition of culture in which a variety of aspects (such as age, gender, religion, language, socioeconomic status, etc.) are all considered as part of the cultural context. Aligned with this approach, Sue and Sue (1990) give a compact definition of culture which is adopted in this research: all the customs, values, and traditions that are acquired by individuals from their surroundings.

1.10.3 Multiculturalism

While the phrase 'cross-cultural' is normally applied to compare different cultural aspects of different groups across the world, the term 'multicultural' indicates a description of diversities within a particular population (Gamst et al., 2011). Another related term that is distinct from the term 'multicultural' is 'racial-cultural'. Racial-cultural is a part of the more general multicultural concept, with an emphasis on the importance of racial diversity (Sue & Torino, 2005).

There are two main approaches in defining multiculturalism: one which limits multiculturalism to race and ethnicity alone to further emphasise on racial justice, and the other which expands the borders of multiculturalism to broader areas such as gender, sexual orientation, religion, socioeconomic status and so on (Helms & Richardson, 1997; Ponterotto, 2010). These reflect the two approaches in defining culture that was explained earlier. In this study, a hybrid model of these two approaches is adopted to define multiculturalism. This model will be explained further in the literature review. (See section [2.3.3](#)).

1.10.4 Perspective and Perception

Perceptions, perspectives, values, ideologies, points of view, opinions, and attitudes all talk about 'behavioural acquisitions' (Campbell, 1963). The term 'opinion' that is mostly used in marketing and political science literature indicates a tendency to act. 'Attitude', which is used mostly in social sciences, is associated with a trend in the individual and is unrelated with the stimuli. 'Perception', used mostly in psychological context is connected to both the individual and the situation (Bahamonde-Birke, Kunert, Link, & Ortúzar, 2015; Bergman, 1998). There are hundreds of definitions and operationalisations for each of these terms, leading to disagreements in distinguishing one term from the other and causing more confusion (Bergman, 1998). Perspective, perception, opinion, beliefs, ideologies, attitude, and so on, are mutually inclusive concepts (Campbell, 1963). These concepts are all considered latent and cannot be measured directly (Lovelace & Brickman, 2013) .

In this study, the client's perception and perspective are defined as how the counselling clients (school students in this study) envision a culturally

competent counsellor. They refer to the students' voice and point of view in this matter. Although the terms 'perspective', 'perception', 'attitude', 'opinion', and 'point of view' are different, it is not in the scope of this study to elaborate on their terminological differences.

1.11 Conceptual Framework:

The framework of this study is built on three main foundations. The first foundation is the fact that the Malaysian cultural point of view differs significantly from the western point of view (Tamam, 2013). Also, Malaysian multiculturalism follows the unique multicultural structure of the Malaysian society and hence is distinct from the rest of the world (Aga Mohd Jaladin et al., 2019; Song, 2017). The second foundation is accepting the limitations of the cross-cultural application of theories and tools (He & van de Vijver, 2012). A tool or theory that is developed based on a certain cultural point of view, will distort the result of the study when it is used on a different cultural setting. Hence, a researcher should be aware of the impact of using a non-Malaysian theory or tool in the Malaysian context. This impact can also be seen, in a subtler way, when a study in Malaysia uses participants that are trained through a non-Malaysian education system. The third conceptual foundation of this study is driven by the MDCC theory. MDCC and its relevance to this study will be discussed in more detail in the following paragraphs.

In this study, the theories in multiculturalism are considered superordinate to theories in counselling or education (Sue, 2001b). This means that a theory in multiculturalism encompasses theories of multicultural education and multicultural counselling. Sue et al. (1998) explain that this primacy is because

a multicultural counselling theory should recognise that all the theories of counselling originated from a particular cultural context. In the same manner, a theory in multicultural education should include all the educational theories and approaches suitable for different cultural contexts. Hence, a theory of multiculturalism can be called a meta-theory, a theory that can envelop all models of counselling and all approaches to education. In accordance with this idea, in this study, a multicultural school counselling model is superordinate to a counselling model or an education counselling model.

The theory adapted in this study is the Multidimensional Cultural Competence (MDCC) theory. The MDCC theory is one of the most notable developments and most widely-used theories of multicultural competencies (Boyle & Springer, 2001; Fuertes, Bartolomeo, & Nichols, 2001; Ponterotto, Fuertes, & Chen, 2000). This theory provides the definitions for basic concepts for this research, guides its methodology, gives rise to the first data collection procedure, plays a role in the analysis of the results, and aids in making sense of the findings in the discussion section.

The MDCC theory accepts that each cultural group has its own unique way of conceptualising multicultural competencies. In order to stay loyal to the Malaysian students' perception of multiculturalism, it is essential to seek ways where they identify these competencies. The data generated in the first phase will be analysed using a grounded theory approach. This analysis will provide concepts for the model. It will also be validated and tested for reliability in the second stage of the study.

Sue's model explains the existence of different interpretations of 'reality' and different understandings of 'nature of people', 'origin of disorder', 'standard of judging normality and abnormality', and 'therapeutic approach' (Sue, Sue, Neville, & Smith, 2019). It is the worldview of each cultural group that shapes the theories and definitions of mental health, education, and therapy. That does not mean there are no universal definitions for these concepts; it simply implies these concepts can have both unique and universal dimensions. It also suggests that as long as the diverse cultural perspectives of people around the world are not explored, we can't even claim that we have reached a universal definition for any of these concepts (Sue, 2001b). In today's world, most of these concepts are defined in a Euro-American worldview (Sue, 2001a). This study tries to stay away from forcing the Malaysian point of view to fit into the existing Euro-American frames. The way the concepts are extracted provide flexibility for the indigenous data to take the lead.

This study examines the unique worldviews of Malaysians and taps into the pool of indigenous knowledge of the people of Malaysia to find out how the students in this nation define different realities of multiculturalism in the school counselling context.

1.12 Organisation of the Thesis:

There are eight chapters in this thesis. The first chapter provides a brief introduction to the study. The research problem, research gap, research aims, and research questions are introduced in this chapter. The second chapter is the literature review where the core concepts of multicultural school counselling are discussed, the theories, models and tools of multicultural counselling are

listed and elaborated, the limitations of the existing models and tools and the way scholars have been dealing with those limitations are reviewed. This chapter ends with discussing the status of multicultural counselling research in Malaysia and supporting the claims for the research problem and research gap mentioned earlier in the study.

The third chapter introduces the philosophical stance and methodological grounds of the study. The rationale for the methodology, justification for limiting the scope of the study and the specific sample group are presented. However, this chapter will not describe the detailed methodologies applied in the research. The more detailed methodologies and procedures will then be described in sequence and in accordance to the timeline of the study in chapters 4, 5 and 6.

As the study unfolds and the next sequence of research materialises, the research methods will become clear and apparent. To follow this sequential exploratory nature of the thesis, the methodology is unwrapped in sequence. For this reason, chapter 4 first explains the methodologies used in the qualitative phase to identify the constructs of SCMCC and then presents the results of this phase. Chapter 4 ends with comparing the themes generated from the data in this study and the existing models of MCC and concludes that the current models and tools are culturally unfit to be used directly for Malaysian participants. This conclusion forces the study to shift into an alternative design path. Developing a new tool is the next step in this alternative path.

Since the thesis shadows the sequential nature of the study, it narrates the study in a chronological approach. Chapter 5, hence, starts with reviewing the

literature around developing a culturally valid tool. In this chapter, suggestions from scholars on tool development procedures and steps are reviewed, and the methods adopted for tool development in this study are justified. The chapter first explains procedures used in developing a new tool and then presents the results as a pool of items for the new tool.

Chapter 6 presents the quantitative phase of the study. It discusses the methods applied in the quantitative phase to evaluate the item pool and suggest a model for SCMCC. The results of the quantitative study phase are presented after the explanation of the procedures. This chapter concludes with introducing a new model for SCMCC in Malaysia as well as a valid and reliable tool to assess the perception of Malaysian students towards their school counsellors' MCC.

The next chapter then provides a thorough discussion of the results of both the qualitative and quantitative phases. In this chapter, the results from both phases get integrated and incorporated into the final contributions of the study. The models suggested in different phases of the study are discussed and evaluated in light of the existing literature. Chapter 7 also discusses the final upgrades to the newly developed tool and presents the final products of the study.

The final chapter concludes the thesis by listing the contributions of the study, discussing the significance of the finding, introducing the limitations of the study, suggesting the applications of the results, and recommending future research.

1.13 Conclusion:

This chapter has presented an introduction to this thesis. This introduction includes the statement of the problem, the gap in the literature, the aims of the research, the research questions, the significant original contributions of the study, the methodology, the definition of terminologies, and the conceptual framework of the study.

The problem was recognised in three fields: the lack of inclusiveness in the existing theories of multicultural counselling in the world, the underdeveloped tools of multicultural counselling, and the dearth of a well-tested theory and valid tool for the Malaysian culture. To address these problems, this research aims to develop a model for school counselling multicultural counselling and introduce a culturally suitable tool for the Malaysian context. These aims are designed to be achieved through exploring multicultural school counselling competencies based on 15 to 17 year old Malaysian students' point of view. The three research questions associated with this aim were then listed.

The significant original contributions of the study have been discussed. This study had planned to have two main contributions: suggesting a model for the Malaysian school counselling multicultural competencies and introducing a culturally valid tool that can assess the perception of the students on school counselling MCC in Malaysia. The originality of these contributions is secured through using original methodologies, examining the constructs through Malaysian students as participants of the study, and structuring a conceptual framework that has never been utilised in the Malaysian context prior to this

study. It is hoped that these contributions would play a significant role both in expanding the construct of MC worldwide and in advancing multicultural counselling in Malaysia.

Next, the methodology is described briefly, as a two-phase study. Phase one applies qualitative data collection methods and phase two applies quantitative methods to examine the concepts of SCMCC in Malaysia from the students' point of view. The terminology is defined, and the conceptual framework is established. The conceptual framework is built on three main foundations: The uniqueness of Malaysian multiculturalism, the fact that every MC theory or tool is culturally bound to the specific culture it has been rooted in, and the MDCC theory (Sue et al., 2001, 2013, 2019). Finally, the organisation of the thesis is described.

The next chapter will review the literature around MC both internationally and in Malaysia.

Chapter Two: Literature Review

2.1 Introduction:

The previous chapter briefly introduced the concept of MCC. It listed three major challenges that exist around the concept of MCC. These three challenges also manifest as gaps in the literature. One major challenge is that the existing theories and definitions are incomplete since the concept of MCC has been defined and studied through a monocultural viewpoint. Another challenge is that the tools that assess MCC around the world are mainly built upon American ethnocentric models and their construct validity is understudied. The last challenge is the fact that Malaysia needs a Malaysian MC theory which is yet to be developed, and not enough research has been done on a culturally suitable Malaysian MCC tool. This chapter will elaborate on these gaps in more detail.

As this study is an interdisciplinary research that involves multiculturalism, education, and counselling, these areas and their intersections will first be briefly introduced. This is to highlight the distinctions between areas that otherwise might be perceived as similar such as counselling and counselling education, or multicultural counselling and multicultural education. This is especially important because it pinpoints the distinction in the theories, relevant research, and available literature in these areas and needs to be considered before a discussion on theories or tools is initiated.

The next section discusses the gap in the literature. As mentioned earlier, three gap areas were recognised. The first were the models and theories of MCC, the second were the tools and instruments of MCC and the last was the MCC research in Malaysia. Section 2.3 elaborates on the gap around theories and models of multicultural counselling in the world. This section also lays down the informational foundation of the models and theories of MCC to suggest a model for Malaysian MCC. It also helps explain the model that was chosen as the conceptual framework for this research (see section [1.11](#)). It starts by providing a typology of models to establish the grounds for choosing the most influential models and then introduces the most influential models from each typology. This section then highlights the gaps and limitations of the existing theories of MCC. This review is essential for two reasons: firstly, to narrow down the most relevant and highly influential models of the field and elaborate on the chosen model for the framework of this research. Secondly, to pinpoint the gaps in the literature that are addressed in this study.

Section 2.4 introduces how MCC is currently measured in the world with an emphasis on the most widely used tools. Tools of MCC have two significant roles: developing theories and assessing abilities. This research employs both these roles to suggest a model and introduce a culturally suitable MCC tool for Malaysian school counsellors. This section also provides a checklist of available instruments that can potentially be used for this research. After the constructs of MC in Malaysia are identified in the first phase of this study, the results will be compared to the listed tools in this section to introduce the most suitable tool for this study. It then points out the limitations and the gaps of the existing MC tools.

Section 2.5 takes the discussion into the Malaysian context and explores further on Malaysian education, school counselling and MCC theories. While section 2.3 elaborated on the limitations of the existing models, and section 2.4 identified the shortcomings of the current tools, this section discusses how those limitations impact the body of knowledge in the Malaysian context. This section ends with an explicit discussion of the gap in the literature. Section 2.5 ends with demonstrating that the current models or tools need to be culturally adjusted to be applied to the Malaysian population, and that neither a culturally adjusted model, nor tool, exist to map out Malaysian MCC at the time of this study.

2.2 Core Concepts:

The aims of this research are to identify the school counselling multicultural competencies constructs as perceived by Malaysian students and propose an SCMCC model and tool suitable for the Malaysian context. The multicultural school counselling involves three broad areas of knowledge: education, counselling, and multiculturalism. In order to develop a theory or a model in a specific field, it is important to first recognise the philosophical grounds of that field. The three fields mentioned (education, counselling, and multiculturalism) are not separable in practice. They are mutually inclusive in the real-world applications. This means that some research and practice areas exist that can belong to two or even all three of these mentioned fields. These intersections are education counselling, multicultural education, and multicultural counselling. Each of these are considered a distinct discipline with specific theories and frameworks, explicit goals and targets, and specialised tools and

instruments. Since this study aims to examine the construct of multicultural counselling in schools, it is crucial to first recognise the boundaries of the targeted field. This study is targeting the narrow intersection between the three areas, which is, multicultural education counselling (multicultural school counselling). It is important to note that models of multiculturalism or theories of counselling, for example, are not directly relevant to SCMCC, and hence will not be discussed in the literature review. To establish these distinctions and provide a clear understanding of the philosophical grounds, conceptual frameworks, theories and models, and tools that are specialised for the field of this study (SCMCC), first the concept of multiculturalism will be introduced briefly. After that, the intersections of multiculturalism with education and counselling will be studied. Finally, section 2.2.4 introduce the multicultural education counselling. (A separate section (section 2.5) is dedicated to the Malaysian multicultural counselling and school counselling). These few sections lay out the path for a better judgement of what types of models and tools are to be adopted for multicultural school counselling required in this study.

2.2.1 Multiculturalism

Multiculturalism has been a familiar concept to mankind for centuries and can be tracked back as far as the time of Alexander the Great and even before, where groups of different cultures coexisted under the same roof. Throughout history a variety of terms were used to describe communities which consisted of different ethnic groups (Inglis, 1996). 'Multi-ethnic', 'cross-culture', 'racial diversity' are but a few. The concept of multiculturalism as recognised today

has evolved and its meaning altered throughout history (Claval, 2001). According to Claval (2001), the evolution of the concept of multiculturalism began when the ruling communities tolerated the minorities and integrated them into the bigger community while dissolving their culture into the main culture. This social phenomenon was known as the 'melting pot' where the minorities were to lose their identities in the big pot of the culture of the majority (Song, 2017). Nevertheless, it developed into acceptance and even a celebration of diversity, where minorities are able to carry their culture into the larger majority group without being dissolved in it (Inglis, 1996). Multiculturalism today is more about establishing a harmonious relationship between ethnic groups (Song, 2017).

An important force that drives multiculturalism today is the concept of 'human rights'. The acceptance of human rights leads individuals, communities, policy makers and institutions (such as educational institutions) to take a different view of multiculturalism (Kymlicka, 2012; Mintert, Tran, & Kurpius, 2020). This fact that all the cultures within a community have equal rights to coexist gives a new meaning to the idea of equality between the communities and the common responsibility of all for the improvement of community (Claval, 2001). Multiculturalism has been the term to cater for the rights of a diverse group of marginalised people (Song, 2017).

The concept of multiculturalism helps us to describe the diversity of social identities in a community and may be studied from a narrower perspective, which only encompasses racial minority groups and only relates to race and ethnicity. Or it may take a wider perspective to include diversity of different

groups of people with different socio-cultural-political backgrounds, different ethnicities, gender, sexual identities, social classes or even disabilities (Gamst et al., 2011). Multiculturalism can be viewed as an obstacle in the path of unity or considered as an opportunity to access broader cultural experiences. The latter conception is called 'positive multiculturalism' which appreciates and values the diversity of cultures and tries to draw its benefits (Speight et al., 1991).

2.2.2 Education Counselling

Education counselling is also known as school-based counselling (Martin, Lauterbach, & Carey, 2015) or school counselling in short (Merlin-Knoblich & Chen, 2018). It is important to differentiate counselling psychology and education counselling. Even though school counselling and counselling psychology have shared history, overlapping philosophical foundations, and similar approaches and practices, they continually grow to become separate professions (Romano & Kachgal, 2016).

The counselling profession made an entrance into the world of education in the late 19th and early 20th centuries, when vocational and moral guidance were introduced to schools (Baker & Gerler, 2001). As time passed, the focus of counselling at schools changed from 'problems' to 'developing individuals' problem-solving abilities' and later, the same model was adapted for counselling children in elementary schools (Baker & Gerler, 2001).

Knowing the various professionals who work within the field of 'education counselling' and the function of their services, will give us a better view of what education counselling is. Counselling in education includes the work of

counsellors who serve in an educational setting, part-time or full-time, as well as teachers and lecturers, youth and community workers (Woolfe, 1997). Education counselling, student counselling, school counselling, college counselling, can all be considered different branches of this intersection (D. Locke, Myers, & Herr, 2001; Woolfe, 1997). Professionals who are involved with both disciplines of counselling and education can either have a counselling background, work within the context of schools and colleges, or be from an educational department who gained counselling skills while working with the pupils (Sweeney, 2001). The differences of counselling psychology and counselling education are known to be more due to the marketplace needs and not much due to goals, approaches, or means to serving the clients (Romano & Kachgal, 2016).

To name some of the most important functions provided by these professionals, we can list: counselling on studies, career options, promotion of student wellbeing, school performances, study and learning difficulties, and teachers' and parents' relationship issues (Sederholm, 2003). The history and specifications of school counselling in Malaysia will be discussed later in section 2.5.2.

2.2.3 Multicultural Counselling

Counselling, unlike education, has a lag in adopting multicultural worldviews. According to a study done in 1979, there was minimal cross-cultural competencies for training counsellors in the United States (Midgette & Meggert, 1991). Midgette and Meggert (1991) elaborate on this matter by adding the fact in the 1980s, counsellors were decisive to perceive and respect all individuals

and groups of clients as 'equal' and 'same' regardless of their cultural differences. This indicates a lack of proper attention given to the concept of multiculturalism in the practice (Midgette & Meggert, 1991). In the beginning, when multiculturalism made its first entry into the world of counselling, it was discussed and studied mainly as counselling relationships where the counsellor was assumed to be Caucasian and the client might have belonged to a minority group (Speight et al., 1991).

Sue (Sue et al., 1982: 4) for the first time defined multicultural competencies as 'any counselling relationship in which two or more of the participants differ in cultural background, values and lifestyle'. Pedersen suggested that all counselling relationship can be defined as 'multicultural' in some aspects and hence all counsellors need to have multicultural counselling competencies (Pedersen, 1991). The importance and role of multiculturalism in counselling gained more recognition in the 90s, mainly since traditional approaches failed to satisfy the ever-increasing demand for multicultural counselling and also because different educational and counselling training divisions encouraged multicultural counselling trainings in their curriculum. In addition, there was a growing demand for multicultural counselling provided to people of diverse cultural groups (Lewis & Hayes, 1991). Regardless of its late start, multiculturalism turned out to be 'the most important new idea to shape the field of counselling' (Speight et al., 1991: 29). Since the importance of multicultural counselling was recognized by the stakeholders, MC has experienced a rapid growth in the past few decades (Gamst et al., 2011; Ratts & Greenleaf, 2018). Today multicultural counselling is considered a necessary competency for service providers in this field (Amat, 2019; Leibowitz-Nelson et al., 2020).

2.2.4 Multicultural Education Counselling

This study focuses on multicultural counselling competencies of school counsellors. This specialised field is the intersection between the two vast areas of knowledge: counselling education and multicultural counselling, in the context of a multicultural education system. It indicates that the education counsellors are expected to have multicultural counselling competencies while they provide services for culturally diverse school students. The school counsellor multicultural counselling competency and social justice advocacy have recently become the focus of multicultural education counselling research and practice (Ratts & Greenleaf, 2018).

Becoming multiculturally competent is one of the challenges for school counsellors (Dodson, 2013). Understanding MC is an important aspect of the school counsellor's development in today's education system (Armstrong Jr, 2008; Pietrantoni, 2016). The importance of MC in school counselling could have originated from four factors: the diversification of populations at schools, the recognition that school counselling has so far failed to meet the diverse needs of marginalised students, the emphasis by different agencies on multicultural competence and social justice, and the increase in research and publications on multicultural counselling (Zalaquett, Foley, Tillotson, Dinsmore, & Hof, 2008).

The goals of school counselling are aligned with and overlaps the goals of multicultural education, and school counsellors are expected to lead multicultural education at schools (Merlin-Knoblich & Chen, 2018). Yet, the multicultural counselling competencies are not the same as competencies

needed for multicultural education (Merlin, 2017). Merlin (2017) explains that the difference between MCC and multicultural education is that while MCC talks about culmination of knowledge, attitude and skills, multicultural education is the manifested behaviour of a multiculturally competent counsellor or educator. The focus of a multiculturally competent school counsellor is to provide services effectively to diverse students, as well as, helping the total school environment to become more culturally competent (Nelson, Bustamante, Wilson, & Onwuegbuzie, 2008).

Multicultural counselling competencies are also different from school counselling multicultural competencies (Pietrantonio, 2016). Hence, the constructs, theories, and models of MCC and SCMCC might not be fully compatible. This study, however, uses the SCMCC constructs and model to address the gap of MCC in Malaysia. This study also uses the MCC frameworks to investigate SCMCC through the perception of Malaysian students. While this may be seen as a limitation, it is rationalised because both MCC and SCMCC theories are rooted in the same models, namely Sue's (1982) model, and Sue et al.'s MCC model (1990 and 2008) that are now widely used as the theoretical framework for SCMCC (Chao, 2013). Various scholars applied Sue's MCC model and reported the dimensions of SCMCC. For example, Pietrantonio (2016) explored the three dimensions of the SCMCC to be multicultural terminology, multicultural knowledge, and multicultural awareness. Tadlock-Marlo, Zyromsk, Asner-Self, and Sheng (2013) reported four dimensions for SCMCC to be collaboration, assessment of school environment, reflection of personal culture and interpersonal skills. One of the most influential developments of SCMCC is Holcomb-McCoy, Harris, Hines, and Johnston's

(2008) School Counsellor Self-Efficacy instrument (Greene, 2014). This study reported six dimensions: knowledge of multicultural concepts, using data and understanding systemic change, developing cross-cultural relationships, multicultural counselling awareness, multicultural assessments, and application of racial and cultural knowledge to practice (Holcomb-McCoy, Harris, Hines, & Johnston, 2008).

Although SCMCC have different constructs from MCC, little research is available on SCMCC and its applications to develop a separate model or support a theory of SCMCC (Armstrong Jr, 2008; Brown & Shin, 2020). The models and instruments of MCC do not fully cover the realities of SCMCC and there is a lack of theoretical conceptualisation as well as instrumentation in SCMCC (Tadlock-Marlo, Zyromski, Asner-Self, & Sheng, 2013). Multiculturalism is not fully discussed in school counselling literature yet (Merlin, 2017), and there are not enough guidelines available for school counsellors on how to apply multicultural goals in the education environment, nor are there any specialised instruments developed for them to evaluate the SCMCC (Nelson et al., 2008). Since it is crucial for school counsellors to develop MCC, and because the field of SCMCC is still underdeveloped (Armstrong Jr, 2008; Brown & Shin, 2020; Dodson, 2013; Merlin, 2017; Tadlock-Marlo et al., 2013), school counselling research and practice continues to depend on MCC models and theories. A final fact about the relationship between MCC and SCMCC is the superordinate nature of multicultural theories to theories of education counselling (Sue, 2001b). This means that MCC theories are considered meta-theory and encompass the SCMCC theories. These reasons rationalise this

study's application of MCC constructs and models to the SCMCC field and extend the findings of SCMCC to the MCC field.

The current section introduced the core concepts of multicultural school counselling, mentioned the lack of research, theories, and guidelines on SCMCC, and pointed out that due to this gap SCMCC needs to rely on MCC models, guidelines, and tools. The following sections will elaborate more on the models and theories of MCC, while section 2.4 will discuss the tools of MCC.

2.3 Theories and Models of Multicultural Counselling:

One of the three gaps that is being addressed by this study is the gap in the existing models and theories of MC. The ethnocentric point of view of MC theories results in their limited vision towards multiculturalism. This indicates that these MC theories are incomplete unless the construct of MC is studied through the lenses of diverse cultures around the world. This section starts a discussion on the lack of inclusiveness of MC theories. It also elaborates on the main constructs of MCC as described by the widely used models. It is important to expand on the construct of MC as described by these models because there will be a comparison between the construct identified through this study and the construct of the existing models. This comparison will then help decide whether any of these widely used models are suitable to be used in the Malaysian context. It also helps to introduce an MCC tool with valid constructs. These comparisons and decisions will be gradually discussed in chapters 4, 5, 6, and 7. This section lays out the grounds on MC construct exploration, as well as

helps to rationalise the most suitable models to be used as the framework for this study.

For this purpose, section 2.3.1 provides a list of the existing models through studying the typology of the models. The purpose of reviewing the typology is to put forth all the most noteworthy models available at the time of this research, to enable the researcher to identify the most influential and widely used models. Section 2.3.1 ends with narrowing down the list of models to the three most significant models in MCC. Section 2.3.2 then introduces these significant models and presents a critical discussion on the limitations of these models. The next two sections then introduce the MDCC model that is chosen for this study, elaborate on its limitations, and provide a rationale for this choice. Finally, section 2.3.5 presents how this study plans to handle these limitations.

2.3.1 Typologies of Multicultural Counselling Models

The past few decades marked a surge in the study of MC in counselling and related fields (Gamst et al., 2011; Ratts & Greenleaf, 2018), yet definitions and constructs of multicultural counselling competencies have been a matter of debate (Bemak & Chung, 2011; Fuertes et al., 2001). This debate resulted in the emergence of various theories and models of MC. This section lists down the existing theories and models of MC. However, there are two major inconsistencies in the usage of terminology in MC literature. The first inconsistency is in reference to the concept of MC. It appears that researchers in the field of MC neither agree on the terms used to refer to 'multicultural counselling', nor agree on a definition for MC (Minami, 2004). There are a variety of terms that seem to be used interchangeably in the literature to refer

to multicultural competency (Fuertes & Gretchen, 2001). For example, the phrases: cultural sensitivity, cross-cultural competence, cross-cultural expertise, cross-cultural effectiveness, cultural awareness, culturally skilled, and racial-cultural competence are all used to refer to the same concept (Carter, 2005; Ridley et al., 2001).

The second inconsistency in terminology is in the usage of the term 'model' and 'theory'. Some scholars offered explanations on how models are different from theories. For example, Udo-Akang (2012) suggests that models are structures that help describe variables within a theory. Grune-Yanoff (2013) state that models are ways to express observations and data while theories are paradigm traditions and cumulative evidences and are used to direct research. While these distinctions may be logical in many ways, multicultural researchers in the field of counselling seem to disregard any distinction between the two terms (model and theory) and use them in a random and interchangeable manner (Fuertes et al., 2001; Gamst et al., 2011; Ponterotto et al., 2000).

The term 'model' generally refers to the conceptualisation of how the components of counselling are, how the therapy is conducted, what the roles of the counsellor and client are, and the approaches and techniques put forth for the clients' growth and change (Ponterotto et al., 2000). In this research, 'multicultural counselling model' is used as a general term to cover the various terms that refer to the same concepts such as cross-cultural theories and cultural awareness models in line with the definition provided in chapter one. The term 'theory' is used specifically when the author of the article refers to his/her suggested model as 'theory'. This decision is made to avoid confusion

and making the gathering of information from the relevant literature possible. This decision does not indicate that there is no possible distinction between the mentioned terms.

In the effort to discuss the MC models more effectively, researchers offered different typologies of the MC models. Mollen et al. (2003) distinguish two main models alongside eight secondary models. Ponterotto and Chen (2000) recognise two dominant models and five emerging models. Gamst et al. (2011) group the models in three main categories of personal characteristic models, skill or tactic models, and process-oriented models. Other researchers list down what they deemed to be the most influential models without any attempt to categorise them. Figure 2.1 presents a summary of the typologies of MC models as categorised by different scholars.

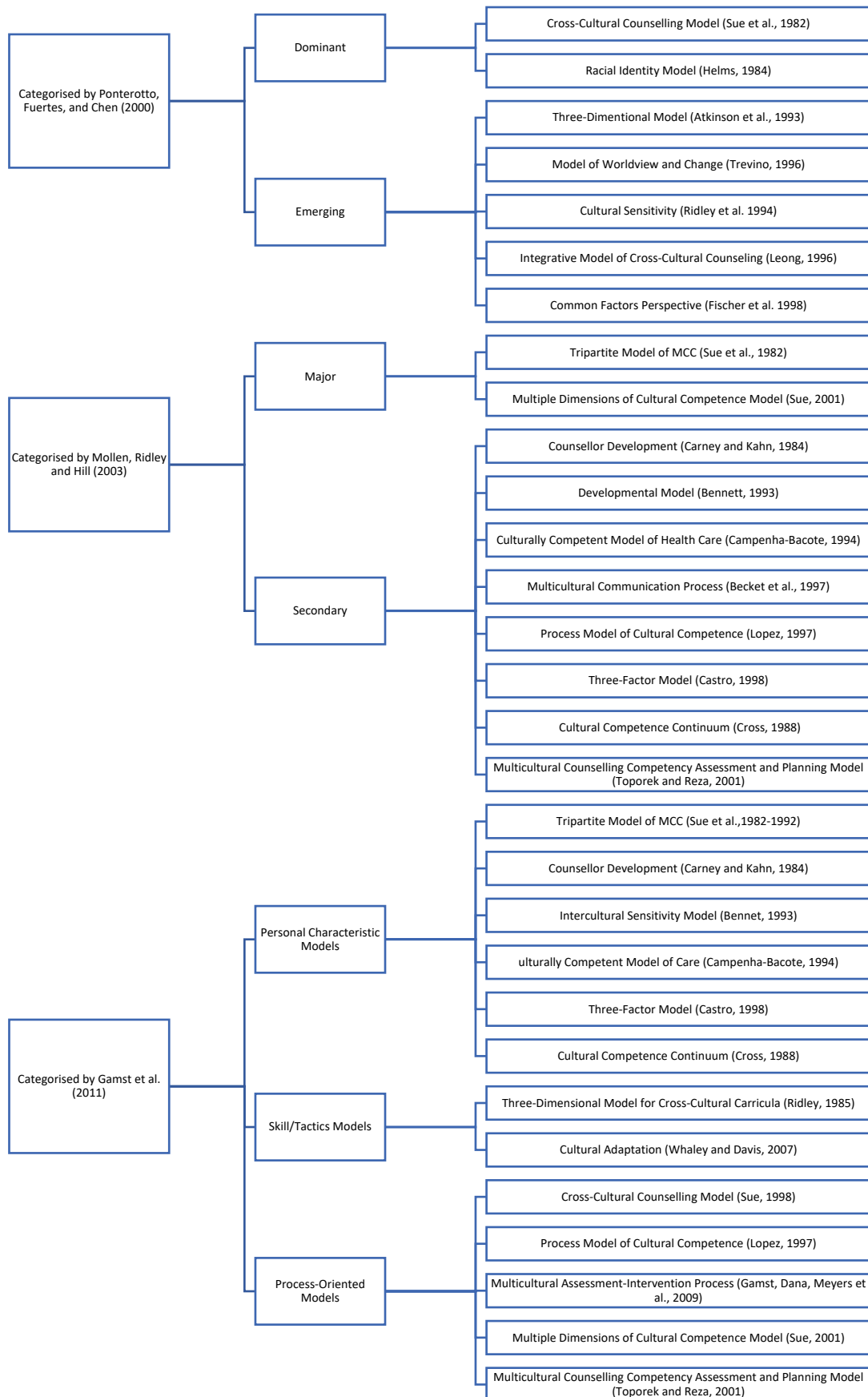


Figure 2.1: Typology of the MC models

2.3.2 The Most Influential Models

One of the research problems that is addressed in this study is related to the widely used models of MC. In order to further examine the limitations of these models the most influential models are singled out and discussed in the following sections. These discussions are important for this research in three ways: first, they pinpoint the limitations of the existing models, second, they help to rationalise the model that is chosen for the conceptual framework of this study, and third, they lay the foundation for exploring the constructs of MCC in Malaysia and comparing it with the constructs suggested by the existing models and hence address the second research question.

While categories of models vary, scholars have picked a few of these models as the most influential models in the field of MC research and practice. One of these most influential models is the evolving multidimensional model by Sue et al. (1982, 1992, 1996, 2001, 2013, 2019) that has been dominating the literature (Aga Mohd Jaladin et al., 2019; DeCino et al., 2018; Gamst et al., 2011). Another influential model is Helms' (1984, 1990) theory of Racial Identity Development (Alvarez & Piper, 2005).

There is yet another model which has been developed in response to the call of the Association for Multicultural Counselling and Development (AMCD) and the American Counselling Association (ACA) in 2015. In an effort to update the previous model suggested by Sue, Aredondo and McDavis (1992), and to incorporate the recent social justice concerns, a group of researchers suggest the new Multicultural and Social Justice Counselling Competence (MSJCC)

model (Ratts, Singh, Nassar-McMillan, et al., 2016). This model is not included in any of the mentioned MC categories as it is subsequent to them.

In recent years mental health professionals have become increasingly aware of the concept of social justice and its application in counselling to a degree that scholars suggested social justice as the fifth force in counselling (Bemak & Chung, 2011; Ratts, 2009). Even though social justice may seem to be a parallel or even a competing idea with multiculturalism, it is either discussed together with multiculturalism (Ratts, Singh, Nassar-McMillan, et al., 2016), as one of the two sides of a coin along with multiculturalism (Ratts & Wood, 2011), or as a core concept within multiculturalism (Bemak & Chung, 2011; D'Andrea & Heckman, 2008). Hence this study considers MSJCC a notable model to be discussed alongside other MCC models (Brown & Shin, 2020).

The next section will introduce racial identity development theories, Ratts et al.'s (2015) MSJCC, and Sue's MDCC (2001). Helms' (1984, 2008) White Racial Identity Development and Sue et al.'s (2001) MDCC were chosen due to their long history of evolving and influencing both the MCC theory and practice (Gamst et al., 2011; Helms, 2017; Sabnani, Ponterotto, & Borodovsky, 1991). MSJCC (Ratts, Singh, Nassar-McMillan, Kent Butler, & McCullough, 2015) was chosen as the most recent model that has been adopted by reputable and relevant organisations in the field of MCC (Ratts, Singh, Nassar-McMillan, et al., 2016). These three models are chosen to represent the majority of different types of models that exist in the field of MC and SCMCC and are among the most impactful models in the counselling profession (Gamst et al., 2011; Helms, 2017; Ratts, Singh, Nassar-McMillan, et al., 2016; Sue et al.,

2019). The section will also discuss the limitations of each model and their strengths.

2.3.2.1 Racial Identity Models

The Racial Identity Development theory (RID) is not a single and unified theory that can be tracked down to one or two individuals (Alvarez & Piper, 2005). It is the result of the contributions of a group of scholars. One of the first models is the People of Colour Racial Identity model developed by William Cross (1971), originally called Black Racial Identity (BRI) model or the Nigrescence theory. There are other models that describe RID of people of colour such as Filipino American Identity Development (Nadal, 2004) and Ethnic Minority Identity Development (Berry, 1997). The second group of RID models are the ones that discuss biracial people, such as Biracial Identity Development (Poston, 1990) and the Continuum of Biracial Identity Model (Rockquemore & Laszloffy, 2005). The last and probably the most notable one is the White Racial Identity Development (WRID) model (Helms, 1984, 2008) that presents a framework for developing anti-racist identities. The WRID and the BRI model are among the most influential RID models (Sabnani et al., 1991).

Cross's (1971) Black Racial Identity model is part of the Nigrescence theory and introduces five stages of individual Black consciousness development. This theory assumes that self-acceptance requires both a personal identity and a reference group orientation. Black identity is mostly formed based on group identity and personal identity has only a minor role to play (Cross & Vandiver, 2001). This model recognises five stages of development starting from pre-

encounter and ending with internalisation and commitment, when the individual sense of culture converts into a set of actions and commitments towards other group members (Cross & Vandiver, 2001).

Helms' Racial Identity model has been built upon Cross's Black Racial Identity (Helms, 2014). Helms introduces racial identity as 'a sense of group or collective identity based on one's perception that she or he shares a common racial heritage with a particular racial group.' (Helms, 1990: 3). Her model is one of the first frameworks that is built to focus primarily on the social constructions of race (MacDougall & Arthur, 2001) and one of the most influential ones (Rowe, 2006). It is also one of the first models to address the culture of the majority instead of studying the minority (Sabnani et al., 1991). The theory consists of two main identity models: The White Racial Identity Development and the Black Racial Identity Development (Helms, 2014).

These two models have similar constructs, and both have the goal of 'overcoming racist socialisation of the individual level' (Helms, 2014: 13). This goal is achieved when an individual move along six different development stages (Helms, 1984) which were later modified as six statuses (Helms, 1995). These statuses involve attitude, behaviour and worldviews (Helms, 1995). The first three statuses are about abandoning racism and the last three are towards developing a positive non-racist identity (Helms, 1995, 2008, 2017; Sabnani et al., 1991).

Helms' Black/White Racial Identity theory is connected to MC in a variety of ways. First, since this theory is developed by a counselling psychologist, it has been published in counselling publications and reviewed mostly by counselling

experts (Helms, 2017), and has been influencing the counselling profession ever since its introduction in 1984 (Rowe, 2006). Second, the racial identity statuses of the counsellor and client creates a dynamic that directly affects the counselling relationship. Also, racial identity determines one's perception of his/her own race and other racial groups and hence plays an important role in MC competencies (Alvarez & Piper, 2005). Lastly, Helms' theory shifted the focus of cultural competencies to race. Helms criticised MC theories for neglecting the importance that race plays in MC and spreading the focus equally among other non-important factors such as gender, sexual orientation, age, and social class (Helms, 2003, 2014). She argues that MC acts as an ally for racism and against the people of colour by deemphasising the dangerous dynamics of Whiteness and Blackness (or the culture of the people of colour) (Helms, 2017).

The RID theories, and WRID in particular, are not normally categorised as MCC models. Yet they have very strong connections with MC theories (Fickling & González, 2016). The main challenge with the WRID model is that the over-emphasis on race, and the Black/White dynamic in particular, (Helms, 2008) takes away the opportunity for other cultural varieties that exist both within the American society and outside the US (Fischer & Moradi, 2001). Helms agreed that the race-specific concepts of the theory may only be applicable to African-American clients and not any other minority groups (Helms, 1994).

There are other limitations with the WRID model that Helms (2014, 2017) didn't address. One major limitation is about the scale that was developed to assess WRID of a person, the White Racial Identity Attitude Scale (WRIAS)

(Helms & Carter, 1990). This scale does not seem to confirm the suggested model of WRID (Fischer & Moradi, 2001). The factorial structures suggest a different model, e.g. a one-factorial-model in other research (Rowe, 2006). Helms' response to this problem was that the current knowledge of statistical analysis is insufficient to confirm the complicated WRID model (Helms, 1997). This response, together with the circularity of definition of important constructs, as well as the fact that the statuses can coexist and have numerous possible combinations, made researchers doubt that the WRID model is at all scientific or testable (Rowe, 2006). Scholars cautioned that the WRIAS has serious limitations and needs to be administered with extreme caution (Fischer & Moradi, 2001). Yet WRID model is considered one of the most influential models of RID (Hays, 2008).

2.3.2.2 Multicultural and Social Justice Counselling Competency Model

The other type of the models is rooted in the social justice movement in counselling and related fields. Social justice (SJ) has a complex and abstract construct (Ratts, Anthony, & Santos, 2010). It examines the concept of 'well-being' from a much broader perspective. It surpasses the quality of life of an individual and engages the family, community, wider society and global community (Bemak & Chung, 2011). It dares to challenge the unfairness caused by racism, sexism, socioeconomic, sexual orientation, religion, ableism, and law and politics (Adams & Bell, 2007). In general, SJ discusses the concept of power, access to resources or deprivation from it, oppression, privilege, fairness and equality (Bemak & Chung, 2011; Brown & Shin, 2020).

For the past three decades the focus of MC has been on SJ and the prevention of prejudice (Hays, 2008). Counselling has been critically challenged to address SJ advocacy issues (Bemak & Chung, 2011), and the past two decades marked a growing interest in promoting SJ in applied psychology (Rashid Ali, William, Liu, Mahmood, & Arguello, 2008). Both the MC and the SJ became a core concept in the counselling field (A. L. Cook, Brodsky, Gracia, & Morizio, 2018; D'Andrea & Heckman, 2008).

Even though SJ is known as an independent philosophy or school of thought (Ratts, 2011), it is also an approach to counselling (Ratts et al., 2010). Scholars consider SJ as the fifth force in counselling (Hays, 2008; Ratts, 2009; Vera & Speight, 2003) alongside MC which is considered the fourth force in the counselling profession (Pedersen, 1991). The relationship between SJ and MC is a detailed and complicated relationship (Singh, Merchant, Skudrzyk, & Ingene, 2012). The connection between these two constructs is still understudied (Manis, 2012; Rashid Ali et al., 2008). Although SJ is a distinct approach from MC, it has overlapping areas. These overlapping areas sometimes result in the two terms being used interchangeably (Pieterse, Evans, Risner-Butner, Collins, & Mason, 2008). Regardless of the ambiguity in the relationship between SJ and MC, both are known to be crucial aspects of counselling (Vera & Speight, 2003). In fact, many researchers now integrate the two sets of competencies and consider them as 'multicultural and social justice' competencies (Brown & Shin, 2020; Ratts, Singh, Nassar-McMillan, et al., 2016; Singh et al., 2012).

Ratts, Anthony, and Santos (2010) suggested a model that explains developmental stages of a group in five steps of naivete, multicultural Integration, liberatory critical consciousness, empowerment, and social Justice (Ratts et al., 2010). Goodman's (2004) suggests six themes for practical applications of SJ in counselling. These six themes are: self-examination of the counsellor, sharing power, giving voice to the oppressed, raising consciousness, building on strengths, and finally leaving clients with tools to act as advocates.

These two elaborations clear the path to develop models of counselling that incorporate both MC and SJ. Ratts, later in 2011, introduced the Multicultural and Advocacy Dimension model (MAD) and in 2015, Ratts et al. introduced the Multicultural and Social Justice Counselling Competencies (MSJCC) model. The MAD model is designed similar to the structure of an atom where the nucleus is the working alliance of the counsellor and the client (since the working alliance is the core of a helping situation). There are six competencies that revolve around this core. These competencies are MCC competencies (counsellor awareness of their own values and beliefs, knowledge of the client's worldview, and culturally appropriate interventions), and SJ advocacy competencies (client advocacy, community advocacy, and public arena level of advocacy) (Ratts, 2011).

In 2015, Ratts et al. introduced another model called Multicultural and Social Justice Counselling Competencies (MSJCC) (Ratts, Singh, Nassar-MacMillan, Butler and McCullough, 2015). This model was later adopted by AMCD and ACA to replace Sue et al.'s (1992) MCC model. The MSJCC model has MC

and SJ at its core. Four developmental levels spread out from that core. The first level is the counsellor's self-awareness, the second level is the client's worldview, the third is the counselling relationship, and fourth is the counselling and advocacy interventions. There are also four quadrants in regard to the way power, privilege, and oppression crystallised in the client and counsellor's interactions. The four quadrants are privileged counsellor, marginalised counsellor, privileged client and marginalised client. The final aspect of the model are the multicultural competencies that are attitude and beliefs, knowledge, skill, and action. These four competencies play a role in each quadrant and at each developmental level (Ratts, Singh, Nassar-McMillan, et al., 2016).

The MSJCC model is a recent model that is yet to be tested through research and its practical applications are not yet reviewed (Brown & Shin, 2020; Fickling & González, 2016). Ratts and Anthony (2010) first introduced a model with six steps in acquiring SJ competencies. Only a year later and with little support of empirical data, Ratts introduced the MAD model. The MAD model was highly inspired by a few other existing models (Ratts & Wood, 2011). Later, while the MAD model was still insufficiently tested, Ratts et al. introduced the MSJCC model (Ratts et al., 2015). No rationale was provided for the dramatic differences between MAD and MSJCC models and there was a lack of theoretical grounds for the MSJCC model (Ratts, Singh, Nassar-McMillan, et al., 2016; Ratts et al., 2015). It appears that the urgent need to imply SJ in action has moved researchers to introduce a variety of models with the hope that other researchers would keep up with the testing, criticising, and improving on different aspects of the model. Having said that, MSJCC is one of the few

SJ models that has a full list of operationalised guidelines available (Ratts et al., 2015). This important aspect makes the model testable and applicable in practice.

In summary, whether considered as a school of thought or regarded as an approach, SJ is now a key component and a critical standard for the counselling profession (A. L. Cook et al., 2018; Hays, 2008; Pieterse et al., 2008). It is true that the connection between the MC and SJ constructs is yet to be fully explored (Manis, 2012), but there is no doubt that these two approaches are strongly interconnected (Ratts & Wood, 2011) and can, and should be, integrated into counselling competencies (Manis, 2012; Vera & Speight, 2003). To sum up, neither MAD nor MSJCC are considered models of MC. Instead, they are models that complement MCC, incorporate a few dimensions of MC and take MC a step further to bring sustainable change to the empowerment of individuals from diverse backgrounds. For these reasons the MSJCC model is chosen as one of the main models in this study. The constructs of MC as described by this model will be utilised in the study later in chapter 5 and 6 to be compared with the construct of MCC identified by the Malaysian participants.

2.3.2.3 Multicultural Counselling Competency Model

One of the most notable developments and most widely used elaborations of multicultural competencies was presented by Derald Wing Sue in 1982 (Boyle & Springer, 2001; DeCino et al., 2018; Fuertes et al., 2001; Lantz et al., 2018; Ponterotto et al., 2000). This model later evolved and was revised by Sue as well as others, but remained one of the most influential models of multicultural counselling of all time (Gamst et al., 2011; Sue et al., 2019). In this

section, a brief history of the evolution of the MDCC model will be introduced and discussed.

In 1982, Sue, Bernier, Durran, Feinberg, Pedersen, Smith and Vasquez-Nuttall, delivered a position paper that ignited the flame of multicultural competencies across the various fields of mental health (DeCino et al., 2018; Pedersen, 2001). The position paper suggested a general guideline of becoming a culturally competent counsellor. In order to achieve that, they suggested three components for MC: Beliefs or Attitudes, Knowledge, and Skills. They then proposed 11 competencies that described the culturally skilled psychologist (Sue et al., 1982).

Later in 1990, Sue and Sue introduced the MCC model to have the dimensions of knowledge, awareness, and skill (KAS) as the three goals for counsellors in an ongoing process of becoming multiculturally competent. The awareness dimension was elaborated to be about the counsellor's awareness of his/her own assumptions, focused on the person of the counsellor, and was explained with 5 competencies. The knowledge dimension was about understanding the worldview of the culturally different clients, with an emphasis on non-judgmental attitude, empathy and respect. Knowledge was elaborated with 4 competencies. The skill dimension was about developing appropriate intervention, strategies, and techniques and tailoring them to the client's needs. It also talked about organisational and systematic intervention skills as well as an awareness about one's own helping style and its impact on the client. It was explained with 4 competencies. Overall this model added 2 more competencies

to the previously introduced competencies and described a culturally competent counsellor with 13 competencies (Sue & Sue, 1990).

In 1992, Sue, Arredondo, and McDavis introduced the tripartite model that was a 3x3 matrix. This model was a more complex model and consisted of three characteristics of a culturally competent counsellor and three domains or dimensions. The three characteristics were the counsellor's awareness of his/her own values and assumptions, his/her understanding of the clients' values and beliefs, and his/her skills in choosing and applying the best culturally suitable intervention. The three competencies in each domain were beliefs and attitudes, knowledge, and skills (Sue, Arredondo, & McDavis, 1992). In this model, there were 31 multicultural competencies in the area of counsellor's awareness of their own values (9 competencies), the client's values (7 competencies) and culturally appropriate interventions (15 competencies) (W. M. L. Lee, Blando, Mizelle, & Orozco, 2007; Sue et al., 1992).

In 1996, Sue, Ivy and Pedersen proposed a theory of multicultural counselling and therapy (MCT) on the basis of six multicultural assumptions. The first assumption was that MCT should take a broader helping role. Instead of a passive helping role, a counsellor can take over other roles like teaching, consulting, and advocacy. The second assumption was that MCT advocates setting culturally suitable goals for diverse cultural populations which may indicate passing over the norms of counselling, behaviours such as advice giving and providing solutions that are taboo in some counselling norms might be completely appropriate in other cultural settings. The third assumption was that MCT should acknowledge the totality of the human being with both its

individual and universal dimension that relates him to his family, community, society etc. The fourth assumption was that different cultural groups may respond better to a more culture-specific therapeutic approach. The fifth assumption was that MCT must balance individualistic approaches with collective realities. This means the counsellor should be prepared to switch to group family counselling for example, if that is more culturally appropriate for a client. The last assumption was about the dual role of the counsellor, on one side a counsellor helps the individual to overcome his/her challenges, and on the other side the counsellor may need to get involved with educators, neighbours, family, schools, organisations, policy makers, government and the society to help eradicate sources of discrimination when necessary (Sue et al., 1996). These assumptions were the basis of the MCT theory which was later referred to as meta-theory or a theory about the theory of multiculturalism.

In 1998, Sue, Carter, Casas, Fouad, Ivey, et al. published *Multicultural Counselling Competencies*. Sue acknowledged that what had been presented about MCC was incomplete and maybe there would never be a 'completely multiculturally competent mental health organisation or education program' (Sue et al., 1998: 141). Yet counsellors and care providers can be aware and prepared to meet the diverse needs of their culturally different clients and address the issues of racism and discriminations (Sue et al., 1998). In this book, the competencies were revised, and 3 more competencies were added, a more comprehensive theoretical base was provided, and the logical base for categories were discussed (Fuentes et al., 2001).

In 2001, Sue revised the whole model and provided a new three-dimensional model as well as revised the definitions of some concepts. This model is now called the Multiple Dimensions of Cultural Competence or the Multi-Dimensional Cultural Competence (MDCC) (Sue, 2001a). The model has been updated later in 2013 (Sue and Sue) in the sixth edition of the book and again in 2019. The first dimension, 'race and culture-specific attributes of cultural competence' (the five existing races in the US), has been substituted with more elaborate and expanded subcategories. The renamed dimension is 'sociodemographic group attributes of cultural competence' and has a few suggested subcategories with room to expand according to each cultural perspective. The new subcategories are race, gender, sexual orientation, physical ability, and age (Sue & Sue, 2013). This model has remained unchanged in the recent editions of the book (Sue et al., 2019).

The MDCC model is the only model that is developed with other cultural perspectives in mind. The MDCC model has two obvious advantages over other models. The first is that it is an extension of the tripartite model (Sue et al., 1992), which is the most influential model in the field of MC and SCMCC (Aga Mohd Jaladin, 2017; Chao, 2013; Fietzer et al., 2018; Gamst et al., 2011). The second advantage is that this model provides a space for input from other cultural contexts and hence compensates the limitation of being developed in the American Eurocentric point of view (Sue & Sue, 2013). For these reasons, this model has been chosen as a part of the conceptual framework for this study. Hence, it is important to take a closer look at this model and the unique aspects that it offers. The limitations of this model will be discussed once the

model is introduced. The following section is dedicated to discussing the MDCC model in more detail.

2.3.3 Multidimensional Cultural Competence (MDCC)

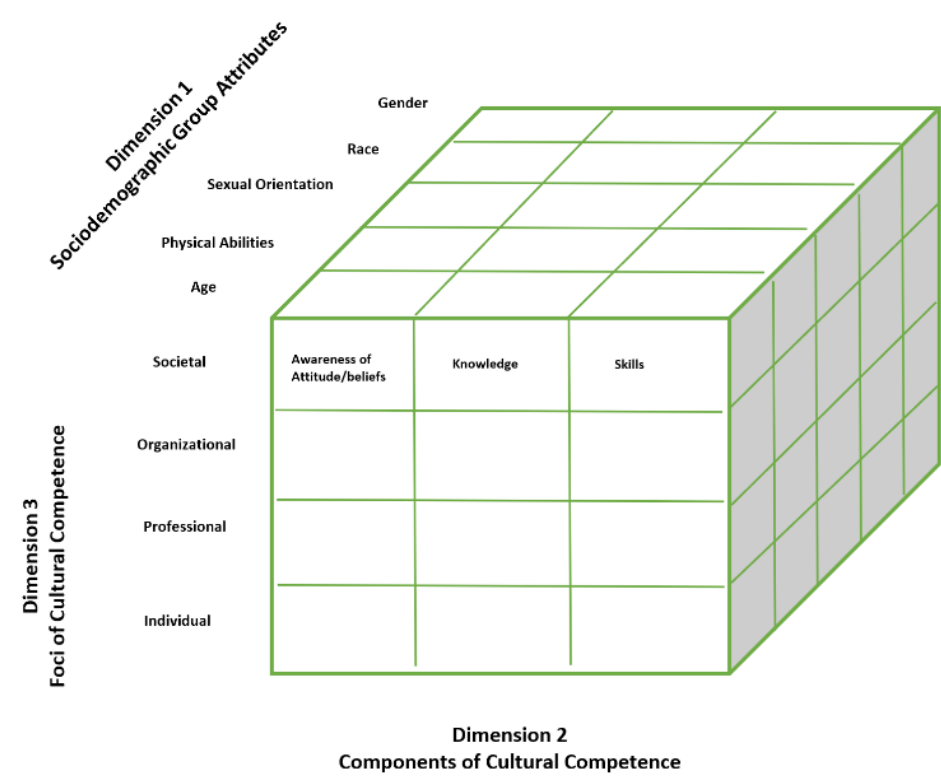


Figure 2.1: MDCC model (Sue and Sue,2013)

This model, as seen in figure 2.1 (Sue & Sue, 2013: 52), was first introduced in 2001 and has been updated and revised ever since (Sue et al., 2019). It is developed based on a 3x4x5 three-dimensional matrix. The first dimension is group attributes of cultural competence. This level provides definitions of multiculturalism and the related concepts based on each of the specific groups. Sue elaborates that people are the same in some respects and unique in some other respects. He illustrates this in a three-layered model that explains this vision of uniqueness versus universality in a continuum. See figure 2.2 (Sue & Sue ,2013: 42). Understanding this continuum helps counsellors to have a 'holistic approach to understanding personal identity' (Sue, 2001a: 794).

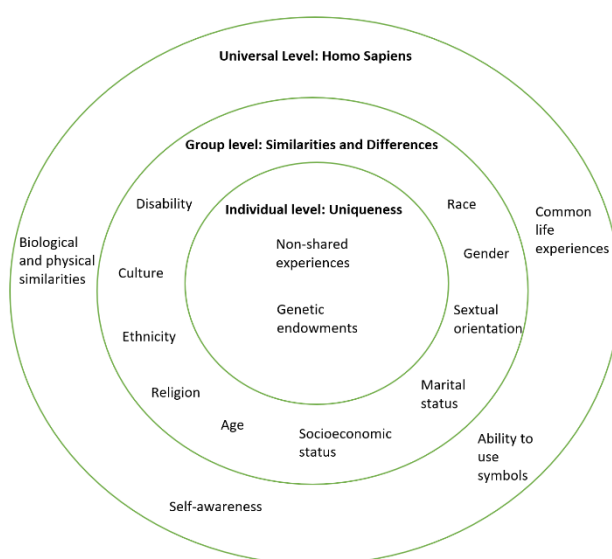


Figure 2.2: Sue and Sue's (2013) model of personal identity

The group level (the middle circle in figure 2.2) are those attributes that suggest group distinctions. Members of these groups have some shared experiences and characteristics, while they have their own unique experiences at the individual level (the inner circle in figure 2.2) as well as some experiences that are universal (the outer circle in figure 2.2). While moving from the inner to

the outer circle is fluid, it is the middle circle that forms the sociodemographic group attribute, representing the first dimension of the MDCC model (dimension 1 in figure 2.1). The attributes of the group level (the middle circle in figure 2.2) result in different interpretations of reality and different understandings of the nature of people, origin of disorder, standards of judging normality and abnormality, and therapeutic approach. It is the worldview of each group that shapes the theories and definitions of mental health, education, and therapy. Many scholars believe that in today's world most of these concepts are defined in a Euro-American worldview (Sue, 2001a; Sumari et al., 2020).

The second dimension of the model elaborates on components of cultural competence. Although Sue acknowledges that a variety of acceptable definitions of cultural competence exists, he points out that disagreements are bound to occur on any given definition and hence constructing a universally accepted definition for cultural competence is difficult.

Yet he reviews the most widely used cultural competence measures and concludes that they all have adopted 'attitude, knowledge, and skills' as the three main aspects of cultural competence. Therefore, he re-endorses the definition of cultural competence that he gave earlier in the 1980s and set it up as the second dimension for his tripartite model. He adds the concept of social justice to this dimension by mentioning that without a proper multicultural competence 'counselling and psychotherapy may act as instruments of cultural oppression by defining the lifestyle of culturally different clients as deviant and abnormal' or inadequately address the issues of racism, bias, and discrimination (Sue, 2001a: 801).

The third dimension discusses about the foci of cultural competence. This dimension points out the importance of cultural competence in the society, organisation, professional and individual levels. What is noteworthy in this dimension is that most models only focus on the counsellor or the client as an individual, but this dimension spreads out the responsibility of being culturally competent to the society, the organisations, as well as the profession (e.g. counselling, education, medicine, etc.) in addition to the individuals (Sue, 2001a). In this level, the culturally competent counsellor is able to set up a suitable intervention at professional, organisational and even societal level (Sue & Sue, 2013). This dimension also adds social justice advocacy as an important aspect of MCC.

The tripartite model which was first introduced in 1992 by Sue et al. is the first ground-breaking theory ever to speak of multiculturalism in counselling or any other related fields and laid the foundation for all future theories and research (Aga Mohd Jaladin, 2017; Carter, 2001). The impact of this theory is so great that it can be considered a paradigm shift in the way the world of counselling and psychology handles multiculturalism (DeCino et al., 2018; Fuertes & Gretchen, 2001; Mollen, Ridley, & Hill, 2003).

This model has a sound rationale, many segments of the American Psychology Association and American Counselling Association has officially adopted the competency list derived from this model as early as 1992 (Mollen et al., 2003; Ponterotto et al., 2000). Empirical data supports the main aspects of the model as diverse multicultural scholars has been researching different angles of this theory, various scholars operationalised the list of competencies

for the theory, and the data from the research collected over the years support some (but not all) predictions from the model about the multicultural issues that counsellors have to face (Ponterotto et al., 2000). Section 2.3.4 will discuss the reviews, limitations and strengths of the model in more detail.

2.3.4 The Limitations of the MDCC Model

The MDCC model has evolved from a simple model with only three dimensions of knowledge, attitude/awareness, and skill (KAS). The KAS model was simple and has been tested in a variety of settings over a long period (Gamst et al., 2011; Mollen et al., 2003; Pedersen, 2001). The MDCC model, on the other hand, is complex and relatively new, hence it is not yet subjected to a variety of tests (Minami, 2008). However, it has been reviewed often by other scholars (Carter, 2001). The limitations discussed by the scholars can be categorised as a) problems with definitions, b) limitations in operationalisations, c) factor structure and dimensions, and d) focus on the person of the counsellor (and ignoring SJ, organisations, and counselling relationship). In the following paragraph each of these limitations will be discussed in more detail.

The first limitation is the lack of a definition that envelops all the multiple dimensions (Ridley et al., 2001). Even though Sue (2001) did attempt to provide a clearer definition of MCC, the definition lacks consistency with other aspects of the model (Minami, 2004) and has a circular nature to it. For example, it uses the words that are synonymous to competency while attempting to define cultural competence (Ridley et al., 2001). There are other words that were used interchangeably without rationalisation (Mollen et al., 2003). Moreover, the way MC is defined in this model makes it difficult for researchers to suggest

rationalised statements (Suzuki, McRae, & Short, 2001). Furthermore, the definition is primarily focused on race and ethnicity and ignores other marginalised groups (Coleman, 2004). In response to these critiques, Sue (2001b) accepts that he is not yet able to provide a full definition for MCC.

The second main limitation of the MDCC model is the lack of operationalisation. Even though the model is sophisticated (Carter, 2001), it doesn't provide a step-by-step guide on how to achieve these goals (Reynolds, 2001). Not only are strategies to imply the targeted competencies missing, but also the complex structure of the model makes it hard for other counsellors to operationalise the abstract model (Ridley et al., 2001). This also makes it difficult for the researchers to build assessment tools based on the MDCC model (Suzuki et al., 2001). This is specifically challenging since the model itself did not introduce any assessment tool or ways for evaluating the suggested competencies (Collins & Arthur, 2010).

The third limitation of the model is about the dimensions. The suggested dimensions have limited focus and do not cover other competencies nor include international counselling agenda (Marsella & Pedersen, 2004). The race-based categories of the first dimension limit the model to certain racial groups in the US and do not include other marginalised groups (Reynold, 2001). Plus, no rationale or practical definition was provided for grouping the races into the racial groups introduced in the first dimension (Minami, 2004; Ridley et al., 2001; Suzuki et al., 2001).

The last major limitation is the model's focus on the person of the counsellor and ignoring the other aspects of the counselling process such as the

relationship between the counsellor and the client (Collins & Arthur, 2010). The counselling relationship is an important dimension of MC and is considered a core concept in many MCC models (Constantine & Ladany, 2001; Minami, 2004; Sadowsky, 1996; Sadowsky, Taffe, Gutkin, & Wise, 1994). This over-emphasis on the person of the counsellor also makes it difficult for researchers to develop tools to assess behavioural outcomes, skills, or client/supervisor perception of the MCC (Suzuki et al., 2001).

The MDCC model is rather new (2001) yet there are numerous feedbacks and reviews available in MCC literature (Coleman, 2004; Collins & Arthur, 2010; Dean, 2014; Mollen et al., 2003; Reynolds, 2001; Ridley et al., 2001; Suzuki et al., 2001; Vontress & Jackson, 2004). Beside the fact that Sue (2001b) did respond to some critiques, it is also apparent that the new and updated model (Sue & Sue, 2016) has taken the limitations into consideration. Here are some improvements that Sue and Sue incorporated into the latest model of MDCC (2016) alongside discussions about its limitations.

One of the major limitations of MDCC (Sue, 2001a) is about the first dimension that focuses on only five specific American racial groups: African American, Asian American, Latino American, Native American and European American (Sue, 2001a). There was no rationale provided for suggesting these five categories and how to assign these categories to different people especially if the individual is biracial (Mollen et al., 2003). Sue (2001b) accepts the limitations imposed by the first dimension and later in 2013 (Sue & Sue, 2013) improved on the categories suggested for this dimension.

The first dimension of the model, 'Race and cultural specific attributes of cultural competence' changed from a racial/cultural American group perspective to a multicultural group perspective (Sue & Sue, 2013). Sue also allows room for further adjustment and editing to this dimension based on future research in each cultural setting (Sue & Sue, 2013). In his latest revision, the first dimension is called 'Sociodemographic group attributes of cultural competence', and he suggests a few groups as an example to be followed: age, physical ability, sexual orientation, gender, race (Sue & Sue, 2013; Sue et al., 2019). He mentions these groupings may vary based on how each culture defines their sociodemographic groupings and they may be further broken into more subgroups (Sue & Sue, 2013). In this way, not only does the model move away from racial attributes to various multicultural attributes, but also becomes aligned with its philosophical assumption that MCC may be defined differently in different cultural settings. Therefore, this is the only MCC model (to date) that leaves room for other cultural perspectives to be added to its theoretical base.

Another major limitation of the model was the circular definitions and ambiguity of using different terms interchangeably (Mollen et al., 2003). Sue (2001b) accepts this as a limitation. His explanations though, introduced new aspects of the philosophical assumptions of his model. He explains that it is not possible to provide a unified definition of cultural competencies because the information and structures required for such definition are still monocultural and from the Eurocentric research point of view (Sue, 2001b). He confesses that he himself is not liberated from the monocultural education he received and hence his research, theory, and definitions are culturally bonded to the Euro-American worldview. Therefore, he invites other scholars from various cultural

backgrounds to share their input for a more universally acceptable definition of MCC (Sue, 2001b). Later in 2005, Sue and Torino offered a clearer definition of MCC.

Another limitation of the MDCC model is the overemphasis of the model on the person of the counsellor and hence ignoring other aspects of counselling such as the counselling relationship and organisation (Collin & Arthur, 2010). This limitation exists in the tripartite model as well (Sue et al., 1992). Sue did not directly respond to this but in different articles he did refer to the importance of the counselling relationship. Sue and Torino (2005) explain that the MDCC model takes the relationship into account by broadening the perspective of 'self' into a 'self-in-relation' orientation. By that, he means both the counsellor and the client are not perceived as individuals but as people who are constantly in relationship with collectivistic reality of the world around them, including the relationship between the client and the counsellor (Sue & Torino, 2005). This aspect of building an effective counselling relationship was also introduced earlier in 2001 but perhaps not well-elaborated (Carter, 2001). An example of the concept of counselling relationship in earlier versions of the model is:

'culturally skilled counsellors are aware of their negative and positive emotional reactions toward other racial and ethnic groups that may prove detrimental to the counselling relationship. They are willing to contrast their own beliefs and attitudes with those of their culturally different clients in a nonjudgmental fashion.' (Arredondo et al., 1996: 62).

Perhaps the most controversial aspect of the MDCC model is the structure of its dimensions. The factorial model and dimensions of MDCC are practically based on Sue's two earlier models even though the link between the models were never presented nor any rationale provided for the changes in the model

(Minami, 2004). The MDCC's second dimension consists of the three components of cultural competence, awareness of attitude and beliefs, knowledge and skills (Sue, 2001a). These three components were first introduced as beliefs/attitude, knowledge, and skills (Sue et al., 1982), adapted with slight changes in Sue and Sue's 1990 model, and evolved to the tripartite model (Sue et al., 1992). Finally, in 2001 the same aspects were presented as the third dimension of the model (Sue, 2001a) and remained the same in other improved versions of the model through the years (Sue & Sue, 2008, 2013; Sue et al., 2019). These famous three dimensions of knowledge, attitude and skills have been tested repeatedly in different settings. Some researchers find additional dimensions (Holcomb-McCoy & Myers, 1999; Sadowsky et al., 1994) while others find three different dimensions (Holcomb-McCoy & Day-Vines, 2004; LaFromboise, Coleman, & Hernandez, 1991); and a few confirmed the three dimensions (Greene, 2014). Yet the KAS dimension remained to be the most used structure of MCC of all time (Aga Mohd Jaladin, 2017; Collins & Arthur, 2010; Dean, 2014; DeCino et al., 2018; Heppner, 2017).

The MDCC model, regardless of its limitations, is the only MCC model (up to the present date) that give way for culturally different perspectives of MCC (Sue et al., 2019). It acknowledges the gap that is caused by the monocultural point of view and provides a way to fill this gap. Its flexible construct allows researchers from various cultural points of view to add findings into the theory (Sue & Sue, 2016). Another unique aspect of MDCC is that it has incorporated the element of social justice and advocacy (Carter, 2001; Reynolds, 2001; Suzuki et al., 2001) and hence is subordinate to the MSJCC model (Ratts et al., 2016). The MDCC also considers the two opposing perspectives on personal

identity: the universality of human identity versus the unique aspects of the human identity (as shown in figure 2.2). The model binds the epic and emic approach in a seamless manner (Sue, 2001a). These are some reasons why the MDCC model continues to lead the world of MCC (Carter, 2001; Mollen et al., 2003) and be the main base for the majority of MCC research and practice (such as tool development) (DeCino et al., 2018; Aga Mohd Jaladin, 2017).

MDCC empowers non-dominant cultural perspectives to add their inputs and contribute to the universal body of knowledge on MCC. Riding on the empowering forces of this model, scholars can now start investigating different dimensions of MCC from diverse cultural points of view and fill in the gaps of the model. The flexibility of the model allows researchers to take this model for further research and enrich the model with different cultural viewpoints. To fill in the gaps of the MDCC theory and other MCC theories, one very important action would be to investigate the construct of MCC from the perspective of different stakeholders.

2.3.5 Handling the Limitations

Section 2.3.4 summarised that even though the MDCC model has made significant contributions, the lack of rationale for the dimensions, the inconsistency of the definitions, the limited focus of the first dimension, and the lack of operationalisation calls for further improvement and elaboration of the MDCC model (Mollen et al., 2003; Sue, 2001b). The previous three sections also established that regardless of the rapid growth in the development and testing of the theories of MC in general, many of the emerging theories do not have enough empirical data to support their theoretical framework and

constructs. There is a gap between theory and practice that need to be addressed (Fickling & González, 2016). Many of the models are not fully operationalised (Collin & Arthur, 2010). Those theories that have been subjected to a variety of tests and different attempts of operationalisations, did not get enough support for their dimensions and constructs (Minami, 2004). Both the theories and instrumentation in this field have not been tested enough with culturally diverse clients, leaving a large gap in the perspective that forms the foundations of these models and tools. Many of them are tailored specifically for the American society and are not applicable to universal clients (Aga Mohd Jaladin, 2017). Their construct and frameworks are at best only applicable to a specific societal group. Finally, the previous sections concluded that scholars recommended further testing with diverse clients, bridging the gap between theory and practice and developing instruments that cover diverse populations, different perspectives and different aspects of MC (Sumari et al., 2020; Suzuki et al., 2001).

This study considers the lack of cultural inclusiveness of the existing models a gap in the body of MC literature. All the major models listed above portrayed this lack of inclusiveness. The MDCC model too has been designed through a monocultural point of view and hence inherited this limitation. But the MDCC model allocated a flexible space for other scholars to fill in the missing cultural perspectives with the hope that future studies complement and improve the model (Sue & Sue, 2013). Therefore, The MDCC model is used in the conceptual framework of this study.

This study also agrees that limitations of the MCC models are not just in the fact that they are designed through an American Euro-centric point of view. The lack of empirical data to support the constructs of the model and the inconsistency of the constructs between models that are rooted in the same philosophical ground are other limitations of these models. Insufficient definitions and operationalisations add to the ambiguity of the constructs of these models. Finally, there is a dearth of research exploring the constructs of MC from the clients' point of view.

These mentioned limitations are being addressed in this study through exploring the Malaysian cultural perspective on MC. This study attempts to develop a model that is based on the unique cultural point of view of Malaysians. The constructs of MC are being examined through the lenses of the clients, the participants are chosen among the students (and not the counsellors) to reduce the impact of current western models and theories. It is less likely that the 15 to 17 year old students are exposed to these mentioned theories and more plausible that their insight is rooted in their Malaysian heritage. The students offer their insight on what they believe are the important multicultural competencies for a school counsellor. This study employs grounded theory approach to suggest a model and then structural equation modelling to test the validity of the model. This is to improve the methodological challenges of the current models. Finally, this study provides operationalised statements for the constructs extracted based on the qualitative phase.

The gap in the literature around MC, however, is not limited to the models. There is a paucity of tools and instruments that assess MC and related fields

(Worthington et al., 2007). The limitations of the models have reflected in the tool development field as well. Addressing this limitation is of extreme importance because the tools play a great role in developing the models (Matsumoto & Hwang, 2013). Without having a valid instrument, it is not possible to test the models or even suggest models that are rooted in the empirical data. This study also addresses this gap by introducing a suitable tool for Malaysian students. The gaps and limitations in the field of MC assessment will be discussed in the following section.

2.4 Tools and Measures of Multicultural Counselling:

The second gap in the literature around MC is about the MC tools; this gap was introduced earlier in section 1.4.2 and will be further elaborated here. The development and validation of tools that assess MCC is an important area of the field of multicultural counselling. The tools have two significant applications: first, they help the theory by identifying the psychological constructs for models of MCC; second, tools help to define the goals for interventions, trainings and assessing the competencies (Matsumoto & Hwang, 2013). In this way, models and measures are interconnected; models are used as basic constructs and help develop measures; measures in return, help to test the dimensions of the models and suggest new models. Hence, tool development research bridges the gap between theory and reality (Morgado, Meireles, Neves, Amaral, & Ferreira, 2017). This study employs a tool for the purpose of theory development and not for assessing competencies.

It is evident that the theories of MC and their philosophical bases are constantly evolving and expanding (Ratts & Greenleaf, 2018). The focus on cultural competence has become a driving force for researchers to explore ways to assess MCC and develop measures (Gillem et al., 2016; Tucker, 2017). There are various measures built to assess the MC of practitioners in mental health in general, many of which are specialised for counsellors and a few targeting school counsellors' MCC (Greene, 2014). Even though the MCC models vary in perspective, constructs and operationalisation, the MCC instruments focus around one main model: The Cross-Cultural Counselling Competency model (Tripartite model) developed by Sue in 1982 and 1992 (DeCino et al., 2018; Gamst et al., 2011). Gamst et al. browsed through all the measures published in English by 2011 and listed 29 measures which fit the definition of MCC in its broadest perspective (See Gamst et al. 2011 for a full list of measures). Some of these listed measures assess specific domains such as the Sexual Orientation Counsellor Competency Scale by Bidell in 2005, or the Culturally Responsive Teaching Outcome Expectancy Scale by Swatu in 2007 (Gamst et al., 2011). A few of these measures have been frequently cited and commonly utilised in the counselling profession. Scholars reported the most commonly used tools of MCC to be Cross-Cultural Counselling Inventory - Revised, Multicultural Counselling Inventory, Multicultural Counselling Awareness Scale and Multicultural Counselling Knowledge and Awareness Scale, Multicultural Awareness Knowledge/Skill Survey, and Multicultural Awareness Knowledge/Skill Survey Counsellor Edition - Revised (Boyle & Springer, 2001; Dunn, Smith, & Montoya, 2006; Gillem et al., 2016; Kumaş-Tan et al., 2007; Peterson, 2014; Ponterotto, Gretchen, Utsey, Rieger, & Austin,

2002; Ponterotto, Rieger, Barrett, & Sparks, 1994). One of the three research questions in this study targets to identify a tool that can be used to help in the development and validation of a model for SCMCC in Malaysia. This question aims to introduce a suitable tool for the Malaysian context to assess the perception of students towards their school counsellor's MCC. The tool serves to help identify the underlying construct of the SCMCC and to assess the validity of the model that will be suggested by this study. For this purpose, it is important to review the existing tools and list the constructs of MCC as suggested by these tools. These constructs and dimensions will then be compared to the constructs extracted from the first phase of this study. The result of this comparison will then shape the next few sequences of this research.

2.4.1 CCCI-R

The Cross-Cultural Counselling Inventory - Revised (LaFromboise et al., 1991) is a 20-item scale which requires an observer to rate the MCC of a counsellor on a 6-point Likert scale. This is a revised version of the Cross-Cultural Counselling Inventory which was developed in 1985 and is meant to be used by counsellor supervisors. The factor analysis revealed 3 dimensions for this scale: the cross-cultural counselling skill (which assesses the counsellor's self-awareness, communication skills, and comfort with cultural differences), sociopolitical awareness, and cultural sensitivity (Ponterotto et al. 1994). Since it has been one of the first scales developed in the field it has gone through a great degree of psychometric testing (Boyle & Springer, 2001). Although it proved to have adequate internal consistency and inter-rater reliability (Ponterotto et al., 1994) the factor structure was highly challenged

(Peterson, 2014) and studies revealed complex problems with its factor structures (Kumaş-Tan et al., 2007).

2.4.2 MCI

The Multicultural Counselling Inventory (Sodowsky, 1996; Sodowsky et al., 1994) is a self-report measure consisting of 40 items (later revised to 26 items during factor analysis) with a response scale of 4-point Likert scale. It has four subscales that assess MC. The factors are awareness, knowledge, skill, and relationship (Constantine & Ladany, 2001). This factor model only accounts for 36% of the variances (Kumaş-Tan et al., 2007). To improve the factor structure, a higher order more general factor was suggested and named the MC Factor (Sodowsky et al. 1994). This made the factor structure unclear and the construct validity questionable.

2.4.3 MCKAS

Multicultural Counselling Knowledge and Awareness Scale (Ponterotto et al., 2002) is a 32-item scale that uses a 7-point Likert scale response option. It has been developed from an earlier version called Multicultural Counselling Awareness Scale-Form B (MCAS: B). MCAS: B was a 45-item scale on a 7-point Likert scale (later revised to a 32-item scale). Both the earlier option and the revised version measure the general knowledge of MC and assess the existence of Eurocentric bias worldview (Boyle & Springer, 2001; Constantine & Ladany, 2001).

2.4.4 MAKSS

Multicultural Awareness Knowledge/Skill Survey (MAKSS) (D'andrea, Daniels, & HECK, 1991) is a self-report tool with 60 items. It uses a 4-point Likert scale response option and consists of three subscales that measure multicultural awareness, knowledge, and skill of a counsellor (Constantine & Ladany, 2001). However, studies revealed that additional factorial analysis is needed to support this structure (Ponterotto & Alexander, 1996; Donald B Pope-Davis, Reynolds, Dings, & Nielson, 1995). This scale was later revised by Kim, Cartwright, Asay, and D'Andrea (2003) to a 33-item scale with the same 4-point Likert scale. This new version was called Multicultural Awareness Knowledge/Skill Survey Counsellor Edition - Revised (MAKSS-CE-R), had three subscales of awareness, knowledge and skills, and did not appear to be related to items of social desirability (Kumaş-Tan et al., 2007).

2.4.5 Other Tools of Multicultural Counselling

Even though school counselling multicultural competencies (SCMCC) has been studied systematically separate from general MCC, studies bring about similar results (Greene, 2014). There are few scales that are specifically developed for assessing school counsellors' MCC, and fewer of these were developed based on specified SCMCC constructs (and not MCC constructs) (Tadlock-Marlo et al., 2013). The Multicultural School Psychology Counselling Competency Scale (MSPCCS) by Rogers and Ponterotto (1997) (Gamst et al., 2011) and the School Counsellors' Multicultural Self-Efficacy (SCMSE) by Holcomb-McCoy, Harris, Hines, and Johnston (2008) (Greene, 2014) are among the most famous. It is more common that scholars adopt a general MCC

measure and made adjustments to assess SCMCC (Rogers & Ponterotto, 1997). For example, the Multicultural Competency and Counsellor Training Survey (MCCTS) was originally developed by Holcomb-McCoy and Myers (1999) to assess MCC of counsellors which was later modified to be used to measure SCMCC as School Counsellor Multicultural Competence checklist (SCMC) (Holcomb-McCoy & Day-Vines, 2004). Another example is the CCCI-R (LaFromboise et al., 1991) that was revised and used as a self-report measure for school counsellors in a study by Constantine and Yeh (2001). Yet another example is the MCI (Sodowsky et al. 1994) that was adjusted to measure SCMCC by Hayden Davis in 2006 (Greene, 2014).

Among the few scales which are developed specifically to assess school counsellors' MCC (Gamst et al., 2011) is the Multicultural School Psychology Counselling Competency Scale (MSPCCS) by Rogers and Ponterotto (1997). It was the first measure developed to assess school counsellor MCC (Ponterotto & Rogers, 1997). It is an exploratory measure developed to extend the research done earlier by LaFromboise, Coleman, and Hernandez in 1991. This scale uses the competency statements suggested by Sue et al. (1982) and alters the language and statements to fit the school counselling construct. School counselling program directors use this 11-item scale and rate the counsellor trainees on a 4-point Likert scale for the perceived multicultural school counselling competency. This measure proved to have only one global factor of multicultural competence (Rogers & Ponterotto, 1997).

One of the other earliest and most noteworthy development of SCMCC tools (DeCino et al., 2018) is Multicultural Competency and Counsellor Training

Survey (MCCTS) (Holcomb-McCoy & Myers, 1999). Unlike most other measures which were built based on cross-cultural competency guidelines developed by Sue et al. in 1984 and 1992, this scale was developed based on the AMCD (Association for Multicultural Counselling Development) standards and guidelines of MCC. It is a self-report 30-item scale with a 4-point Likert scale option for responses. The factor analysis revealed five factors, namely knowledge of MC issues, awareness, definition of MC terms, racial identity development, and skills (Armstrong Jr, 2008; Holcomb-McCoy & Myers, 1999). This measure was revised later to form MCCTS-R (Multicultural Competency and Counsellor Training Survey- Revised) by Holcomb-McCoy and Day-Vines (2004). This newer version revealed a three-factor structure: MC awareness, knowledge, and terminology (Holcomb-McCoy & Day-Vines, 2004). This tool has been introduced as a checklist that introduces the important multicultural competencies of a school counsellor (Holcomb-McCoy & Day-Vines, 2004). The School Counsellor Multicultural Competence Checklist is made up of 51 items and is structured into 9 sections. The 9 sections are: multicultural counselling, multicultural consultation, understanding racism and student resistance, understanding racial and/or ethnic development, multicultural assessment, multicultural family counselling, social advocacy, developing school-family-community partnerships, and understanding cross-cultural interpersonal interactions.

A more recent tool is School Counsellors' Multicultural Self-Efficacy (SCMSE) developed by Holcomb-McCoy, Harris, Hines, and Johnston (2008). Even though multicultural self-efficacy is different from MCC, but they share great commonalities of constructs (Harun et al., 2014). Self-efficacy theory

examines human motivation. These researchers hypothesised that unless one has a high level of self-efficacy, s/he would not have the motivations to set high goals or persevere in achieving multicultural competencies. Based on this idea they developed a scale to measure 'school counsellors' motivation and capabilities to perform tasks that are relevant and specific to equity and diverse students' population.' (Holcomb-McCoy et al., 2008: 166) . The measure is a self-report scale, consisting of 52 items with a 7-point Likert scale response option. The factor analysis revealed six factors: knowledge of multicultural concepts, using data and understanding systemic change, developing cross-cultural relationships, multicultural counselling awareness, multicultural assessment, and application of racial and cultural knowledge to practice (Holcomb-McCoy et al., 2008).

Another recent measure of school counsellor MCC is the One School Many Differences (OSMD) scale developed by Tadlock-Marlo, Zyromski, Asner-Self and Sheng (2013). It is the only measure that was developed based on ASCA (American School Counsellor Association) standards as well as the Association for Multicultural Counselling and Development guidelines. The scale utilises other most widely used measures to develop a composite construct palate. The initial item pool consists of 75 multicultural items, 22 demographic items and 13 social desirability items. Both qualitative and quantitative analysis then resulted in a 37-item scale that assesses MCC of the school counsellor. The factor analysis revealed four factor structures named as collaboration, assessment of school environment, reflection of personal culture, and interpersonal relationships (Tadlock-Marlo et al., 2013). Regardless of its uniquely broad construct and good level of reliability and validity, the OSMD is relatively

underutilised (DeCino et al. 2018). There are other tools that were developed to assess SCMCC but have only been used in one or two studies and hence their validity and reliability are not well-tested (Bodenhorn & Skaggs, 2005; Dean, 2014; Eckenrod-Green, 2009; Greene, 2014; Merlin-Knoblich & Chen, 2018; Nelson et al., 2008)

There are few tools that assess the MC or SCMCC through the perception of the clients. Among them is Consumer-Based Cultural Competency Inventory (C-BCCI) (Cornelius, Booker, Arthur, Reeves, & Morgan, 2004). This tool has 52 items and the factor structure revealed to have seven subscales. The subscales are awareness of patients' culture, respectful behaviour, language interpreter, understanding of indigenous practices, consumer involvement, accepting of cultural differences, community outreach, and patient-provider-organisation interactions.

2.4.6 Limitations of the Tools of Multicultural Counselling

The review of the most widely used tools in section 2.4.5 prepared the grounds for discussing the limitations of these tools. Discussing the limitations of MC assessment and related fields is important for this research for two reasons. The first reason is that this study aims to introduce a tool that can assess Malaysian students' perception on SCMCC with high levels of validity and reliability. Hence, it is important to have a deeper understanding of the limitations of the existing tools and the way scholars have tried to address them. The second reason is the fact that discussing the limitation of tools and the ways to overcome them set the tone for designing the methodology of this study. This discussion will enable the researcher to choose the best design for

this study that avoids falling in the same pitfalls and advances the knowledge in the field of MC assessment. The following paragraphs discuss the limitations of the tools in more detail.

Even though the tools of MCC and SCMCC have been developed based on a variety of different perspectives and targeted different aspects of MCC (Tadlock-Marlo et al., 2013), they all share some basic common grounds. The first and most salient common aspect of all these measures is that they are influenced by the cultural competency guidelines, constructs and definitions introduced by Sue et al. in 1982 and the tripartite model by Sue and Sue in 1990 (Boyle & Springer, 2001; Dean, 2014; DeCino et al., 2018; Gamst et al., 2011; Kim, Cartwright, Asay, & D'Andrea, 2003; Ludwikowska, 2017; Ponterotto et al., 2002; Tadlock-Marlo et al., 2013). Those measures that did not use the Sue et al. definition and construct directly, used the guidelines that were initially inspired by Sue et al. (1982) and hence were indirectly connected to Sue's definition of MCC (Holcomb-McCoy & Day-Vines, 2004; Holcomb-McCoy & Myers, 1999; Tadlock-Marlo et al., 2013). The definition of culture, even though with slight variations, is similar in all these measures because they all assume culture to be firstly a matter of race and ethnicity, and secondly about other aspects of culture (such as gender, age...). They assume that the counsellors must familiarise themselves with others to gain MCC, and need to adjust their attitude towards others, and they need to be confident in who they are and as well as with others. Also, there is an assumption that generally people are oblivious to the existence of their own culture. The majority of these tools assume white culture to be the culture of the majority of practitioners who work with minority clients (Kumaş-Tan et al., 2007).

It is interesting to note that regardless of the fact that these measures directly (and a few of them indirectly) follow the construct suggested by Sue et al. (1982), only one of them proved to have the same three dimensions as the KAS model (Greene, 2014; Sue & Sue, 1992,). The rest were revealed to have different factorial structures and hence deviated from the three dimensions of the KAS model (Pietrantonio, 2016). For example, the MCI (Sodowsky et al., 1994) has four dimensions, CCCI-R (LaFromboise et al., 1991) has three dimensions that are different from the KAS model, and MCKAS (Ponterotto et al., 2002) has two general dimensions. To add to the uncertainty of the dimensions some of these measures have been incongruent in factor structure when subjected to different tests and their factorial structure is still questionable (Boyle & Springer, 2001; Kumaş-Tan et al., 2007). Most of these tools doesn't show a strong factorial structure with goodness of fit when subjected to confirmatory factor analysis. In fact, many studies on these tools showed low construct validity and a lack of evidence for sufficient reliability (Constantine, 2002; Dunn et al., 2006; Kitaoka, 2005; R. M. Lee & Darnell, 2002). Overall, this indicates that the MCC tools need to achieve a more unified structure to form a standardised assessment (Gillem et al., 2016).

Another major limitation of these tools is that except for CCCI-R, which is a supervisor rater measure, the rest are self-report measures (Dean, 2014; Gamst et al., 2011). Studies showed little correlation between observer rater and self-report measures (Gillem et al., 2016) or between self-report measures and the constructs of MCC (Constantine & Ladany, 2001). This makes the self-report measures' validity to be questionable. Self-report measures tend to show high levels of social desirability too (Ponterotto et al., 2000; Donald B Pope-

Davis et al., 1995). This means that a respondent may choose what is socially right instead of the applicable answer. This is a threat to the validity of the tool. Hence, the validity of the self-report test needs more support (Constantine & Ladany, 2001). It is also reported that self-report measures may assess the anticipated outcome, or the perceived competency rather than the actual competency which means these tools may be measuring a fundamentally different construct (Sheu & Lent, 2007; Sue, 1996).

The other major limitation of these tools is that the majority of them used middle to upper-middle class white participants throughout the tool development process (Dunn et al., 2006). Moreover, the conceptual framework that was used as the basis of these tools was a narrow construct from the Eurocentric point of view introduced by Sue et al. in 1984 and 1992 (DeCino et al., 2018). Neither the narrow construct nor the respondents group used for development and validation of tools are a good representation of the population worldwide (Aga Mohd Jaladin, 2017; Dunn et al., 2006). For example, the development of MCI involved 95% white American participants (Sodowsky et al., 1994), MCKAS used 64% white Americans (Ponterotto et al., 2002), SCMSE had 74% white European-Americans (Holcomb-McCoy et al., 2008), MAKSS-CE-R used 66% European-American participants (Kim et al., 2003), and MCCTS used 66% European/white Americans (Holcomb-McCoy & Myers, 1999). While other measures, such as CCCI-R, did not specify the sampling demographics further than 'the raters were quite diverse in respect to age, ethnicity, socioeconomic status,...' (LaFromboise et al., 1991: 384). Even the studies carried out to test, evaluate and revise these measures are mainly conducted using a majority of white American participants (Gillem et al., 2016).

Pendse and Inman have reported an overall increase in the inclusion of non-white participants in 2017 (Pendse & Inman, 2017). However, this inclusion was mainly focused on Asian students and not other cultures.

School counselling multicultural tools share the same limitations. There is not enough research to relate the self-perceived SCMCC to the actual MCC of the school counsellors (Conroy, 2015; Greene, 2014; Holcomb-McCoy & Mitchell, 2005). The SCMCC construct and measures have not been sufficiently tested on a diverse population of students (Armstrong Jr, 2008). There is also a lack of instruments that has been developed specifically to assess students' perception of SCMCC (Eckenrod-Green, 2009; Fuertes et al., 2001).

Researchers have suggested a few considerations to move forward in the field of MCC tool development. One of the main considerations is the fact that the majority of these tools were developed during the infancy of MCC (Holcomb-McCoy & Day-Vines, 2004) and hence more empirical data is needed to connect the MCC measures to actual competencies of the counsellors. Also, this means that there is a need to add variety to the way MCC is measured and explore other ways rather than verbally mediated self-report methods (Gamst et al., 2011). In order to step away from the over-emphasis on the current self-report measures, one way would be to develop an observer rater or a client-perception instrument (Dunn et al., 2006; Gillem et al., 2016; Greene, 2014) .

Another advancement in MCC tool development can be achieved through conceptualising a broader MCC framework. The current framework is limited to the KAS model (Sue et al., 1992, 1982) and needs to be expanded to capture a more global perspective (Gamst et al., 2011). The limited worldview of the

current models needs to be challenged and the definitions underlying the MCC construct need to be expanded (Kumaş-Tan et al., 2007). This expansion should include all the stakeholders' perceptions specifically the client's point of view (Dunn et al., 2006). It also has to involve a wider worldview of various cultural perspectives around the world, have more inclusive definitions and broader conceptualisations (Aga Mohd Jaladin, 2017; Hays, 2008; Moodley, 2007).

Finally, the existing gap between theory and research (Gillem et al., 2016) needs to be reduced. Future research should address the disagreeing dimensions of the models (Pietrantonio, 2016) and help to establish higher levels of validity and reliability for these measures (Constantine & Ladany, 2001; Morgado et al., 2017; Ponterotto et al., 2000; Thomas, 2007). Boyle and Springer (2001) suggest three possible reasons for these gaps: The first is the terminology used to define cultural competencies, the second is the slow rate of evolution in the ways of measuring these competencies, and the last is insufficient MC trainings and the lack of culture-specific measurement techniques. This is echoed by Worthington et al. (2007), who suggest that the gap between theory and research should be bridged partially 'by addressing the problem of instrumentation and scarcity of process/outcome studies.' (Worthington et al., 2007: 360).

As mentioned earlier, this research points out three areas that are not sufficiently explored: culture-inclusive models of MC, inconsistency in the literature on MC tools and instruments, and MC models and tools for Malaysia. The first two areas were discussed in the previous sections, the coming section

will first briefly introduce the SCMCC in Malaysia and then focus on the studies done on MC in Malaysia and their limitations.

2.5 Multicultural Counselling in Malaysia:

Improving counselling services has been one of the items on the agenda in the eleventh Malaysia Plan 2016-2020 (Economic Planning Unit, 2015). This highlights the importance of research and training in counselling services. Since Malaysia has a high level of multiracial and multi-religious demographics, MCC are crucial for counsellors who serve in Malaysia (Aga Mohd Jaladin et al., 2019). This study recognises a need for proposing culturally suitable models for MCC and SCMCC in Malaysia. To address this, the literature around MC in Malaysia is reviewed in more details. In order to explore this topic further, this section will first introduce the Malaysian nation briefly, and then discuss the history of education counselling in Malaysia. There will then be a discussion on the importance of MC in Malaysia followed by studying the gap in the literature that presents itself in Malaysian MC theories. This topic ends with a critical discussion of the recent development of MC theories and tools in Malaysia and pinpoints the exact gap that this study is addressing.

2.5.1 The Malaysian Nation

A combination of about 10 million people with diverse ethnicities, who resided in South East Asia, declared their independence from British colonialism in 1957 and formed Malaysia (Ng & Stevens, 2001). According to the Department of Statistic Malaysia, in the year 2018, the total population was 32.4 million, of which 69.1% were Bumiputera (which also consists of different

ethnicities: Malay, Iban, Kadazan/Dusun and others), 23.0% Chinese, 6.9% Indian, and 1% of other races ("Department of Statistics Malaysia Official Portal," 2018).

Malaysia has a unique cultural setting (Anuar et al., 2015; Lino & Hashim, 2019). Evidence suggests that all the major races in Malaysia are bicultural (Bakar et al., 2018). What separates Malaysia from other multicultural countries such as the United States or Canada is that Malaysians choose to identify themselves primarily with their racial backgrounds rather than their national identity (Idrus, 2012; Tamam, 2013). The differences among these racial groups also manifest in their language, religion, cultural values (Lino & Hashim, 2019) and even their attire (Raybeck, 1983). Another unique fact about Malaysian multiculturalism is the absence of a 'real' majority in the Malaysian racial groups (Harris & Han, 2020). This can be because the Malay/non-Malay ratio doesn't give Malay a true majority since according to Ezhar Tamam (2013) the Chinese have the economic dominance while the Malay have the political dominance. This gives a unique backdrop of multiculturalism where different races still prefer to be identified as 'Malay' or 'Chinese' prior to their national Malaysian identity and where none of the ethnic groups has a real majority (Harris & Han, 2020; Tamam, 2013). Malaysia has comfortably nested a few distinctly different cultures with their diverse costumes, practices, languages, and values while converging them as a nation (Bakar et al., 2018).

Each of the mentioned ethnic groups are strongly devoted to their cultural heritage and language. However, most Malaysians are able to communicate in Bahasa Malaysia (BM), which is the national language of the country, while

English is still widely used in Malaysia (Idrus, 2012). Malaysians comfortably use multiple languages in the school settings as well as in business settings and commerce (Daud & Bond, 2013; Ng & Stevens, 2001).

Daud and Bond (2013) gather the findings of a few researches about Malaysian culture and values and sum up their results to five common values observed by all Malaysians, regardless of their racial background. The first of the five common values is collectivism. The fact that the group gets priority over the individual is well-respected by most Malaysians. The second value is being hierarchic. The elderly, parents and ancestors are to be respected and not confronted. This defines many other rules such as sacrifice for parents, duty, devotion, fidelity, honour. This may also suggest the existence of an external centre of control. The third common value is the importance of relationship. Malaysians are relationship-oriented, and their lives revolve around family ties, village group members, country or social groups. Another common value is 'face', referring to a person's dignity and honour in the eyes of others which need to be best preserved. The last common value shared by all Malaysians is 'religion'. This is the effort to find happiness either through sacrificing one's own interest for the benefit of others or by finding it from within with meditation and prayers (Daud & Bond, 2013). These five common values can give a better understanding of the Malaysian cultural backdrop.

2.5.2 Malaysian School Counselling

The idea of counselling and guidance services at school in Malaysia was introduced by a Commonwealth Colombo plan consultant, Mackenzie, in 1963 (See, 2004; Thuryrajah et al., 2017). As a result, a guidance unit was

established in the Ministry of Education and a short six-month training course set up for participants who would later spread out and share the training with others in their regions, where the main objective was to help students make intelligent choices on their own account and not just by the pressure of the environment (See, 2004).

The next wave of growth in school counselling services occurred in the 1980s where a book was published on guidelines for school guidance and counselling: 'Panduan Perlaksanaan Khidmat Bimbingan dan Kaunseling di Sekolah' (guidelines for practicing counselling and guidance in school) (See, 2004). This book explains that the main role of the guidance and counselling teachers is helping with individual growth, preventive services, remedial and corrective services, and crisis counselling (Abdul Rahman et al., 2013). It was around this time that a new guidance and counselling unit was established under the school division of the Ministry of Education (See, 2004). In the 1990s, guidance teachers were appointed among the teachers and had to carry out their duties as both teachers and guidance teachers, but this changed in the 1990s where the guidance teachers became full-time counsellors and were to only provide guidance and counselling services to both morning and afternoon sessions of schools (See & Ng, 2010). In recent years all secondary schools are to have a full-time counsellor (Natesan, 2017).

The role of the counsellor has also undergone revision through time. See (2004: 6) explains that in 1993 the Ministry of Education described the services of school counsellors as:

‘personal inventory and record services, information services, group guidance and instructional services, individual and group counselling, placement services, consultation and referral services, resource coordination services, conference with parents, and evaluation services.’

According to the Ministry of Education of Malaysia, in the year 2012, counselling services has evolved to promote students’ personality development, targeting to have individuals who are more knowledgeable, skilled, humane and have deep moral values (Abdul Rahman et al., 2013).

2.26 million students were enrolled in Malaysian secondary schools in 2017 (“Educational Data Sector: Educational Planning and Research Division, Ministry of Education Malaysia,” 2017). Currently there are 9522 counsellors in Malaysian schools (Daim, 2019). The job of these counsellors would be to plan, organise and implement trainings in a variety of areas such as leadership, relationship with parents, drug training, gang activities and police; also, they would handle disciplinary cases, academic issues, career guidance, as well as personal issues (Low et al., 2013). As a result of development in the school counselling services over the past 50 years, the focus of counselling services has now changed to centre more on personal development, discipline, career education and psychological and mental health (Abdul Rahman et al., 2013; Natesan, 2017). Today, effective counselling at school is deemed essential to provide and sustain an effective learning environment (Amat, 2019).

Regardless of the obvious improvements of the counselling services in schools, there are challenges that need to be addressed. One of the most commonly reported obstacles is the reluctance of students to refer their problems to the counsellor, as the students would mostly prefer their family or

friends to help them with both academic and personal matters (Amat, 2019; Low et al., 2013). This lack of interest in referring to the counsellor can also happen as a result of the stigma that only students with problems should refer to the counsellor (Sew, et al., 2013). Another main challenge is a clash between talking about yourself and self-interest -that is a requirement in seeking counselling services- and the practice of humility and being group-centred -that is a common cultural practice among Malaysians (Daud & Bond, 2013). Another rather important obstacle is the lack of cooperation from parents, both in referring their child to the counsellor and following up or cooperating with the interventions. This lack of cooperation may also appear among teachers who can be judgmental towards a culturally different counsellor or client (Aga Mohd Jaladin, 2013).

Other challenges can be summed up as: ineffective implementation of counselling services, insufficient use of psychological assessments, misperceptions of the counsellors' role as a problem-solver, lack of awareness on the importance of psychological services, stigmatisation (viewing school counselling as disciplinary system), counsellors being assigned irrelevant tasks at schools and not given fixed timetables, and lack of support from the school administration (Bali & Othman, 2017; Low et al., 2013; Mey et al., 2009).

Some researchers have put forward suggestions on how to address these challenges and move forward to a better school counselling system. For example, Abdul Malek Abdul Rahman and Nor Junainah Mohd Isa Azizah Atan (2013) and Abdul Rahman et al. (2013) emphasise the importance of culture in the theoretical approach and highlight the need for a new culturally suitable and

holistic theory that is developed based on the Malaysian multicultural setting. They also stress the importance of multicultural counselling competencies in the school counselling system. Others mention the need to develop a coherent theoretical orientation fit for Malaysian multicultural clients (Nor et al., 2017). They added that more research is to be done on school counselling and highlight the importance of clinical discoveries which are based on direct practice, which will lead to getting a clearer purpose and direction for school counselling services (See & Ng, 2010). Natesan (2017) adds that the implementation of the counselling services in Malaysian schools is understudied and requires further assessments. Finally, Low et al. (2013) suggest that to improve the counselling services in Malaysian schools, collaboration with the school community, parents, local community, and government is essential (Low et al., 2013).

2.5.3 The Importance of Multicultural Counselling in Malaysia

The counselling profession in Malaysia began its journey with guidance teachers in schools in the 1960s and has been developing ever since (Abdullah, 2003; Natesan, 2017). The first professional milestone was the establishment of the Malaysian Counselling Association in 1982, and later in the 1990s counselling services extended into other governmental departments. By 1998, another major milestone was achieved: the parliament enacted the Counsellors Act 1998, and in 2005 there were 362 registered counsellors. By 2009, this number has increased to 1749, which shows the rapid growth in the profession (See & Ng, 2010). Today, counselling in Malaysia is considered an essential aspect to the growth of the nation (Amat, 2019). Despite recognising this need

and these outstanding achievements, the counselling profession in Malaysia has many challenges to overcome. One of the major challenges is the lack of multicultural counselling competencies (Aga Mohd Jaladin, 2013).

In recent years, the need for a multicultural approach in schools has become more critical due to the current political climate of the world that threatens the academic, career, and personal progress of marginalised students (Ratts & Greenleaf, 2018). The high rate of immigration in many countries is changing the demographics of the big cities and introducing greater levels of multiculturalism to the world (Bemak & Chung, 2011). Although Malaysia is not experiencing the same high rates of immigration, neither in the variety of ethnicity nor in the rate of immigration (Tan, 2002), it has a high level of multiracial and multi-religious demographics (Harris & Han, 2020). Malaysians consist of people of different racial and religious backgrounds (Harris & Han, 2020) as described earlier in section 2.5.1. This distribution is a clear evidence of the diversity in races, languages, cultures and norms, a diversity which presents itself in schools in Malaysia and reflects the population of counselling clients. To ensure the equal rights of all the clients and discourage discrimination, professionals must be active in promoting positive multiculturalism (Lægaard, 2014).

The unique multicultural setting in Malaysia (Anuar et al., 2015) requires the development of culturally suitable theoretical models of counselling (Aga Mohd Jaladin, 2013). Abdul Malek Abdul Rahman and Nor Junainah Mohd Isa Azizah Atan (2013) point out the importance of developing counselling theoretical approaches which are not just taken directly from the western counselling

theories but is based on Malaysian culture. There is currently a lack of data in empirical research exploring which parts of the western multicultural competencies are culturally relevant for the Malaysian setting and which parts need to be amended (Aga Mohd Jaladin, 2013; Amat, 2019).

It is not only important that Malaysian counsellors develop culturally sound models but also that they develop suitable approaches for the multicultural Malaysian clients as well as suitable culture-specific tools for the different cultural groups in Malaysia (Amat et al., 2013). The diversity of these clients also calls for counsellors who are capable of meeting the needs of the clients in diverse approaches. See et al. (2009) point out that to address the multicultural population in Malaysia, counsellors need to incorporate various therapeutic approaches and culturally suitable testing and assessment, yet the multicultural competencies of the counsellors are not being given due attention (See et al., 2009). According to Aga Mohd Jaladin (2013), school counsellors currently face challenges with the parents of culturally different students, and with culturally different teachers. Other challenges include conflict in values and religion, as well as language barriers when it comes to counselling culturally diverse clients (Aga Mohd Jaladin, 2013). She further suggests these challenges might be due to lack of background knowledge of multicultural issues, lack of self-awareness of own culture, and lack of multicultural counselling competencies (Aga Mohd Jaladin, 2013).

2.5.4 The Importance of Developing a Malaysian Multicultural Counselling Theory

There seems to be little doubt about the fact that Malaysia in general, and Malaysian students in particular, will highly benefit from MC (Abdul Rahman et al., 2013; Aga Mohd Jaladin, 2013; Amat, 2019; Amat et al., 2013; Mey et al., 2009). The implication of the MCC models on the Malaysian context though, raises a serious question. Are the existing MC models, standards, tools and interventions applicable in the Malaysian context? To answer this question, two important factors will be discussed. First, the origin and the basic assumptions of the current models, and second, a comparison between the Malaysian culture and the American culture. As discussed earlier in section [2.3.2](#), a few main theories dominate the field of research and practice in mental health. All these theories and models have been developed by American scholars using American participants and samples (Helms, 1995, 2014; Mollen et al., 2003; Ponterotto, 2010; Ponterotto, Casas, Suzuki, & Alexander, 2001; Ponterotto et al., 2000; Ratts et al., 2015; Sue, 2001a; Sue et al., 1982). (For a more comprehensive list of pioneer researchers who contributed to the field of MC, please refer to Ponterotto, 2010). These models have been developed by researchers who were trained in the Euro-American education system. Therefore, the models have been conceptualised and understood through a western point of view (Moodley, 2007). These models used American samples during the development and evaluation process (Aga Mohd Jaladin, 2017; J. A. Banks & Banks, 2004) and at best covered only the main North American minority groups (Khoury, 2017; Vontress & Jackson, 2004). The inventories developed to test these models, as well, targeted mainly the middle-class

American population (Suman, 2008; Sadowsky, 1996). Tools that were developed outside the United States were also influenced by these widely used models developed by the American scholars (Lantz et al., 2018). In conclusion, Euro-American culture and philosophical point of view has been the origin of the main theories and models as well as the tools and inventories of MC (Tomlinson-Clarke, 2013).

The next important question is whether these MC models can be used outside the U.S. context. Researchers worldwide questioned the assumption of universality of the MC models (Leong & Ponterotto, 2003; Naidoo, 1996; Sue & Sue, 2008; Sue & Torino, 2005). Some researchers are skeptical that a universal MC model can at all be developed (Helms & Cook, 1999; Sue & Sue, 2013). They argue that even though the main categories of psychological constructs might seem universal, the way they are operationalised, defined, understood, explained and even experienced vary from culture to culture (Carter, 2005). They argue that it is wrong to assume that the nature of the reality -that shapes people's worldview- is shared by everyone across the world (Ahmed, Wilson, Henrikson Jr., & Windwalker Jones, 2011). So, they conclude that there cannot be any universal MC model that fits all sizes.

Other researchers agree that since some aspects of human nature are universal (Sue, 2001), universal models of MC can be developed (Alladin, 2009). However, they emphasise that even if universal models are plausible, the current models are not to be considered as one (Tomilison-Clarke, 2013). This is because the current models use western reference points that are not always compatible with conceptual frameworks of other cultures such as an

Afrocentric conceptual framework (Padilla, 2004). Assuming that the current models are universally applicable leads to a point where the Euro-centric American views and standards will become the point of reference and the norm; a norm to which all other cultural values are to be compared and evaluated (Padilla, 2004). Sue and Torino (2004: 4) explain:

‘The Euro-American worldview, which emphasises individuality, independence, and self-reliance, assumes universality: All clients are the same, and the goals and techniques of counselling and therapy are equally applicable across all groups. Taken to its extreme, the approach assumes that persons of Color should be like their White counterparts and that race and culture are insignificant variables in counselling and psychotherapy. Statements like ‘We are all the same under the skin’ and ‘Apart from your racial/cultural background, you are no different from me’ are indicative of the tendency to avoid acknowledging how race and culture may influence identity, values, beliefs, behaviours, and the perception of reality...’

This indicates that scholars need to make careful considerations before applying the existing MCC models to any other culture apart from their original cultures.

The next factor to consider is whether the Euro-American philosophical stance and basic assumptions of MC theories match the Malaysian cultural point of view. Many scholars voiced that the current MCC models are not fully applicable to Malaysian clients and that it is crucial to develop a Malaysian theory in counselling and MC (Abdul Rahman et al., 2013; Aga Mohd Jaladin, 2017; Farhana Baharudin, 2012; Low et al., 2013; See & Ng, 2010; Sumari et al., 2020). Scholars also mentioned that not enough basic research is available to support the test on the compatibility of the existing models to the Malaysian context (Abdul Rahman et al., 2013; Aga Mohd Jaladin, 2017; See & Ng, 2010). Such tests need to rely on a comparison of the Malaysian theoretical framework

and its western counterparts, but such theoretical frameworks are not yet available for the Malaysian context (Shah, 2014).

There are many studies available on counselling and MC in the Malaysian context (Amat, 2019; Othman & Abdullah, 2015; Pope et al., 2002; Sumari & Jalal, 2008). Yet these researchers rely mainly on the existing models that are rooted in Euro-American conceptual frameworks, theories and even tools and inventories (Aga Mohd Jaladin, 2017; Othman & Abdullah, 2015; Pope et al., 2002; Shah, 2019; Sumari & Jalal, 2008). This would not pose a problem provided that these Euro-American conceptual frameworks and theories have enough similarities with the Malaysian conceptual frameworks and basic philosophical assumptions. The literature, however, suggests otherwise. The existing MC models are strongly influenced by a culture that supports individualism, autonomy and separation (Santos Dietz et al., 2017) and emphasises on the uniqueness, independence and self-reliance of people (Sue & Torino, 2005). In contrast, Asian cultures are proven to be more communitarian and relationship oriented, and interpersonal relations are crucially important (Ho, 1996; Kymlicka & He, 2005; Lino & Hashim, 2019).

There are a variety of areas where Malaysian culture (or Asian culture in general) prove to be different from the American Eurocentric culture. The conceptions of the role of a counsellor for example, and the help-seeking attitudes of the clients differ fundamentally in the East and West (Mojaverian, Hashimoto, & Kim, 2013; Sumari & Jalal, 2008). There are studies that specifically showed that Malaysian help-seeking attitudes vary significantly from American clients' attitude (Salim, 2010; Sumari & Jalal, 2008). Another example

of differences is in the source of happiness. While Americans value one's effort in pursuit of success and consider the source of happiness to be internal, Asians put more emphasis on socio-political or systemic forces to be the source of success and happiness (He & van de Vijver, 2012; Sue & Torino, 2005). This indicates that a client-centred therapy that suits western clients may not be the best choice for Asian clients (Daud & Bond, 2013)

Other examples of fundamental differences between the Malaysian and the American Eurocentric worldviews can be listed as follows: A cross-cultural study on personality traits in 50 countries showed incongruence in factorial structure of the data collected from several countries including Malaysia as compared to the majority of other countries (McCrae, Terracciano, 2005). This indicates that while personality traits may be more or less similar in many countries, the Malaysian population does not reflect the same structures as the rest of the countries. Another aspect of Malaysian culture is the collective culture that values self-control in contrast with Euro-American autonomy and personal responsibility (Daud & Bond, 2013). Malaysia has a specific demography of diverse cultures that is unique to Malaysia (Anuar et al., 2015; Idrus, 2012; Tamam, 2013) and unlike many western countries, Malaysians identify themselves with their ethnicity before their nationality (Idrus, 2012; Tamam, 2013). Each ethnic group in Malaysia has its own cultural identity, yet these groups are well-blended together and are considered having harmonious social interactions (Sumari & Jalal, 2008). Regardless of being a diverse country and the salience of race and ethnicity, the concept of racial and cultural differences is not openly discussed in Malaysia (Sumari & Jalal, 2008). This

may make it difficult for a counsellor to apply MCC interventions that require openly discussing the issue of race and culture during the therapy session.

There is another list of examples of the differences between the western and Malaysian culture found in Kymlicka's (2005) research on South East Asians. He explains that even though western multiculturalism has influenced these countries, the concept of multiculturalism is very different. The South East Asian countries has incredible ethnic cultural and linguistic diversities that are not seen in the West. He also includes that the impact of post-colonialism separates the West and South East Asian countries in various ways. For example, in the West the minority feels discriminated against by the majority, while in post-colonial countries like Malaysia, it is the majority that feels discriminated against when illegitimate privileges were given to minorities during colonial times. The majority in post-colonial countries then try to gain back access to the resources by having special civil or educational privileges. Kymlicka (2005) also mentions that while in the West the minorities are normally grouped as indigenous, national minorities and immigrants, this categorisation does not match many post-colonial countries (such as Malaysia), where minorities need to be mapped out differently.

Considering the differences of philosophical stance and cultural specifications between Malaysia and their western counterparts, it is erroneous to apply current models and theories of MC to the Malaysian context prior to sufficient testing. Even definitions of MC need to be tested before being considered applicable in cross-cultural studies in Malaysia. Researchers need to identify constructs and definitions of MC from different stakeholders'

perspective in Malaysia. The empirical data from these studies can then suggest if any of the models can be adopted, adapted and partially modified or completely reinvented (He & van de Vijver, 2012) to be used in the Malaysian context.

Many scholars concluded that the Malaysian context requires a Malaysian MC theory (Abdul Rahman et al., 2013; Aga Mohd Jaladin, 2017; Amat, 2019; Farhana Baharudin, 2012; Low et al., 2013; See & Ng, 2010). However, researchers have argued that a Malaysian MC theory is yet to be developed and the models of MC currently used in Malaysia require further research (Abdul Rahman et al., 2013; Aga Mohd Jaladin, 2017; Amat, 2019; See & Ng, 2010). The absence of a Malaysian MC theory might be due to insufficient empirical data on Malaysian participants to support a Malaysian MC theory (Abdul Rahman et al., 2013; Aga Mohd Jaladin, 2013, 2017; Low et al., 2013). The gap in Malaysian MC research presents itself in the lack of a suitable theoretical framework (Shah, 2014, 2019) and an absence of assessments and instrumentations (Othman & Abdullah, 2015; Sumari et al., 2020). The theoretical constructs of MC in Malaysia is currently adapted from the American counselling theoretical framework (Othman & Abdullah, 2015; Pope et al., 2002; Shah, 2019; Sumari & Jalal, 2008) and the standards and ethical considerations are taken from the American association's guidelines (Aga Mohd Jaladin, 2017). The dearth of research on Malaysian MC is also present in the literature sources and books used in Malaysian counsellor training programs; these programs mainly use textbooks or articles published in the U.S. (Othman & Abdullah, 2015; Sumari et al., 2020).

2.5.5 Recent Studies of MCC in Malaysia

A series of recent studies has addressed some of the gaps in the Malaysian MC literature (Aden et al., 2019; Aga Mohd Jaladin, 2011; Aga Mohd Jaladin et al., 2019; Amat, 2019; Farhana Baharudin, 2012; Fharizan, 2019; Ghazali et al., 2017; Natesan, 2017; Shah, 2014, 2019). One of the earlier studies that addresses the issue of a Malaysian MC model, was conducted by Rafidah Aga Mohd Jaladin in 2011. She conducted a mixed method study, used Malaysian counsellors as participants, and suggested a model for Malaysian MCC along with other research aims (Aga Mohd Jaladin, 2011). She adopted Sue's tripartite model (1982, 1992) to develop a tool specified to assess the MCC of the Malaysian counsellors. The factor structure of the tool revealed a five-factor model. The subscales were multicultural understanding, multicultural knowledge, multicultural skills on specialised client populations, multicultural awareness (beliefs and attitudes), and multicultural skills for culturally different clients. The qualitative phase of the study revealed more about the constructs of Malaysian MCC and the way Malaysian counsellors define MCC. The findings in the qualitative study, however, were not included in the final suggested model. It appeared that Aga Mohd Jaladin prioritised the findings of the quantitative study over the qualitative study. This poses a major limitation on the findings of the study specifically because the quantitative study relied on a Euro-American model and the items of the tool were formed and worded based on Sue's model. This might have manipulated the results to some extent. This threat to the validity of the findings becomes clearer in light of her qualitative findings. For example, the qualitative phase revealed 'language' as a dimension of MC construct that is important for Malaysian counsellors. But

this dimension was not added to the final suggested model. Aga Mohd Jaladin later admitted that a valid and cohesive model of MCC for Malaysia is yet to be developed (2017). Regardless of the limitations of Aga Mohd Jaladin's model, in this study the tool developed by Aga Mohd Jaladin (2011) is utilised. This is because Aga Mohd Jaladin's (2011) research is among the few studies that examines MCC in the Malaysian context.

Another notable research on Malaysian MCC is done by Kamarul Bin MD Shah (2019, 2014). Shah's study explored SCMCC through the lenses of Malaysian counsellors and is significant because it utilised a tool that was developed specifically for the Malaysian participants. Shah designed the study in two phases, the quantitative phase revealed a factor structure that was an exact match to the Knowledge, Attitude, Skill dimensions of Sue's (1982, 1992) model (KAS model). His study also relied heavily on Sue's model for developing the tool for the quantitative phase. The qualitative phase, however, revealed different dimensions of MC. The initial expert review and literature study revealed four factors of Awareness, Knowledge, Skills, and Counsellor Traits (Amat et al., 2013), and the final qualitative study revealed a series of valuable and insightful dimensions. Unfortunately, the findings of the qualitative study were not concluded into a cohesive structure nor presented as a model for Malaysian SCMCC. An example of these findings is a dimension labelled as Factors that Impact MCC as shown in figure 2.3.

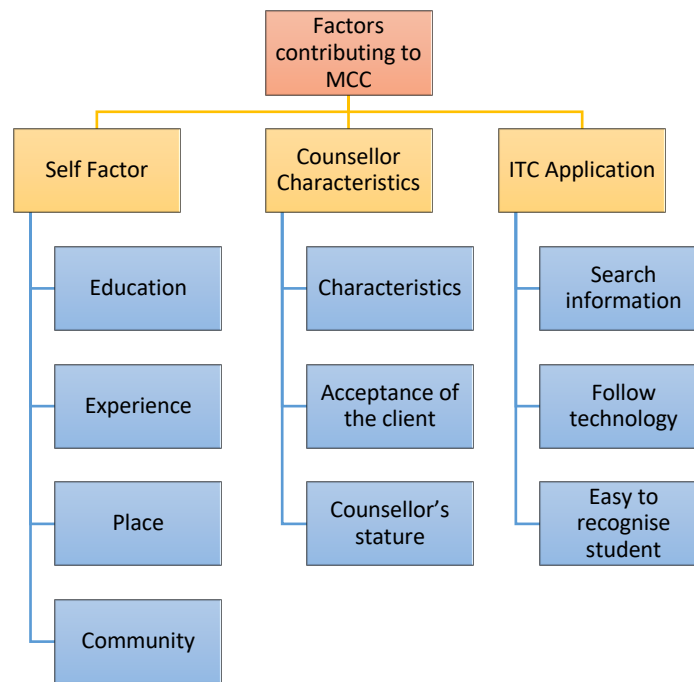


Figure 2.3: Shah's (2014) MCC factors

One of the important factors of MCC as recognised by Malaysian school counsellors in Shah's research (2014) is the knowledge and utilisation of information and communication technology (ICT). This skill helps the counsellor to search for relevant information, be updated with modern technology, and help to recognise students (utilising their profile pictures for example). This might be a unique aspect of Malaysian MCC as many school counsellors in Malaysia are not fully familiar with ICT and social media yet, but which can be very useful to connect with students. This might not be an issue for counsellors in many other countries which makes this point noteworthy and valuable to include in a Malaysian MCC model for training. Unfortunately, this part of the study in Shah's research (2014) did not receive due attention and was not presented as a holistic model (Shah, 2019).

A few other studies explored counselling and related fields in Malaysia as well. Othman and Abdullah (2015) for example, suggested the factors that influence counselling in Malaysia to be Religious Beliefs, Emotions, Traits, Help-seeking, Language, and Family. Dini Farhana Baharudin (2012) examined the factors underlying the perception of MC in Malaysia and discovered 10 concepts. Varied Ways of Life, Language, Background, Religion, Race, Ethnicity, Age, Economic Status, Diversity within Groups, and Diversity between Groups were considered the ten main constructs of MC according to her findings. Abdul Rahman et al. (2013) reported the focus of SCMCC in Malaysia has shifted to the four areas of Personality Development, Discipline, Career Education and Psychological and Mental Health. Rorlinda Yusof (2008) conducted research on counsellors' self-efficacy factors in Malaysia and concluded that the five factors that contribute to the concept are Efficacy on the Micro Skills, Efficacy While Implementing the Counselling Process, Efficacy to Deal with Problematic Client Behaviour, Efficacy of Cultural Awareness, and Efficacy on Value Awareness (Salleh, Yusof, & Mohd Ishak, 2010). Waseem Alladin (2009) has developed a 9-dimensional model. Even though this model targets counsellors globally and not just in Malaysia, it is a noteworthy model as it has been developed through the lens of a Malaysian scholar. The nine dimensions in the Human Rights Model for Counsellors consist of Sickness Conception, Body Function Beliefs, Well-Being Criteria, Casual Healing Beliefs, Health Practice Efficacy Beliefs, Recognition of Health Need, Reliance on Self Treatment, Acceptance of Suggestions for Healthcare, Cooperation with Health Advice.

A closer look at this literature reveals several gaps and limitations. The first gap is the fact that a majority of the studies adopted the existing Euro-American models of MC and the design of the studies allowed the existing models to influence the results of the study to a great extent. Another limitation of these studies is that, with one exception, the rest have used counsellors (or counsellor trainees) as participants. These participants are familiar with the existing theories as the training in Malaysia uses American MC theories (Aga Mohd Jaladin, 2017; Shah, 2019). The likelihood of their responses being affected by their training is a threat to the validity of the results in these studies. Another shortcoming can be seen in the inconsistency of the factor structure revealed in these studies. Although many studies explore Malaysian MC, the research in school counselling MCC remains limited. Moreover, although research has illuminated some aspects of school counsellors' and education experts' perception, no study to date has examined the students' attitude on SCMCC. Overall, the concern of lack of reliable research on Malaysian MC, as raised by many other scholars (Amat, 2019; Aga Mohd Jaladin et al., 2019; Shah, 2019) is still valid.

This study addresses these issues by adopting an original methodological design that will reduce the impact of the existing models and allow the data collected from Malaysian participants to shape the suggested model. To do so, a grounded theory approach is adopted in the qualitative phase of the study. To overcome the limitation of qualitative studies and increase the sample size to hundreds as well as reducing its subjectivity, this study complements the qualitative phase with a quantitative phase. This study also targets Malaysian students of age 15 to 17 who are unlikely to be exposed to current theories of

MC, to ensure their responses are as close to the Malaysian perception as possible. Finally, to address the issues on adopting assessment tools that may not be culturally suitable, this study will study the constructs of SCMCC through the lenses of the Malaysian students prior to introducing a valid tool for the study. This research design will be discussed in more detail in the next chapter.

2.6 Conclusion

This chapter has reviewed the literature related to multicultural counselling. The core concept of this study was elaborated as multicultural counselling in education. To distinguish the relevant theories and models of school counselling multicultural counselling, the two relevant fields of education counselling and multicultural counselling were discussed.

To narrow down the most influential theories in the field, the typology of the models was discussed, and three groups of theories were identified. One theory was chosen from each of the three types and elaborated. This part established the rationale for choosing the MDCC model as a part of the framework for this study and discuss this model and its limitations in more detail.

The next part of the chapter introduced the Malaysian context of the study. The importance of multicultural counselling in Malaysia and the crucial need for developing a Malaysian counselling theory were discussed. The literature on the Malaysian MC theory and tools were then reviewed and critically discussed. This section concluded with establishing the gap in the MC literature in Malaysia.

These sections concluded the three main limitations in the current body of knowledge. It also pointed out methods that scholars are currently using to address these limitations. Expanding the horizon of current MC models by exploring culturally diverse points of view, developing tools with higher cultural validity to suit different cultural contexts, and using methodologies to free the research from existing theories and give voice to the indigenous input of diverse cultures were among these methods.

This research is advancing the MDCC model by suggesting categories for the model's first dimension, categories that are based on the unique Malaysian cultural point of view. This study addresses the gap in the tools of MCC by studying the construct of SCMCC in Malaysia and suggesting a culturally valid tool. This research is also advancing the existing knowledge in the Malaysian MC field by developing an SCMCC model. This model will be liberated from imposing the Euro-American point of view on the Malaysian context by using the flexibility of the MDCC model. Also, the participants of this study are school students which provide two vantage point for this study: first, it discovers the MC constructs from the client's point of view, which has been understudied thus far, and second, it uses participants who are less likely to be influenced by the existing worldview on MC. Also, methodological structures have been designed to ensure the findings of this study are not encapsulated by the existing theories. The thesis methodology will be explained in more detail in the coming chapters.

Chapter Three: Methodology

3.1 Introduction:

Chapter 2 discussed the problems in the MC field and the methodological limitation of the recent studies of MC in Malaysia. This research aims to address these problems by examining the SCMCC in Malaysia, using a prudent methodological approach. Hence, this chapter will discuss the grounds and rationale for this methodological approach in order to improve on the earlier studies. The aim of this chapter is to explain the philosophical basis of the methodology of this research -and not the detailed methods designed for the study-. These philosophical fundamentals provide the framework, define the main methodological approaches, and rationalise the type of methods adopted in this research. In order to introduce the research methodologies, three main ideas need to be discussed. Philosophical assumptions, research methods and research designs are the 3 interconnected aspects that shape a research (Creswell, 2014). It is important for the researcher to be aware of her/his philosophical assumptions, because it directs the research design and methods. It is equally important that the researcher allows the research problem to drive the research design and research methods. In order to determine the most suitable research design and methods, this chapter will first discuss the epistemological positions, after which the research problem will be explained in more detail. Finally, the research methods will be briefly described. A more detailed elaboration of the design will be provided in chapters 4, 5, and 6.

3.2 Epistemology:

According to Creswell (2014), the most common epistemological paradigms used in social science research are positivism, constructivism, transformativism, and pragmatism. Each of these philosophical stances has their own sets of assumptions that distinguish them from the other worldviews. Here a very brief explanation of each paradigm will suffice to lead the discussion further. This discussion will facilitate the choice of the most suitable research method for this research.

The positivist epistemology assumes that reality exists out there in the real world and the job of the researcher is to shrink the ideas into testable hypotheses (Creswell, 2014). According to this view, the truth can never be fully discovered and hence the job of the researcher is to reject the hypothesis based on the evidence provided at any given time by the data. It is essential that the researcher stays objective and control the methods and conclusions for bias (Phillips, Phillips, & Burbules, 2000). This epistemology gives fuel to quantitative research designs.

The constructivist epistemology, on the other hand, values the views and perspectives of the people, to a degree that it assumes reality is shaped by the way a person experiences it (Creswell, 2014). A researcher's job hence, is to get engaged with the world and try to understand it based on his/her own social experience and the experience of other observers (Crotty, 1998). This epistemology calls for qualitative research designs.

The transformative epistemology evolves around the idea of oppression in social and political atmosphere (Merters, 2010). The role of the researcher is to get involved and take action on interventions that may bring positive change to the lives of the oppressed (Creswell, 2010).

The pragmatic epistemology is another philosophical stance. It is not concerned with what truth is and how knowledge is formed. Instead, it focuses on the problem and uses all available approaches and techniques to understand it and develop knowledge (Gorard, 2010). According to this view, the truth is what works at the time and the researcher needs to stop asking questions about the nature of the truth and the philosophy of how to gain knowledge, and start using all possible methods that may lead to the answer of a research problem (Creswell, 2014). Both transformative and pragmatic epistemologies call for mixed method designs.

3.3 Researcher's Epistemological Position:

As a Baha'i, the researcher has an unreserved acceptance of the oneness of mankind. The recognition of the reality that humanity is one, requires abandonment of prejudice of all kinds. This concept gives rise to the conception of human identity, characterised by diversity that endows it with richness. Unity then, would contain the essential concept of diversity distinguishing it from uniformity. Hence, the concept of oneness of mankind is based on protecting cultural diversity that enrich human life.

The model suggested by Baha'u'llah (1817-1892) can help elaborate the concept of unity in diversity. He compared the world to the human body,

illustrating that human society does not compose of "a mass of merely differentiated cells but of associations of individuals, each one of whom is endowed with intelligence and will" (Bahá'í International Community, 1995). This model shows how the distinctive capacities of individuals are preserved in this organic integration. And yet each individual lives as a part of the whole, both in contributing to the functionality of the society and in taking his share from the collective wealth of the community.

To see the human race as an organic whole, distinguishes the concept of unity from uniformity or homogeneity. It also promotes that human nature is more consistent with harmony and cooperation instead of conflict and war, and that differences are tokens of diversity that are the essence of perfection. This leads to the realisation of the importance of cross-cultural influences and an appreciation of the values of other cultures that increase the wealth of the human experience. This emphasises the importance of giving voice to diverse cultures such as Malaysia. In this light, the Malaysian unique multicultural perspective can contribute substantially to expanding the global knowledge of unity and eventually contributing to the advancement of civilisation.

3.4 Purpose of the Study:

In order to choose the right epistemology, the research problem is revisited here in brief. The literature review in section 2.6 concluded that the current understanding of MCC, its definitions, constructs, models, and tools are underdeveloped and need to be explored further. One of the areas that MCC need further development is the MCC from a variety of cultural viewpoints.

Another finding of the literature review is about the existing tools that assess MCC. These tools, even though mainly built based on the same models, have proven to have resulted in various and mostly inconsistent suggestions for the construct of MCC. The literature review also revealed that to date, not enough research has been conducted on the Malaysian MCC point of view and Malaysian models of MCC are scant. A perplexing issue is the fact that regardless of the emphasis on the difference that exists between Malaysian MC and their American counterparts, the research resulted in tools and models that are similar to the American models.

To address this issue, this research aims to first investigate the difference between the constructs of MC as perceived by Malaysian students and the MC as described by the existing models and tools. The result of this investigation will lead to a suggested model for SCMCC in Malaysia and direct the path of the study in its next phase.

This study is exploratory in nature, it aims to explore the construct and propose a model and a suitable tool for MCC in Malaysia. It is also sequential as the path chosen for the second part of the study relies on the findings of the first part. At this point, the design of this research clearly requires a fluid design that evolves and adapts as the study explores new ideas. It is apparent that focusing on one single method, qualitative or quantitative, will be limiting for this study. Instead, opening up the horizons of the research and applying both the qualitative and quantitative method will allow the researcher to explore in the first phase and gain a deeper understanding of Malaysian students' perspective with qualitative methods. The first phase will then be complemented by a

quantitative phase that makes use of a larger amount of data to confirm the conclusions of the first phase. The second phase will need to apply quantitative methods; hence a sequential exploratory mixed method is the best option for this research.

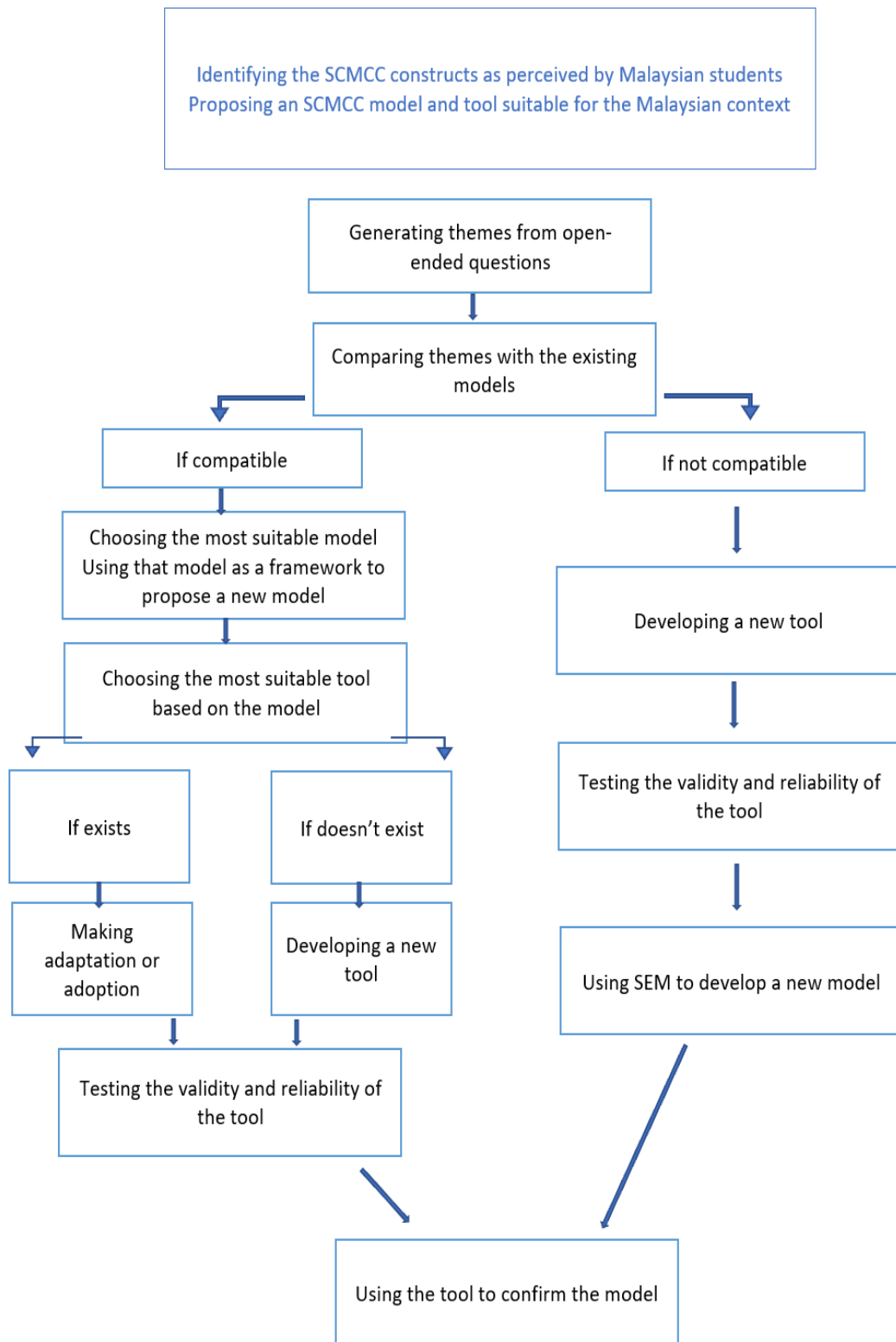


Figure 3.1: Schematic overview of research design

3.5 Choosing the Research Method Design:

The research problem calls for an approach that allows a variety of techniques and methods to be used. During this project, the researcher is more focused on what works at the time and less concerned about the nature of the truth or dogmatic ways to acquire knowledge. While doing the initial research for this project it became apparent to the researcher that she is more concerned about having a model and a tool that works best in the Malaysian context and does not wish to be paralysed with the philosophical dichotomies of positivism and constructivism. A sense of initiative for taking action drives the researcher to adapt a more pragmatic worldview. The pragmatic worldview accommodates the researcher's desire to make a workable solution as well as the research aims that require deploying various methods and techniques that are both qualitative and quantitative. The researcher's approach to address the research problem is shown in [figure 3.1](#). The flow chart suggests that applying a mixed method design would be the best research design for this study.

3.5.1 Rationale for Mixed Method Design

There are a few points to consider in the design of this research. The first point is that the research problem in this study calls for a flexible design that takes shape as the research explores the nature of the Malaysian perspective of MCC. The design is expected to evolve, and new research methods may be needed as the project unfolds. Mixed method designs have the potential to allow the initial results of a study to drive both emerging research questions and evolving designs (Gorard, 2010).

The second point is related to the ideas explored during the literature review. The study of the Malaysian perspective of MCC is in its embryonic stages (Aga Mohd Jaladin, 2013; Shah, 2019), therefore it requires an explorative approach and a workable solution that bears immediate fruit. Since 'the immediate goal of mixed method is to make warranted assertions and to produce pragmatic workable solutions for valued ends' (Johnson & Gray, 2010: 90), mixed method seems the best choice for the purpose of moving forward in the field of MCC in Malaysia.

Third, due to the limited knowledge about the MCC field in Malaysia, the researcher is unsure about the outcome of the exploration. Mixed method designs are responsive and flexible to the outcome of the research and accommodates the researcher's uncertainty on the direction of the study (Plano Clark & Badiee, 2010).

The fourth point is that after exploring initial ideas, this research intends to look for common ideas and themes that may emerge from the data in a qualitative design. These findings will then be subjected to more analysis to explore the common factors and constructs in a quantitative design. One of the special and unique capabilities of mixed method designs is that it allows an exploratory design to start with qualitative methods to study a phenomenon and then continue with quantitative methods to explain the relationship, identify themes or design and test the resultant model or instrument (Creswell, 2014).

The fifth point is related to one of the research aims regarding introducing a tool that can help further investigate MCC in the Malaysian context. Hence the research design should accommodate the tool development requirements. In

adopting culture sensitive instruments, new topics are expected to emerge, and such fluidity requires a mixed method design (Plano Clark & Badiie, 2010). Both tool development and looking for existing models are among the possible paths of this study's design. These are achieved best through mixed method studies (Creswell, 2005). In general, tool development employs qualitative methods for the pool development stage and then a separate stage of testing the validity & reliability will take place using quantitative methods (Morgado et al., 2017). Also, generating themes from structured interviews and open-ended questions to suggest a model in the first phase requires qualitative methods while confirming the model is best done through statistical modelling (for example factor analysis) which is a type of quantitative design (Creswell, 2005). Suggesting a model and developing a tool requires both deductive and inductive methods (Boateng et al., 2018), and deductive methods are mostly associated with quantitative research, while inductive methods are mostly practiced through qualitative research approaches (Johnson & Gray, 2015) means that this search will need both qualitative & quantitative methods to address the issue at hand.

To conclude, this research will highly benefit from both qualitative & quantitative data. In cases that both types of data provide a better understanding of the research problem, the mixed method is merited (Creswell, 2005). Mixed method is generally used in social science studies that combine data, techniques or approaches taken from qualitative and quantitative research designs (Gorard, 2010). Some of the most popular applications of mixed method research designs in exploratory studies are identifying themes, designing new instruments, and testing existing and new instruments (Creswell,

2005). Hanson, Creswell, Plano Clark et al. (2005) provide acceptable rationale for adopting mixed methods. They listed complementarity, development, initiation, and expansion among the most acceptable reasons to employ mixed methods alongside the triangulation method. This study plans to use the mixed method for developmental purposes (when data from one method helps develop and inform the other method) as well as initiation purposes (where results from one method is tested with another method) (Hanson, Plano Clark, Petska, Creswell, & Creswell, 2005).

This study strives to address the research problem by exploring the themes that may emerge from the Malaysian perspective on SCMCC in the first phase and subsequently suggest a model. This makes it possible for the Malaysian perception on MCC to be compared with the existing MCC models. This comparison helps to make the choice between adapting, adopting, or developing a tool to assess SCMCC in Malaysia. Once the tool is confirmed and its validity and reliability are established it can be used to enhance and confirm the model for SCMCC for Malaysia. This rationalises a sequential exploratory mixed method design (Hanson et al., 2005) for this study.

3.5.2 Overview of the Research Design and Scope of the Study

As illustrated in [figure 3.1](#), few possible directions are foreseen for this study. The literature review revealed, recent researches (Aga Mohd Jaladin, 2011; Aga Mohd Jaladin et al., 2019; Shah, 2014, 2019) have suggested that the constructs of MCC is very similar to the tripartite model suggested by Sue et al. in 1990s. Therefore, this study is initiated with the assumption that there are significant similarities between the constructs of SCMCC in Malaysia and the

tripartite model. This assumption, however, is challenged by other scholars such as Amat (2019) and Othman and Abdullah (2015) who believe that the Malaysian MCC models cannot be assumed similar to the American counterparts. This assumption is tested in the first phase through exploratory research, and the constructs emerged from this study are compared to the existing models. As a result of this comparison, it becomes apparent that the data in this study do not fit the existing models and a new tool has to be developed to suggest and validate a model.

This research aims to identify the constructs of SCMCC through Malaysian students' perspective, propose a model and introduce a tool for the Malaysian cultural context. To address the issues in the earlier studies the participants of this study were chosen among school students of ages 15 to 17. In order to make this exploratory study more manageable, the scope of the study is narrowed down to the perspective of the students in selected Selangor schools in Malaysia. The first question formulated for this aim is a broad and issue-focused question that is suitable for mixed method studies (Plano Clark & Badiiee, 2010).

What school counselling multicultural competency constructs emerge from Malaysian students' perspective?

The word 'perspective' is a neutral word that allows the study to take both qualitative and quantitative directions, as the students' perspective can be explored both qualitatively and quantitatively (Plano Clark & Badiiee, 2010).

To address this question, the first phase of the study is investigating the students' attitude and perception using an open-ended questionnaire. There

are three questions which are designed based on the MDCC model (see section [2.3.3](#)). The Straussian grounded theory approach adopted in this phase allows some degree of interference of the literature (Evans, 2013). This study uses the theoretical grounds to develop the questions for the collection of the data yet allows the data to direct the research as advised by the Straussian grounded theory (Glaser, 2011). The data collection starts with a pilot study that weeds out possible challenges with the questions. A think-aloud procedure during the main data collection allows students to have a chance to answer or ask questions and share opinions while responding to these open-ended questions in a written format. The think-aloud procedure is a method for cognitive interviews, used to find out what goes on in the head of a respondent when answering questions (Leeuw, Borgers, & Smits, 2004). This method is useful when data is collected through questions where there are areas that need further clarification and more in-depth information may be needed. Using a series of questions shall guide and direct the respondents, while the think-aloud procedure keeps the data collection flexible and versatile, allowing the research to be grounded in the data.

The results of this data collection phase will be collated, coded, and categorised into similar conceptual groups. The purpose of this categorisation is to look for themes that emerge from the data to find the model that best explains the Malaysian students' perspective on SCMCC. To ensure the validity of this analysis, two types of triangulations are planned. First is the analyst triangulation where two researchers would code the data separately and form categories and the result of the two analyses would then be compared and integrated if needed. The second type of triangulation is method triangulation

in the theme generation phase. The generation of themes are done once manually and once with the assistance of a computerised program. The themes would then be compared to the existing models. Since the resemblance between the findings of this phase and the existing themes from the literature is low, the next two research questions are revised, and an alternative research design is followed.

What school counselling multicultural competency tool can be developed to propose and validate a model?

The themes developed in response to the first research questions are now used to compile an item pool for a tool. In order to construct a thorough pool of items, three sources are explored: indigenous data (which are the themes extracted in response to the first research question), existing models and theories, and existing tools. Once the constructs from these three resources are compiled, new themes will be formed. These themes will then be written in form of questionnaire items, be subjected to expert review and pilot study, and eventually construct a list of questions for the item pool. This item pool will then be used in the quantitative phase. The validity and reliability of the tool will be tested through variety of statistical procedures.

What school counselling multicultural competency model can be proposed based on the constructs and factor structure of the tool?

The data collected by this tool in the quantitative phase will also help to test the model through statistical modelling (Presser et al., 2004) and factor analysis (FA) (Meissner, Creswell, Klassen, Plano-Clark, & Smith, 2011). Structural Equation Modelling (SEM) is another popular strategy that can help investigate

the model and is used to improve a suggested model and further examine the validity of a tool (Bagozzi, Yi, & Phillips, 1991; Mueller & Hancock, 2008). The instrumentation and the data analysis methods of the second phase will only be discussed after the first phase crystallises and some initial aspects of the research unfolds. Both the methodological details of first and second phase of the study will be discussed more specifically in chapters 4, 5 and 6.

3.6 Research Participants:

This study aims to identify the school counselling multicultural competencies constructs as perceived by Malaysian students and propose an SCMCC model and tool suitable for the Malaysian context. In order to reduce the impact of the existing models and get closer to the Malaysian cultural point of view, this study targets 15 to 17 year old students who are less likely to be familiar with the existing models.

Studies showed that students as young as 7 years old are capable to respond to structured interviews, but the capacity to engage in more abstract topics only appears in older students (Presser et al., 2004). Students between 12 and 16 years old are expected to have developed cognitive functioning, formal thinking, negation and logic abilities through which they can discuss hypothetical situations (Leeuw et al., 2004). Also, the attention span of students aged 11 to 16 is reported to be longer (Morgan, Gibbs, Maxwell, & Britten, 2002) and some studies reported interviews as long as 2 hours with this age group (Scott, Brynin, & Smith, 1995). In the first phase of this study, the participants are required to respond to hypothetical situations which they may not have experienced before (visiting a counsellor from a different cultural background) and imagine what their expectations would be in such a condition. For these reasons, this study narrows down the participants to 15 to 17 years old. The decision to exclude special education students was also based on the minimum cognitive ability needed to respond to the questions (Leeuw et al., 2004).

The location of the schools from which the participants are recruited is also narrowed down to Selangor state. This potentially reduces the generalisability of the conclusions but a data collection in larger scopes would require the support of a group of researchers and access to substantial funding resources. After consultation with the supervisors, narrowing down the scope of the study to 15 to 17 years old students in selected Selangor schools was considered a reasonable compromise for this research.

3.6.1 Participant Sampling Strategies

This study is conducted in two phases. The first phase endeavours to obtain insight through qualitative methods. It is common in multicultural studies to use purposefully selected groups of participants for qualitative studies; this would maximise understanding of the constructs of MCC in this context (Onwuegbuzie & Collins, 2007). For this reason, the first phase of the study applies a non-probability sampling where the researcher targets Malaysian students that are more exposed to a multicultural environment and are able to communicate in English. Private and international schools are purposefully selected in conjunction with national schools to maximise access to such participants for the qualitative phase. The sample size is suggested to be about 20 to 30 for grounded theory designs (Creswell, Hanson, Clark Plano, & Morales, 2007) and 30 to 50 for ethnography studies (Morse, 1994). The researcher decided to set a target of 50 samples. The first layer of analysis of the data would determine saturation of information. The data collection shall continue until the researcher is confident that she has reached saturation of data. There will be a more detailed explanation on the sampling, sample size, demographics of the sample, and saturation point in sections 4.1.4 and 4.2.3.

The second phase of the study aims to collect data for a quantitative study that makes testing of the MCC model possible. Random sampling provides stronger grounds for generalizability, yet scholars agree that non-random sampling too can be used in quantitative research (Onwuegbuzie & Collins, 2007). This study targets to adopt stratified random sampling but due to limitation faced during data collection an alternative modified purposeful sampling is used eventually. There will be a more detailed discussion on the sampling strategy, sample size, procedures, and demographics of the participants of the second phase of the study in sections 6.2.2.1 and 6.3.2.

3.7 Research Instruments:

The exploratory sequential design of the study requires the study to unveil in phases as the researcher explores the research questions. Hence, only the research instrument of the first phase can be determined at this stage. The result of the first phase will then help to choose the research tools for the second phase.

The conceptual framework of this study was discussed earlier in section 1.11, and the rationale for adopting the MDCC theory (Sue, 2001a; Sue & Sue, 2013) was provided in section 2.3.4 and 2.3.5. The literature review revealed that the majority of the SCMCC and MCC tools are developed based on Sue's model (see section [2.4.6](#)) which considered MCC to have the minimum 3 dimensions of knowledge, attitude and skill (KAS). These findings are also mostly reconfirmed in Malaysian studies of MCC (see section [2.5.5](#)). Even though other models or tools did not confirm these 3 dimensions (Pietrantoni,

2016), the dominance of this theory (KAS model) is such that even the most recent models incorporate these 3 dimensions (Aga Mohd Jaladin et al., 2019; Ratts, Singh, Nassar-McMillan, et al., 2016). Hence, this research also utilises the KAS model and an instrument with three questions is drafted. Each question asks about one of the dimensions of the KAS model. The wording of the questions matches the student situations. The students are asked to imagine visiting a school counsellor who is from a different cultural background.

The three questions are²:

1- If you visit a school counsellor of a different culture, what kind of **beliefs**³ do you like the counsellor to have about your culture? (beliefs mean attitude, feelings, emotions... about your culture)

2- If you visit a school counsellor of a different culture, what **knowledge** do you like the counsellor to have about your cultural background? (knowledge means to know information, ideas, facts ,... about your culture)

3- If you visit a school counsellor of a different culture, what **skills** do you want the counsellor to have that matches your culture? (skill means the way she or he behaves, talks, acts, the methods she or he uses to talk to you and help you that fits you culturally)

There is also a demographic data collection to help monitor the sampling process and further within group comparisons. All the materials, consent form,

² These questions are the updated versions of the tool that were revised based on the results from the pilot study.

³ This question originally asked for 'attitude' but the wording was revised to 'beliefs' after the pilot study.

information forms and questions are available in two languages: English and Bahasa Malaysia. The process of the translation is done through a two-way translation to increase the validity of the translation.

3.8 Conclusion:

The qualitative phase of this study aims to identify the constructs of SCMCC shaped by the views of the Malaysian students. This phase helps to suggest categories and come up with themes to create a model from the data collected in the selected Malaysian schools. Yet it is not free from the existing theories as it uses open-ended questions instead of interviews. These open-ended questions are rooted in one of the most commonly used models of MCC (KAS model) as suggested by the literature. The identified constructs will then be compared with the existing models both in Malaysian and international literature. This phase of the study answers the first research question.

Regardless of how rigorous the coding, categorising and analysing process may be, the conclusions that come out of a grounded theory approach are 'suggestive, incomplete and inconclusive' (Creswell et al., 2007: 250). The results are interpretive and are formed based on the knowledge, understanding and worldviews of the researcher (Creswell, 2014). In order to overcome the limitation of the qualitative approach and increase the construct validity of the results of the first phase, the first phase is complemented with a quantitative study in the second phase (Greene, Caracelli, & Graham, 1989). Having two phases will capitalise on the strengths of both qualitative and quantitative methods. These phases are designed sequentially which requires the

researcher to obtain the results from the first phase before finalising the direction of the research in the second phase. The findings of the first and second phases will complement each other in shaping a model for the SCMCC in Malaysia. This answers the second research question. The findings of the first phase will also be compared with the existing models to determine if a new tool is to be developed for phase two or if a tool can be adapted or adopted from the existing tools listed in the literature review. This tool can then either test the suggested model or help further develop a model based on statistical modelling. The result of the analysis in phase one will help introduce a culturally fit tool which will be subjected to factor analysis. Finally, the validity and reliability of the tool will be tested. The result of all these statistical analyses will answer the last research question.

In the following three chapters these methodologies will be discussed and elaborated in more detail.

Chapter Four: Identifying the Constructs

This chapter will focus on the qualitative phase of the study. The aim of the qualitative phase is to identify the constructs of SCMCC as perceived by Malaysian students. This phase aims to answer the first research question: What school counselling multicultural competency constructs emerge from Malaysian students' perspective?

The next phase of the study applies quantitative methods to complement and confirm the finding of this phase. Since the study is planned in a sequential method, the procedures of the first phase of the study will be described first followed by the presentation of the results of this phase. Then the procedures of the second part will be explained in the next chapter with the results of the second phase. These results will later be discussed in chapter seven.

4.1 Study: Identifying the Constructs:

In the following sections the methods planned for the first phase will be discussed. Since the thesis is written in a way to reflect the sequential nature of the study, the theoretical grounds for each phase will be elaborated within the respective chapters. Hence, this section will elaborate the conceptual discussions on the methodologies applied for this phase of the study. In the following sections the sampling process and the data analysis procedures will be introduced. Then the result of the data collection and analysis of the first part

will be presented. Finally, the results will be discussed and the conclusion from the results will be presented.

4.1.1 Procedure

The purpose of this phase of the study is to examine the perspective of Malaysian students' on SCMCC. Grounded theory is most suitable when the researcher needs to generate a general explanation of a phenomenon through the perceptions of a large number of participants (Creswell et al., 2007). This phase aims to identify the constructs, definitions, and underlying processes of SCMCC grounded in the perceptions of Malaysian students. Grounded theory provides procedures that help develop categories and themes from the collected views of the participants (Creswell & Poth, 2017). In this phase, collected data from students were analysed and themes and categories that emerged from the data helped form a model for the MCC of Malaysian students. This model will be compared with the existing models of MCC. The model will then be further developed and tested in the next phase through quantitative methods. The following section will describe the tool that was used for the first part of phase one of the study.

4.1.2 Research Measure for Qualitative Study

There are two major approaches to gather information on participants' attitude: interviews and questionnaires (Lovelace & Brickman, 2013). Interviews are more associated with the grounded theory while questionnaires are mainly used for quantitative data collection (Kumar Ranjit, 2011). Yet this distinction is not a dichotomous reality and many researchers use methods of data collection in creative ways that falls in between the two ends of the spectrum. For this

study, the researcher considered the following points before deciding on the data collection format. These considerations came from her experience as a teacher of the target population of the study.

The first consideration was the fact that the students are more open to write their answers specifically if they are asked to share their opinions compared to talking about it in a discussion group or privately with a person that they are not familiar with (in this case the researcher). The second consideration was that the target group is more comfortable responding to questions when they are seated in a group with their friends or classmates rather than in a one-to-one setting (as is common in interviews). The other consideration came from the fact that high school students are very familiar with and quite competent in writing answers on paper (compared to younger students or older persons). The last consideration was that written questions would have provided a better chance for collecting more data and reaching a sample size as large as 50, while interviews would have limited the number of samples. Due to the explorative nature of the study a larger sample provides a better chance of increasing demographic variety of the sample. For these reasons, a list of open-ended questions was deemed most suitable for data collection for this phase.

Using a list of open-ended questions has a few advantages over conducting semi-structured interviews. Open-ended questions provide the opportunity to collect data from larger samples. It offers greater anonymity that is a main ethical concern in data collection from students of this age. It also makes it easier for data to be collected in a different language and then have them

translated. Yet, interview is a better choice of grounded theory data collection mainly because it enables the researcher to collect rich detailed data and provides the opportunity to control the flow of the data collection process. Grounded theory requires the data to be analysed parallel to collection so the researcher can collect more data on emerging themes and questions (Mitchell & Charmaz, 1996). Interviews also reduce the chance of misunderstanding the questions as the respondent can ask the interviewer about the meaning of the questions.

To overcome the disadvantages of using the questions, and yet use it for its advantages over interviews, a procedure similar to the think-aloud interview was adopted. Think-aloud is a method where participants of the research speak out what is going on in their minds while doing a task such as responding to a series of questions (Charters, 2003). This method encouraged participants to ask questions about the questions, provided the opportunity for the researcher to get actively involved in the procedure of data collection and provided directions, definitions or explanations as needed. It also helped the researcher to make adjustments to the questions as more themes emerged in the context. The recording of the students' think-aloud though was not in detail nor had a transcript since the questions were being answered in groups and it was impractical to write the details of all the students' input. (The audio recording was not considered due to ethical concerns of anonymity). Therefore, the decision was made to jot down notes, in point form, about the ideas, questions, and suggestions raised by students during the think-aloud process.

4.1.3 The Measure

Classical grounded theory suggests that the researcher detach from the literature so that the themes can emerge from the data. However, a mixed method research approach requires the qualitative phase to be connected to the quantitative phase of the study. In the second phase, data will be analysed and models will be tested using statistical modelling. One of the important steps in statistical modelling is the comparison of the model fit. Having that step in mind in the initial stage, it is important that the qualitative stage suggests more than one model. Classical grounded theory does not offer this opportunity. For this purpose, the researcher decided to use the KAS model in the structure of the questions. This would open up the possibility of studying at least two models parallel to each other. Taking the Straussian grounded theory approach would accommodate the KAS model while allowing the findings to take root in the responses of the participants. The KAS model is the core of the models suggested by Sue (Arredondo et al., 1996; Sue, 2001a; Sue et al., 1992, 2019; Sue & Sue, 2013) and is widely used for MCC and SCMCC tools and instruments (DeCino et al., 2018; Gamst et al., 2011). The two major studies in the field of MC and SCMCC in Malaysia also confirmed the existence of the KAS structure for the Malaysian MC constructs (Aga Mohd Jaladin, 2011; Aga Mohd Jaladin et al., 2019; Shah, 2014). Yet, special deliberations shall take place so that the suggested model is grounded in the data.

To rationalise this deviation from classical grounded theory, and adaptation of Straussian grounded theory, it is important to revisit the philosophical stance of the mixed method study. A mixed method design avoids

falling into the pitfalls of the false dichotomies that promote dualities (Takshakorri & Teddlie, 2010). This means that a mixed method researcher does not see grounded theory and statistical modelling as incompatible but rather as two sides of a spectrum of research design (Gorard, 2010). It is then acceptable to consider the first phase of this study closer to the grounded theory end while it still adopts some elements of the quantitative research design. With this rationale in mind, the researcher took the liberty of using the KAS model - adopted from the conceptual framework of this study- into consideration while developing three open-ended questions.

KAS model suggests that competencies consist of knowledge, attitude (awareness of beliefs), and skills. Hence the questions were formed to guide the responses in the three areas of knowledge, attitude, and skills (see section [3.7](#)). These questions were then translated to Bahasa Malaysia and were available to students who preferred communicating in the BM language. A pilot study was designed where 22 students answered and commented on the content of the questions and suggested ways to improve it.

4.1.4 Sampling Strategies

In the first phase of the study, the main purpose was to explore the perception of the students on SCMCC and to develop a model based on emerging themes grounded in the data. The main emphasis here was to continue collecting data and analyse it periodically to identify the categories in the data. This parallel process of data collection and analysis continued until the categories were saturated. For this reason, a sample of 50 students was targeted as a point of reference. However, the data collection continued until

the researcher was satisfied with the variation in the demographics of participants as well as the depth of the concepts in their responses. Hence the data collection continued until 129 forms were collected (out of which 4 forms were invalid). The details demographics will be illustrated in section 4.2.3.

The target population that was estimated to be around 147 000 students and had sub-cultural groups of Bumiputra, Chinese, Indian and others ("MOE - Quick facts malaysia education statistics," 2016). The sampling process of this stage targeted to cover students from all the three main categories. 4% of the students, who were reported to be Non-Malaysian, were excluded from the target population of this study ("MOE - Quick facts malaysia education statistics," 2016). As mentioned earlier in section 1.4 (the statement of the problem) and elaborated further in the review of the literature (section 2.3.5 and 2.4.6) one of the limitations in current studies of MCC is that the voice of minorities is not well represented. In the context of multicultural studies and social justice, it is of outmost importance to give voice to the minorities and hence scholars advice an over-representation of minorities in the sample (Hofstede & Minkov, 2013). In line with this advice this research targets to have an over-representation of Malaysian minorities at this stage. It was the analysis of data, during the first stages of data collection, the emerging themes, and the response rate of sub-cultural groups that would determine the direction of the sampling for the next data collection. This was to ensure that data was well-detailed and saturated to a point that no further data collection would suggest any new themes for the development of the model.

4.1.5 Data Analysis

The analysis followed the steps advised by Creswell (2014: 247):

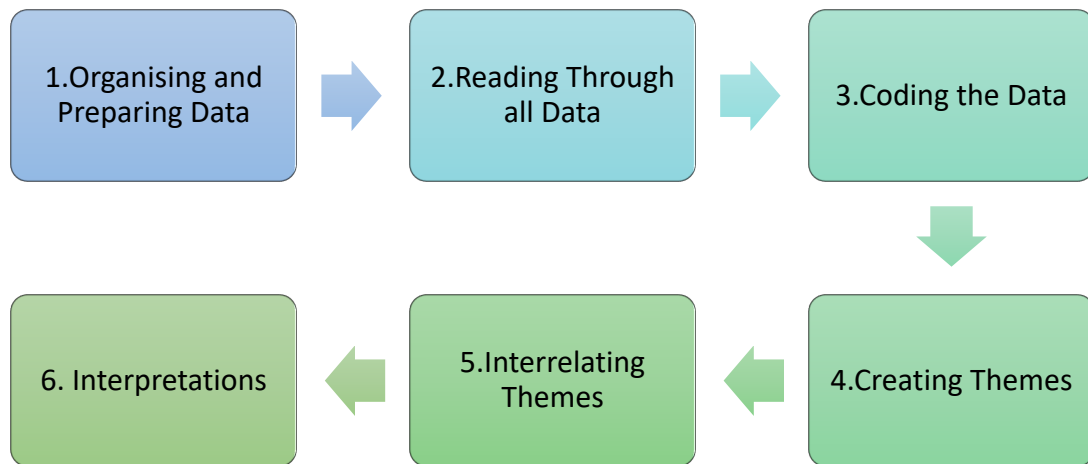


Figure 4.1: Creswell's (2014) data analysis process

The first and second step involved typing, translating (when needed), sorting and arranging the data. It also required reading through all the data and gaining a general sense of information, as well as highlighting or writing notes on the margin where necessary. The third step was where coding took place. It involved chunking the data into meaningful segments or phrases that would be the initial stages of categories and labelling the categories. The labels were taken from the most descriptive wordings from the data itself, unexpected or unusual codes were taken note of for reference in subsequent stages of data collection, an abbreviation for labels were chosen, and finally data was assembled based on the categories when possible. As the three questions set the themes of knowledge, attitude and skills for the participants, the data was expected to have these major categories and a few sub-categories. Having pre-determined codes based on theory is a popular approach at this stage

(Creswell, 2014). Yet having the grounded theory in mind, the researcher was open to the fact that the data may not fit into the KAS categories and other groupings may emerge.

The coding step was an important step because it was the point of departure from the raw data. From this stage onward, the analysis mainly involved the categories and themes rather than raw data. This step involved interpretation of the responses. To improve the validity & reliability of this step, two precautions were taken. The first precaution was about the job of interpretation. The coding should be done by someone who is familiar with the target population and their ways of explaining their responses. The teachers of the students were a good choice to help with the coding part, since teachers read students' responses in tests and assignments and compare it with what they mean in the classroom as a part of their teaching job. Another precaution was using an analyst triangulation. In this step, two separate teachers (the researcher and one volunteer teacher) read, coded, and labelled the data and the result of their analyses were compared and accumulated when needed. This too, improved the validity of the coding step.

The fourth step required the use of codes to generate themes or larger categories. This step was crucial in the identifying of the model. To improve the validity of this step, a method triangulation was designed. The codes were categorised once manually, and again using a computer program. During the manual method the codes and grouped ideas were written on pieces of paper and then pasted on bigger cardboards that represented the themes. This cut-and-paste model was laborious, but it provided an opportunity to see all the

data in one place and have a clear vision in moving them around and suggesting themes creatively (Bosit, 2003). On the other hand, computerised programs such as Dedoose are helpful in reporting the themes in a variety of ways. The usage of a computerised program provided the opportunity to test different models and see the themes through different perspectives. The Dedoose web application was chosen for this purpose due to its unique features. It is a web application designed for sociocultural research to manage, analyse and present mixed method research data ("Dedoose Web Application," n.d.). It is easily accessible online with a fraction of the price as compared to its computer program counterparts, such as NVivo and ATLAS. Being user-friendly, the special feature of accessibility from any online platform, and its reasonable price were the reasons that Dedoose was chosen over Nvivo for this project.

The fifth and sixth steps were about interrelating themes and making an interpretation. In these final steps, a web of correlated themes merged. These themes were expected to be nested themes, or correlated themes or even parallel themes, and were expected to represent a model for the SCMCC grounded in the data. The researcher considered that there might be more than one possible suggestion of the clusters of themes that would lead to more than one model. The intention of the researcher was to test these models in the second phase of the study using statistical analysis. The result of this part of the study was expected to be one (or more) suggested modes that could be compared to the existing MCC and SCMCC models.

This chapter is set to conclude by suggesting a model, comparing the emerged themes from the qualitative data collection with the literature, and deciding whether to adopt, adapt or develop a tool to assess SCMCC of Malaysian students for quantitative data collection. The choice of tools in cultural studies is normally narrowed down to three choices (He & van de Vijver, 2012). Adoption is used when there is enough evidence that the culture in which the tool was originally developed is close enough to the target population culture; in this case a close translation of the tool will suffice. Adaptation is used when translation of the tool requires some changes of the stimuli due to linguistics, cultures or psychometric differences of the tool's original culture and the target population culture. The third option is assembly and is used when the cultural difference requires development of a new instrument. This option enhances the cultural suitability of the tool and increases the validity of the instrument. (For a more detailed discussion, please refer to He & Van de Vijver, 2012).

4.1.6 Conclusion

This part of the study is designed in response to the first research question regarding constructs of SCMCC. This phase aims to help the researcher to identify the constructs of SCMCC and suggest a model based on the data collected, thus answering the first research question. Also, she expected to be able to arrive at a conclusion at the end of this part whether the suggested model is close enough to the existing models or far from any of them. With this information, she can then move forward to the next step to further examine the construct of SCMCC in the Malaysian context through quantitative methods, introduce a culturally suitable tool, and enhance the suggested model. The

design for the next steps of the study will be discussed further as the results of the first phase unfolds.

4.2 The Identified Constructs:

The sequential exploratory design of the study dictates that further, more detailed methodological planning be delayed until the results of the first part solidifies. For this reason, it is important to present the result of this part here before proceeding to the next phase of the study. The aim of section 4.2 is to present the findings and results of identifying the constructs of SCMCC, discuss them in light of the existing literature, and conclude with making a comparison between the results of this study and the existing models.

Section 4.2.1 will report the result of the pilot study, followed by section 4.2.2 which will explain the language of the set of questions. Section 4.2.3 will illustrate the demographics of the participants. The next section elaborates on the analysis done on the data and the themes that emerged from the analysis. Finally, a comparison between the findings of this study and the existing theories opens the path for further development of the model. The first research question will then be answered: What school counselling multicultural competency constructs emerge from Malaysian students' perspective?

4.2.1 Pilot Study

The purpose of this pilot study was to calibrate the open-ended questions in terms of clarity and comprehensibility. A convenient sampling method was used for this pilot study. 22 volunteers (15 to 17 year old Malaysian students) participated in the pilot study. The researcher recorded, in point form,

the important conversations, questions, concerns or suggestions raised by the group of participants.

One of the fundamental questions raised by a majority of the participant during the pilot study was about the difference between attitude, knowledge and skills. It appeared that the students could not differentiate between the competencies that belong in each KAS category. It also became apparent that even though the explanation was given, the students were still reluctant to separate the competencies in these 3 categories. Some students still listed all their responses under one of the questions. One student mentioned, 'there is no use separating the KAS because they all finally mean the same thing: what a counsellor should do or how he should feel'. Another student pointed out 'I'm going to put my answer for question 2 (skills) but actually it can be for 1 (beliefs) also', and what he wrote was: 'the ability to put aside her own cultural bias'. He explained that being unbiased was a form of attitude, but it could also be seen as a skill of someone who consciously put cultural biases aside when dealing with students from other cultural backgrounds. Another similar explanation from another participant was about the phrase she wrote: 'understand me'. When asked to clarify further, she explained that the counsellor must have the skill to understand the way she spoke (accent, gestures, etc.) and also have enough knowledge about teen slangs and special phrases that a student of her age uses in daily conversations. Respondents also did not agree that the word 'attitude' is clear enough. Many of them suggested the word 'beliefs' to be used instead. One participant explained: 'attitude means you show faces but 'beliefs' are what you believe and how you feel about things.'. As the literature also uses

the word 'belief' together with 'attitude' and 'awareness' (Minami, 2008), the decision was made to change word 'attitude' to 'beliefs'.

Another observation was that 10 out of 22 students had at least one response that was about the general competencies of a counsellor such as 'be patient', 'a good listener' or 'acts friendly' and not so much focused on the counsellors MCC. The researcher had to remind the participants repeatedly about how general counselling competencies are different from multicultural counselling competencies.

An important observation during the demographic data collection was for a question which asked the students' GPA. This was irrelevant. None of the 22 participants responded to this question as Malaysian students do not get GPA on a yearly basis. Also, the wording of question 6 on the demographic form caused ambiguity as some students interpreted it wrongly. The question asked, 'If you have a choice to speak any language you like when talking to your counsellor, which language will you choose' and the options given were English, Bahasa Malaysia, Mandarin, Cantonese, Tamil, others (specify). 3 respondents asked if they can put any language they desire and one student responded 'French' to this question, but when asked for clarification, he mentioned could not converse in French. He responded, 'I can't speak French, but if I could choose ANY LANGUAGE I WISH, then I wish I could speak French to my counsellor'. It indicated that the wording of the question needed to be changed. Another student commented on this question that she wanted to 'think out of the box'.

As a result of the pilot study, a few changes were made. First, questions one to three were reworded to emphasise the multicultural competency as compared to general competencies of the counsellor. (See table 4.1)

Table 4.1: Reworded items of the measure (qualitative phase)

Original item	Reworded item
If you visit a school counsellor of a different culture, what kind of attitude do you like your counsellor to have?	If you visit a school counsellor of a different culture, what kind of beliefs do you like the counsellor to have <u>about your culture</u> ? (beliefs mean attitude, feelings, emotions... about your culture)
If you visit a school counsellor of different culture, what knowledge do you like the counsellor to have?	If you visit a school counsellor of a different culture, what knowledge do you like the counsellor to have about <u>your cultural background</u> ? (knowledge means to know information, ideas, facts ,... about your culture)
If you visit a school counsellor of a different culture, what skills do you want the counsellor to have?	If you visit a school counsellor of a different culture, what skills do you want the counsellor to have that <u>matches your culture</u> ? (skill means the way she or he behaves, talks, acts, the methods she or he uses to talk to you and help you that fits you culturally)

Second, a flash card was added to provide more background information on the meaning of the word multicultural, multicultural competencies and multicultural setting (figure 4.2). (For the updated and the BM translation of the flashcards see appendix A.)

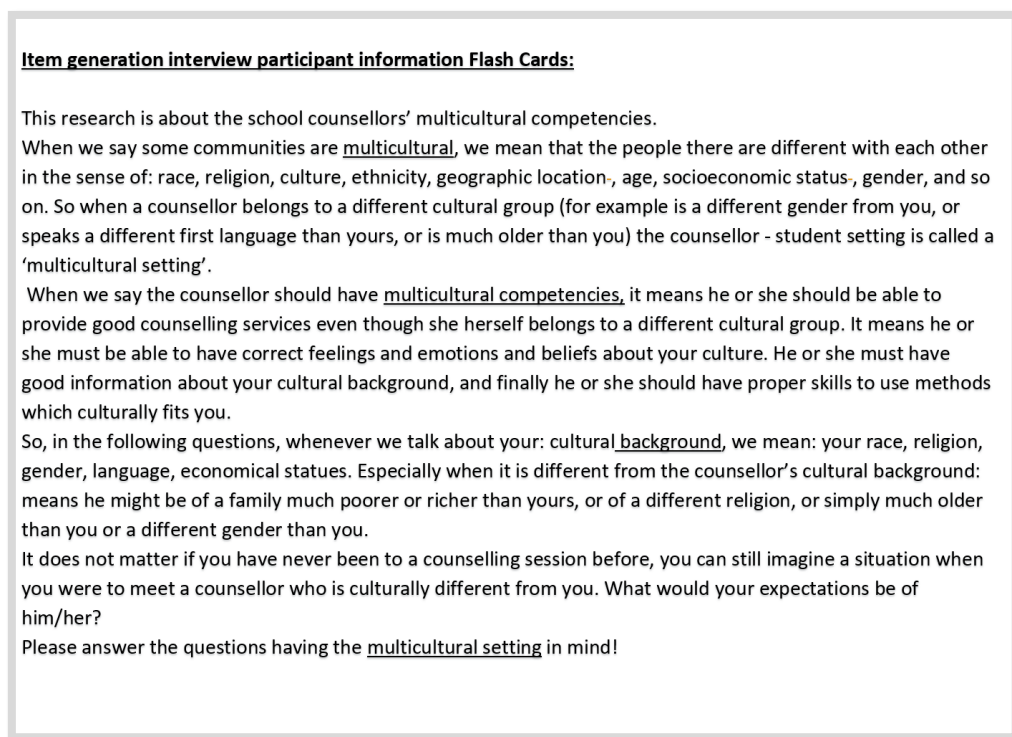


Figure 4.2: Flashcard

Since during the pilot study a majority of the students mentioned that they have never been to a counselling session, the following question was added to the demographic form:

Have you had any counselling sessions with your school counsellor before?

The intention of collecting this data was to make a comparison between students who had counselling experience and students who did not have the experience. The last question on the demographic form asked, 'what is the main

role of the school counsellor in your opinion'. The respondents had difficulty choosing 'the main role' and five students asked if they can write more while two students suggested the question to specify how many roles they are required to answer. This question was to clarify if the students are aware of whom the counsellor is and what are his/her responsibilities to ensure the validity of the data collected (which requires the respondents to be able to specify a counsellor's competencies and do not mistaken a counsellor's job with a discipline teacher for example). This question was later amended to:

What are the main roles of the school counsellor in your opinion? (Can you name 3 roles?)

4.2.2 The Language of the Measure

Before proceeding with the data collection at this stage, it was important to confirm the earlier decision on the languages of the three open-ended questions used in the measure. One of the suggestions raised during the pilot by the participants was that the questions be available in multiple languages. The literature review indicated that the two mostly spoken languages in Malaysia are Bahasa Malaysia and English (Aga Mohd Jaladin, 2017; Sumari & Jalal, 2008). As the target population of this study are students, and the students in the state of Selangor are capable of communicating in either BM or English (Harvey Gudeman & Harvey, 2002), the decision was made to provide the questions in both languages. It was also the suggestion of the majority of the pilot participants that the two languages be provided in the same form so that the participants can refer to both in case they need clarification. The decision was made to do a two-way translation of all the material including

information sheet, consent forms, flash card and the questions. The form with the questions was the only form that had a dual language format.

4.2.3 Demographics of the Participants

The target population of this study is Malaysian students, aged 15 to 17, in Selangor state. The population size was estimated to be 147 000; among these students, 59% were Malay or Bumiputera, 23% were Chinese, 13% Indian, 4% were non-Malaysian citizens and rest 1% were others ("MOE - Quick facts malaysia education statistics," 2016). As explained in section 4.1.4, and in line with the advice for MCC and social justice studies, an over-representation of Malaysian minorities was targeted for this study. For this purpose, two schools in Selangor were chosen based on purposeful sampling; one was a private Chinese school and the other was a national school. Classes were randomly chosen, and students were introduced to the study. Volunteers were briefed and handed a copy of all the relevant information sheets and consent forms. On a second visit the volunteers were given the open-ended questions and the demographic forms. The data collection sessions took 30 minutes on average.

As Glaser and Strauss (1967) suggest, the researcher is to decide what data to collect next while collecting and analysing data simultaneously. Hence the demographics of the data was checked periodically to make sure the samples' demographic had a good representation of minorities of the target population as a common practice in cultural studies (Hofstede & Minkov, 2013). The researcher read through the data in different stages of data collection to ensure the width and depth of the data and estimated if the data collected is nearing a

saturation point (Creswell et al., 2007). Her initial grasp of the data was that the data was rich and detailed, and the saturation was achieved after collecting about 80 forms. This was done through an initial reading and highlighting of the responses, to the point that it appeared that most of newly collected forms are presenting repetitive points when compared to the previously collected forms. However, the data collection process went on and the remaining volunteers who brought back their consent forms on the next visit were allowed to participate; with the assumption in mind that volunteers who wish to participate have a story to share and are considered valuable sources of data in the qualitative studies. In this way 129 forms were collected, 4 of which were incomplete or contained futile answers. (E.g. In response to the question which asked “If you visit a school counsellor of a different culture, what **skills** do you want the counsellor to have that matches your culture? One respondent wrote:” I want the counsellor to have skills that matches my culture.” Same pattern of answer was repeated through other two questions, and hence the form was eliminated.)

An overall number of 125 valid and completed forms were collected. The demographics of the respondents are shown in table 4.2.

Table 4.2: Demographics of the participants (qualitative phase)

Variable	Frequency	
Age	15	24
	16	40
	17	61
Gender	Boy	51
	Girl	74
Race	Chinese	67
	Malay	39
	Indian	12
	Mixed	7
Language mostly spoken at home	English	48
	BM	20
	Chinese	0
	Mixed	57
Preferred language during counselling	English	56
	BM	30
	Chinese	0
	Mixed	39

4.2.4 Data Analysis

In this section, the results of the data analysis, coding and categorising of the data will be discussed in more detail, and the rationale behind the decisions made will be provided. The aim of this phase is to present an initial model for SCMCC for Malaysian students based on the themes that emerged from the categories. In order to achieve this aim, four narrowed-down questions were formed:

1. What are the main themes and categories of SCMCC according to the Malaysian students' perception?
2. What are the similarities and differences between these categories and the existing models of SCMCC?
3. Can any existing MCC or SCMCC model or tool be used for Malaysian SCMCC?
4. Is there a need to develop a new tool for exploring SCMCC in Malaysia?

As suggested by Creswell (2014), the data analysis that follows the collection of data will have these following steps: organising and preparing, reading through all data, coding, creating themes, interrelating themes and interpretation. These steps will be reported in the following sections.

4.2.4.1 Organising and Preparing the Data

This step was done parallel to data collection. Every new group of forms that was collected were checked for quality (any blank or irrelevant write up), language (in case translation was needed), and names of students (to keep the data collection anonymous the names that occasionally appeared on the forms

were completely crossed out). 4 forms were invalidated due to futile answers. The only language used on the forms other than English was BM, and the researcher translated the BM responses into English.

The initial and continuous read through of the data revealed that many responses were in phrase or point form, many of which required interpretation. The following responses (table 4.3) are examples of responses that were written in phrases with no further clarifications provided.

Table 4.3: Selected extracts of responses

Required interpretation:	Did not require interpretation:
Gender equality	Knows about my comfortable personal space
Memahami	Is open-minded about my cultural food restrictions and habits
Not so drama	Can connect with people of my age
Accept who we are	
Peramah	

The interpretation of the responses has a direct effect in the validity of the result. Hence, an analyst triangulation was planned. The researcher (first analyst) briefed a volunteer (second analyst), who was a Malaysian teacher and had a master's degree in counselling, to help with the coding process. For this purpose, the forms were duplicated, and a copy of the forms was handed to the second analyst. Both analysts were familiar with the respondents' way of writing due to the nature of their profession as a teacher.

4.2.4.2 Coding of the Data

The purpose of this step was to form categories of information representing the core concepts. This aim was achieved through a stage of open coding followed by axial coding (Strauss & Corbin, 1998). A few rounds of reading through the entire data followed by a phase of memo writing, highlighting and underlining helped to identify the core phenomena. This process of mindful identification of common factors was repeated until some core concepts emerged. These common factors were related to each other conceptually. As the open coding proceeded, it naturally led into the axial coding stage in which categorisations advanced and groups of data were getting connected to other groups. While these connections were emerging, the analysts re-examined the entire data repeatedly. As the coding became clearer, the analysts began to form subcategories and categories.

The two analysts worked separately on the first stage of open coding, before they both decided to work together for the axial coding. The categories emerged through discussion on interpreting the responses, comparing the codes and exchanging the notes and memos taken and finally consulting on the main categories that were extracted. The saturation of data was apparent during this coding process as reading through more responses did not add or change the codes formed earlier.

Table 4.4: Selected extracts of responses and interpretations

Original data	Interpretation
Not so drama	Doesn't overreact to situations or show too much emotions
Gender equality	Treat the student equally regardless of gender
I want the counsellor to be friend and understand in my way	To act friendly and be understanding in a way that is suitable for me

Interpretations diluted the KAS categories because sometimes when a concept was written in phrase form it could manifest itself as K or A or S depending on the wording of the interpretation. A few examples of each are presented in table 4.4. For example, 'gender equality' could be written as an attitude: 'believes in equality of genders', knowledge: 'knows the norms and boundaries of gender equality in my culture' or skill: 'has the skills to promote gender equality in the school'. Other phrases might appear to belong to a

certain category, for example, it was easier to rationalise being 'funny' as a skill rather than an attitude or knowledge. These interpretations highlight the limitation of using open-ended questions instead of having an interview. If the data collection methods would have allowed, the best way to handle these ambiguous phrases would have been to ask the respondents for further explanation. But being limited by having open-ended questions instead, imposed the risk of wrong interpretations of the responses. The analyst triangulation and using teachers who were familiar with the language and writing style of the responses reduced this risk of wrong interpretation but did not thoroughly eliminate it. The main strategy that was expected to reduce the impact of wrong interpretation was data saturation. This was the advantage of using written questions over interviews, as using questions allow over hundreds of respondents to participate. Respondents explained the same point in different ways and hence when the number of respondents was large (in this case more than 100), the impact of wrong interpretations was minimised in light of saturated input. Table 4.5 shows examples of codes assigned to the original data.

Table 4.5: Selected extracts of responses and codes

Code	Original data
Skilful in using culturally appropriate methods	<p>They can solve our problem without making a problem with our culture</p> <p>Knows the proper way to approach different type of problems for different students</p> <p>Consider who I am and my family background before suggesting me to try an idea</p> <p>Don't give me advice that is against my culture and religion</p>
Give positive vibes	Gives me a positive vibe whenever I'm there
Has positive problem-solving skills	<p>Has positive problem-solving skills</p> <p>Can see the positive outcome when solving my problems</p> <p>Not focused on the problem all the time and see how to make good outcome</p>
Avoid making racist comments	Don't make racist comments

Code	Original data
<p>Recognise racism on various levels and its impact</p>	<p>Can see when racism happens in different places and occasions even if it is in public or public places or school policy and how it affects me</p>
<p>Can be funny and has a sense of humour without breaking my cultural norm</p>	<p>I am not a so serious person so if I approached a counsellor, I hope he wouldn't be so 'stiff' and perhaps we can have a talk instead, like a casual face to face talk</p> <p>Make me a little joke to make comfortable</p> <p>Not to sit with a serious face</p> <p>Can understand my jokes and laughs at it</p> <p>The most important thing is that the counsellor have talk a little funny and act normal</p> <p>Not so serious (more friendly), talk jokes</p> <p>Know what jokes are not suitable for our culture and avoid them</p> <p>Know when to make jokes but not be improper or sarcastic or rude jokes</p>
<p>Feel comfortable and make me comfortable</p>	<p>Feel comfortable to talk about racism with me and make me comfortable too</p>

The important decision made at this stage was to ignore how students categorise their responses in accordance with KAS categories. Both analysts observed that the respondents could not well differentiate (or did not want to restrict themselves to) the KAS categories (see table 4.6) and/or give responses that contained ideas belonging to two or more categories (see table 4.7). This finding was in line with the finding of the pilot interview study. The following paragraphs illustrate the challenges of coding according to the KAS categories and the way these challenges were handled at this stage of data analysis.

Table 4.6: Selected extracts of mismatched categories

Actual categories	Codes	Categories assigned by students
A	Polite and respectful	S
A	Be understanding and not pushy	S
S	Do not criticize me while giving me advice	A
K	Not to come too close to me or have too much physical contact	S
A	Not to discriminate me while helping me	S
K	Understand our culture	S
A	Not to have a judgmental heart	S

K: knowledge A: attitude S: skill

Some concepts can be written in two and sometimes all the three categories. This is because the KAS components are related to each other and one needs all three competencies to be considered competent. The wordings determine the category of each competency. For example, the concept of 'eye-contact' can be grouped differently according to the wording (figure 4.3).

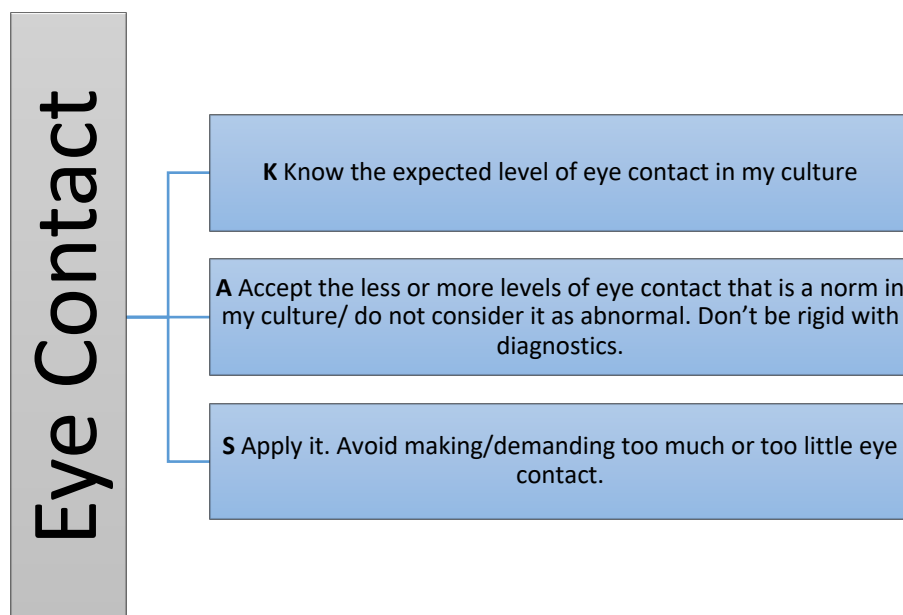


Figure 4.3: Example of three ways of wording a concept

Table 4.7: Selected extracts of concepts with more than one category

CATEGORIES	CODES
S AND K	<p>‘To know how much eye contact is appropriate in my culture and not to make too much or too little eye contact’</p> <p>In this case, the first part is considered ‘knowledge about culturally accepted eye contact’ while the second part is about ‘making appropriate amount of eye contact’. The first is more about K while the second part is more towards skills.</p>
S AND A	<p>‘Can be comfortable and capable to discuss issues that are culturally not right for him’</p> <p>The first point of this response is about ‘being comfortable with’ while the second idea points out the skill or capability to discuss issues that are not culturally comfortable/right for him.</p>
A AND K	<p>‘is aware of her own attitudes about different races that she got from her parents and know how it affect me’</p> <p>The first point of this response highlights that the counsellor must acknowledge herself/himself as a racial being and that no one can exist outside their own racial conceptual framework. This can be considered as attitude or beliefs.</p>
	<p>K: knowledge A: attitude S: skill</p>

These cases (such as the ones in table 4.7) were either separated or coded under both categories. Even though KAS was the conceptual framework of this study, yet in accordance with the grounded theory approach it was important to let the data drive the process of generating categories. The result of both the pilot study and the coding process showed that the data did not follow the KAS categories. This initial emerging of themes led the next stage of theme generation in which the researcher took two parallel paths for generating themes. One path was to follow the KAS theory while the other was fully driven by the data.

4.2.4.3 Theme Generation

The purpose of this stage was to extract the more general concepts in order to suggest the initial model of interconnected categories based on the data. At this stage, the codes or group of similar concepts from the previous stage were used and grouped according to their meaning. Themes were generated from larger categories, they were then labelled with phrases that were either taken from the most descriptive segments of the data itself or generated by the meaning of the core concept of the grouped codes. A manual method of cut-and-paste was used for this purpose. Using a manual method enabled the researcher to achieve a comprehensive and holistic visual of the entire data and explore the best grouping methods and categorisation. During this stage, the codes generated in the previous stage were typed and printed and cut into small pieces. Each piece of paper contained only one code. These codes were then moved around on three large boards labelled as Knowledge, Attitude and Skill. This was in accordance to the KAS theory. The codes were assigned to these categories based on two main ideas. First, the appearance of some

phrases and words suggested the categories. Phrases such as know, aware, has knowledge, understand, etc. suggested these codes could be categorised as knowledge. Phrases such as is able to, has the... skill, is good at, show..., is capable of, can..., skilful in..., know how to..., well trained in the..., etc. pointed to the skill category, and finally phrases that indicated a form of belief, set of ideas, judgements, acceptance, desire or willingness, sense of comfort, or values were considered belonging on the attitude board.

There was a total of 82 codes categorised under Skill, 80 codes under Knowledge, and 60 codes under Attitude. At this point it was difficult to see any emerging theme or model from the data to make a comparison between these data and the existing models. In the next step, codes were moved about within each category to make subcategories and grouping of similar concepts. The concepts within a category were grouped. These groups of codes were then given a simple label that best fitted the concept (see examples in table 4.8).

Table 4.8: Selected extracts with reassigned labels

Category	Label/Subcategory	Codes
Skill	Understanding	<ul style="list-style-type: none"> • able to read me and understand me • can have proper interpretation of culturally bound nonverbal communication • able to figure my talent and skills
	Dealing with parents	<ul style="list-style-type: none"> • can develop positive relationship with parents • skilful with culturally suitable methods that matches the family/parents • can discuss how culture influences parenting practices and disciplines
	Listening skills	<ul style="list-style-type: none"> • able to be a good listener • able to listen attentively • able to understand the important points that I make

Category	Label/Subcategory	Codes
Attitude	Respect	<ul style="list-style-type: none"> • respect religious/spiritual beliefs of the students • respect my culture • has a good attitude towards religion • has respect for diversity and mixing of the cultures
	Academic achievements	<ul style="list-style-type: none"> • doesn't judge me based on my results • doesn't discriminate students based on their academic achievements
	Accept and respect me as a human	<ul style="list-style-type: none"> • talk to me like I'm an adult, capable and responsible • treat me like a human not as outcast • respect my abilities, doesn't consider me disabled and see beyond my physical challenges • doesn't treat me like a student in need of help • don't paternalize people with special needs

Category	Label/Subcategory	Codes
Knowledge	Issues regarding my generation	<ul style="list-style-type: none"> • understand the problems of our generation that was not there in the past • understand our generation's mindset • be familiar with the world of movies, music, games etc. that my generation is dealing with • know the role of technology and social media in my life. • know what are the main challenges of the students of my age • knowledge about my generation social issues
	Clothing/Attire	<ul style="list-style-type: none"> • knows what is the appropriate attire for a counsellor to wear to school • knows about the way we dress • knows about the clothing norms in my culture • know about our dress codes

Even though there were a few codes that couldn't be grouped or were singled out in each category, but a majority of the codes were assigned to a subcategory and labelled conceptually. The following subcategories (table 4.9) emerged under each main KAS category:

Table 4.9: The final list of categories and subcategories (KAS)

Category	Subcategory
Skill	<ul style="list-style-type: none"> • proper behaviour • understanding • variety of methods and styles • continue to learn • listening skills • can relate to me • language skills • giving suggestions and advice • dealing with parents • working with other influential parties • ungrouped categories
Attitude	<ul style="list-style-type: none"> • non-judgemental • open-mindedness • respectful • avoid discrimination • willingness to learn about our culture • avoid stereotype

	<ul style="list-style-type: none"> • accept and respect me as a human • comfortable with differences • developing cultural identity • academic achievements • ungrouped categories
Knowledge	<ul style="list-style-type: none"> • knowledge about family and community • student's help seeking ways and openness to counselling • effects of other groups on the individual • individualism vs collectivism • issues regarding our generation • academic aspects • clothing/attire • proper behaviour • facts about culture • racism • possible sources of discrimination • ungrouped categories

An overall 222 codes and 31 subcategories emerged from the data. At this stage, it became apparent that there are concepts that are interconnected between the KAS categories and if they were not separated by the KAS, they could have been grouped together.

4.2.4.4 From Manual Method to Computerised Method

The result of the theme generation revealed that the codes may be grouped better if they are free from the KAS category restrictions. The fact that many codes were developed based on the interpretation of the first and second researcher and not purely based on data, imposed a risk to the validity of the theme generation step. The interpretations of short answers and phrases that were not explained thoroughly were rationalised based on the fact that a collection of large number of responses enables data to saturate, and data saturation corrects possible misinterpretations of the data. At this point allowing the saturation of data to take the lead over the interpretation would mean that concepts should be allowed to group together regardless of the fact they were grouped in separate KAS groups. Allowing subgroups of K category to be grouped with subgroups of A and S category, in a way, empowers the saturation of the data to play a greater role in theme generation. It is also possible that the ungrouped codes could get a chance to be grouped with other codes if they could join other KAS groups. At this point, regrouping of the data manually seemed daunting as there were 222 codes and 31 subcategories. The researcher decided to deploy electronic methods. Dedoose web-based program was used to assist the regrouping of the codes.

4.2.4.5 Dedoose

The codes were imported to the Dedoose program. In the first step, categories of the KAS were assigned to the codes with short forms of K₁, K₂, K₃,.... A₁, A₂, A₃,.... and S₁, S₂, S₃,.... and printed. In the second step, codes were grouped based on the subcategories that emerged from the manual

method and printed. The researcher read through the codes repeatedly. She identified codes that appeared in more than one category and assigned them to one subcategory (joined subcategories). In the next round, she separated codes from one subcategory that could be grouped differently with codes from other subcategories (regrouped codes in subcategories). In the final attempt, she checked if the ungrouped codes could be grouped with any subcategory. As a result, some codes were regrouped and formed new subcategories and some new categories and subcategories were merged (see table 4.10).

Table 4.10: Selected extracts of merged subcategories

Code	Previous category and subcategory	New category and subcategory
Know the meaning of a behaviour in my culture	Knowledge- Communication	
Knowledge about own social impact and communication style	Knowledge- Communication	
<p>Able to communicate with me</p> <p>Assess how his tone influence me</p> <p>Use proper gesture</p> <p>Can gain my attention</p> <p>Use correct voice projection</p> <p>Has the right communication skills</p>	Skills- Communication	Proper behaviour- proper communication
Can interpret my gestures	Skills- Understanding	
<p>Good listener</p> <p>Listen attentively</p> <p>Understand the important points I make</p>	Skills- Listening skills	Proper behaviour- proper listening skills

The final result added up to 93 subcategories grouped under 25 themes (see table 4.11 and 4.12). These themes represent the construct of SCMCC and sum up the response to the first narrowed down research question for this phase:

What are the main themes and categories of SCMCC according to the Malaysia students' perception?

Table 4.11: Constructs of SCMCC as perceived by Malaysian students (1/2)

1. Proper behaviour 1.Positive 2.Eye contact 3.Friendly 4.Proper emotional behaviour 5.Put me at ease 6.Proper mannerism 7.Proper communication 8.Listening skills 9.Humor 10.Support 11.Show confidence 12.Interpersonal behaviour	2.Variety of methods and styles 1.creative methods 2.culturally suitable 3.suitable for my learning style	3.Language skills 1.Make me understand 2.Understand our accent 3.Speaks some Malay, English, Chinese 4.Speaks good English	4.Giving suggestions and advice 1.culturally suitable advice 2.variety of suggestions 3.academic advice 4.avoid giving advice in a top-to-down manner	5.Dealing with Parents 1.good relationship with parents 2.discuss cultural influences 3.use methods that match my learning style 4.know parents' expectations 5.Know the parenting styles and discipline methods
6.Working with other influential parties 1.Can challenge school cultural system 2.can change teachers and staff 3.help teachers to help students	7.Understanding 1.understand me as I am 2.able to figure my talents	8.Non-judgemental 1.cultural and religion 2.younger generation 3.students with problem	9.Open-mindedness 1.cultural beliefs and practices 2.has a wide world view 3.avoid discrimination (gender, academic, etc...)	10. Willingness to learn 1.learn about us from us 2.curious about our culture 3.mix with people of different background
11.Avoid stereotypes 1.doesn't stereotype 2.aware of individual differences	12.Acceptance and respect 1.my cultural beliefs 2.my cultural point of view 3.religious and spiritual beliefs 4.diversity and mixing of cultures 5.me as a capable adult 6.if I want to work with a counsellor of same gender, language, or culture	13.Comfortable with differences 1.with me and my religion 2.with issues that are not culturally right to him 3.talking about differences	14.Developing cultural Identity 1. help me embrace my culture 2. help me be comfortable with who I am 3. doesn't impose my culture on me 4. doesn't impose culture at majority on me	15.Can Relate to me 1. imagine himself/herself in my shoes 2. see from my point of view 3. connect with people of my age

Table 4.12: Constructs of SCMCC as perceived by Malaysian students (2/2)

16. People with special needs <ul style="list-style-type: none"> • 1. doesn't patronise me • 2. knows how to work with people with special needs • 3. respect my abilities, treat me as a capable person 	17. Knowledge about family and community <ol style="list-style-type: none"> 1. minority family structure 2. my relationship with my parents 3. my attitude towards family 4. consider family in career counselling 5. the impact of my family income level 6. my family's attitude towards exams 	18. Students' help-seeking and openness <ol style="list-style-type: none"> 1. know how culturally we are closed off 2. aware what stops us from seeing counsellor 3. understand public perception about 'seeing a counsellor' 	19. Effect of other groups on students <ul style="list-style-type: none"> • 1. know about groups we work with • 2. know the education system we come from and the student's system and background 	20. Individualism vs collectivism <ol style="list-style-type: none"> 1. level of competitiveness and achievement orientation 2. the community is more important than individual
21. Issues regarding our generation <ol style="list-style-type: none"> 1. Problems of our generation 2. our generation mindset 3. familiar with world of movies, games, social media 4. main challenges of student at my age 5. my generation social issues 	22. Clothing and attire <ol style="list-style-type: none"> 1. appropriate attire for counsellor 2. clothing norms in my culture 	23. Facts about culture and religion <ol style="list-style-type: none"> 1. the common practices 2. some geography and history background 3. about festivals 4. the lifestyle 5. what is 'good' and 'bad' 6. religious standards 7. results of obeying or disobeying the norms 8. taboos and culturally inappropriate topics 9. what is considered as modesty 	24. Racism <ol style="list-style-type: none"> 1. not to point out racist or sexist comments 	25. Be a role model <ol style="list-style-type: none"> 1. can be a role model regardless of cultural differences

4.3 Comparing the Emerging Constructs with the Literature:

The purpose of this phase of the study was to address these four narrowed-down questions:

1. What are the main themes and categories of SCMCC according to the Malaysian students' perception?
2. What are the similarities and differences between these categories and the existing models of SCMCC?
3. Can any existing MCC or SCMCC model or tool be used for Malaysian SCMCC?
4. Is there a need to develop a new tool for exploring SCMCC in Malaysia?

The previous section was the response to the first narrowed-down research question. In this section a comparison will be made between the themes that emerged in this study with the constructs suggested by models, theories, and tools in the literature. This comparison is in response to the second narrowed-down question. The purpose of this comparison is twofold: the first purpose is to look for a model that fits the SCMCC in Malaysia, this model will help enhance the model that is suggested by this study. The second purpose is to identify a tool that is built on similar constructs and hence can be used for the quantitative phase of this study. These two purposes eventually respond to the third and fourth narrowed-down questions.

Several models and tools are hypothesised to fit the Malaysian MC construct (Aga Mohd Jaladin, 2011; Bali & Othman, 2017; Farhana Baharudin, 2012;

Othman & Abdullah, 2015; Shah, 2014). Some of the models suggested are said to be universally applicable (e.g. Alladin, 2009), other models are often quoted and considered highly influential in the field of MC (Ponterotto et al., 2000; Ratts, Singh, Nassar-Mcmillan, et al., 2016; Sue et al., 1982). These models, theories, and tools that are listed in the literature review chapter, will now be compared with the findings of this study. Table 4.13 present themes and subcategories generated in this study alongside with similar constructs that appeared in the literature. Table 4.14 presents selected extracts of constructs suggested in the literature but did not appear in this study, while table 4.15 presents examples of themes that uniquely emerged from this study.

Table 4.13: Similarities between themes generated in this study and the literature

Themes/ Categories/		
Subscale/ Items	Similar Categories/Subcategories/ Items	
Emerged in this Study	From the Literature	Source
Language scale (theme 3)	Language Interpreter Issues Subscale	C-BCCI
	Language	Othman & Abdullah, 2015
	Language	Farhana Baharudin, 2012
Acceptance and Respect (theme 12)	Respectful Behaviour Subscale	C-BCCI
	Acceptance and Respect	Aga Mohd Jaladin, 2011
Dealing with Parents (theme 5)	Multicultural Family Counselling	SCMC
	Family	Othman & Abdullah, 2015
Eye-Contact	Q12, Q1	MCKAS
	Eye-Contact	Siti Zubaidah et al., 2014
Proper Emotional Behaviour	Q 51	SCMC
Put Me at Ease	Q16	CCCI-R
Proper Communication Proper Gesture and Voice Projection	Q13	CCCI-R
	Q 49, Q 50, Q51	SCMC
	Body Language, Vocal Quality	Siti Zubaidah et al., 2014
Interpersonal Behaviour (Boundaries of Intimate Information and Physical Contact)	Interpersonal Relationship Factor	OSMD
	Q4	MCKAS
	Q12	MCKAS

Creative Methods	Q12	MCKAS
Suitable for My Learning Style	Q7	MCI
	Skill #5	Sue et al., 1992
Non-judgemental about Culture and Religion	Beliefs and Attitudes #5	Sue et al., 1992
	Non-Judgmental	Aga Mohd Jaladin, 2011
	Religion	Farhana Baharudin, 2012
Mix with People from Various Backgrounds	Skill #4	Sue et al., 1992
Aware of Individual Differences	Q13	MCI
	Q8	MCKAS
	Individual Differences	Aga Mohd Jaladin, 2011
	Diversity within groups	Farhana Baharudin, 2012
Accept and Respect My Cultural Beliefs and Cultural Points of View	Q2, Q12	CCCI-R
	Beliefs #1	Sue et al., 1992
	Q2	MSPCCS
Accept and Respect Religious and Spiritual Beliefs	Beliefs # 7	Sue et al., 1992
	Q33	C-BCCI
	Spiritual Competency	Dagang, 2013
Students Help-Seeking and Openness to Counselling	Q23	MCKAS
	Q3, Q7	SCMC
	Help-Seeking	Othman & Abdullah
Knows about Groups that We Work With	Knowledge #4	Sue et al., 1992

Individualism Vs Collectivism	Q11, Q 30	MCKAS
Facts about Culture and Religion	Q7	CCCI-R
	Q7	MSPCCS
	Understanding Malaysian Culture	Aga Mohd Jaladin, 2011
	Religious Beliefs	Othman & Abdullah, 2015
Be a Role Model	Leadership	Zubaidah et al., 2014
Show Confidence	Self-Confidence	Zubaidah et al., 2014
People with Special Needs	Special-Needs Students	Bali & Othman, 2017
Doesn't Stereotype	Q3	MCI
	Q8	SCMC
Comfortable with Differences	Beliefs #4	Sue et al., 1992
Can Relate to Me	Q14	CCCI-R
Knowledge about My Family and Community	Q32-35	SCMC
Knowledge about Different Culture's Family Structure	Knowledge #10	Sue et al., 1992
	Q10, Q20	MCKAS
Comfortable with Differences	Beliefs #4	Sue et al., 1992

Table 4.14: Selected extracts of constructs in the literature that did not appear in this study

Constructs	Source
Indigenous Practice/ Traditional Healers	Sue, et al., 1992
Privileged Vs Marginalized duality	Ratts et al., 2015
Aware of his own cultural heritage, perception, worldviews	Sue, et al., 1992
Specific challenges of minority groups	MCKAS
Exercise system level advocacy efforts	MSPCCS
Aware of changing practices, views and interests of people	MCI
Present own values to clients	CCCI-R
Traditional models of consultation	SCMC
Assessment of school environment	OSMD
Recognition of health needs	Alladin , 2009
Counselling non-Bumiputra clients	Aga Mohd Jaladin, 2011
Counselling clients with different sexual orientation	Aga Mohd Jaladin, 2011; Sue, 2001a

Table 4.15: Selected extracts of themes that emerged uniquely in this research

Themes/ Categories/ Subscale/ Items	Source
Issues regarding our generation	Theme 21
Giving proper suggestions and advice	Theme 4
Clothing and attire	Theme 22
Avoid using vulgar or impolite words	Subscale 6
Proper sense of humour	Subscale 9

Earlier it became clear that the KAS model that was used in Aga Mohd Jaladin (2011) and Shah's (2014) research was not applicable to the data collected in this study. After comparing these results with the existing models and scales it became apparent that only 12% of these themes (3 out of 25 themes) are similar to the themes of the existing models and 25% of the categories and subcategories (24 out of 93 subcategories) can be found in the literature (see table 4.13). This comparison reveals the fact that the existing models of MCC and SCMCC that were discussed in detail in section 2.3 are not a proper fit for the data collected from the Malaysian students in this study. A detailed discussion about the possible causes of these differences will be presented later in chapter 7. This chapter concludes that an SCMCC model for Malaysian respondents cannot be constructed based on the dimensions of any of the existing models. This chapter also indicated that a new tool is to be developed based on the unique constructs of Malaysian SCMCC.

4.4 Conclusion:

The aim of this qualitative phase was to explore the constructs of SCMCC based on Malaysian students' perspective as formulated in the first research question. Four more detailed questions were associated with this aim:

1. What are the main themes and categories of SCMCC according to the Malaysian students' perception?
2. What are the similarities and differences between these categories and the existing models of SCMCC?
3. Can any existing MCC or SCMCC model or tool be used for Malaysian SCMCC?
4. Is there a need to develop a new tool for exploring SCMCC in Malaysia?

To explore the model and answer these questions a qualitative study was designed and 125 participants, who were 15 to 17 year old Malaysian students, responded to an open-ended questions about the Knowledge, Attitude and Skills of a multiculturally competent school counsellor. Their responses were analysed and grouped into a list of 93 subcategories under 25 themes. The themes generated were then compared with the literature to reveal that the similarities were as low as 12% (for the main themes) and 25% (for the categories and subcategories). These findings answer the first and second narrowed-down questions.

The answer to the third narrowed-down question became clear as none of the existing models could fully explain the concepts of SCMCC explored in this study. Assuming that the samples are fairly representative of the population, it

can be concluded that an SCMCC model must be built based on constructs that are developed for the Malaysian context. This also answers the fourth narrowed-down question. Since tools are developed based on models, and none of the existing models proved to be fit for the data in this study, there is now a need to develop a tool to measure SCMCC for the Malaysian context.

At this point it became apparent that the first possible research direction that was planned earlier (refer to [figure 3.1](#)), was no more applicable. The alternative direction deemed more suitable for the research design for two main reasons. The first reason was that the constructs revealed in this part of the study was proven to vary from the constructs of the existing models. The new model needs more support from indigenous data and cannot be based on the existing theories that were chosen for the conceptual framework (MDCC model). Hence further research would be needed to help group the themes, interrelate them, and make a comprehensive web of interconnected themes. The second reason was that the process of tool development often results in suggesting and confirming a model as well (Matsumoto & Hwang, 2013). Therefore, this adjustment would allow the model to be shaped by statistical modelling procedures with more valid and reliable techniques and reduce the impact of the researcher and give voice to the target respondents.

As the alternative study design was chosen according to the findings of the study, the research questions were rearranged and reworded to:

Question one: What school counselling multicultural competency constructs emerge from Malaysian students' perspective?

Question two: What school counselling multicultural competency tool can be developed to propose and validate a model?

Question three: What school counselling multicultural competency model can be proposed based on the constructs and factor structure of the tool?

The next two chapters will focus on the development of the tool which is in response to the second research question. Chapter 5 will discuss the qualitative steps of tool development in detail. Then chapter 6 will further the development of the tool through quantitative methods and reveal the result of the statistical modelling. Chapter 6 will also respond to the third research question by suggesting a model to explain SCMCC from the Malaysian students' point of view.

Chapter Five: Developing an Item

Pool

5.1 Introduction:

The previous chapter concluded that the existing models and tools of MC and SCMCC do not capture the extent of the constructs of Malaysian SCMCC as identified in this study. The results of the qualitative phase shifted the research design to the alternative path and caused the research questions to be revised. The qualitative phase revealed the existence of a significant difference between current models and the constructs that emerged from this study, and hence an instrument is to be assembled for further investigations. The tool will assist to develop the SCMCC and evaluate it. This chapter and the next will respond to the second research question: What school counselling multicultural competency tool can be developed to propose and validate a model? Tool development requires both qualitative and quantitative methods and this chapter envelops the qualitative part of tool development while chapter six will cover the quantitative part of the tool development process.

The tool development process elaborated in this chapter will start with identifying the domains and constructs of the SCMCC and ends with developing an item pool. The findings of the previous chapter (the 25 themes and the 93 subcategories) will be used in this chapter to inform the domains of SCMCC from the perspective of novice participants. These findings then will be used in

conjunction with domains extracted from the current theories and tools of MCC. Together the themes from the previous chapter and the constructs from literature extracted in this chapter will form a list of constructs of SCMCC which will then be carved and shaped into an item pool for the tool.

Even though the tool development was foreseen as one of the alternative directions of the study, it was not fully discussed during the literature review. This thesis (as discussed in section [1.12](#)) is organized in a way to reflect the sequential exploratory nature of the study, and therefore each chapter will take the reader through the journey as the study unfolds. It has now become relevant and essential to review the literature around tool development. Hence, the first few sections will review the existing literature about developing instruments for the purpose of choosing and rationalising the most suitable methods used in this study. Section 5.2 will then discuss the methodologies and procedures involved to develop the instrument. The sequential nature of developing an instrument requires the results of each stage to be discussed before entering the next stage. Thus, before moving on to the quantitative phase in the next chapter, the results of this phase will be discussed. This chapter will then conclude with presenting a pool of items that assesses the perception of students on SCMCC in Malaysia.

5.2 Tool Development in the Literature:

This section will first review the literature around assessing attitudes and perceptions and then inspect different steps involved in developing and evaluating a new quantitative instrument. The purpose of this review is to

configure a step-by-step guide and choose the most suitable methods for developing the tool needed for the next phase of this study.

5.2.1 Measuring Attitude

In order to conduct research on the clients'/student's perspective, their attitudes need to be measured. Attitudes, beliefs, perspectives, perceptions and other similar concepts are psychological constructs and are described as 'latent' since they cannot be measured directly (Lovelace & Brickman, 2013). Measurements are developed so that researchers can study the latent constructs, such as attitude, in a theoretically meaningful way (Krosnick et al., 2005). For this purpose, measures are composed of a series of items that are proven empirically to correlate to the underlying construct they intend to measure (Lovelace & Brickman, 2013). In this manner, measures assign a value to individuals, and the differences in values represent differences in the latent construct (Krosnick et al., 2005).

In order to measure attitude, the perspectives of an individual need to be transferred to a qualitative measure (Dalege, 2020). Lovelace and Brickman (2013) listed down various methods that have been utilised for this purpose. They mentioned qualitative analysis tools such as interviews, and quantitative tools such as survey instruments (Lovelace & Brickman, 2013). The classic self-report measures were elaborated through the work of three pioneers in the field of measurement: Thurstone (1928), Likert (1932) and Osgood (1957). Each one of them developed a unique way of measuring latent constructs through a series of items (Krosnick et al., 2005). All three methods are verbally mediated assessment methods that ask participants about their attitude. These

assessments are sometimes called inventories, surveys, instruments, questionnaires or measurement scales (Lovelace & Brickman, 2013). Krosnick et al. (2005) explain that no optimal method of measuring attitude exists, and a researcher should consider all available tools and make the best choice for his/her research.

The main goal of attitude measures is to capture the latent construct that is behind the given responses. But the individual's responses may change on multiple occasions in different contexts. It is important for a measure to be able to deduce a stable latent construct from the variations in the responses (Krosnick et al., 2005). Psychometric approaches help researchers to test whether responses represent the latent attitude construct appropriately (Dawes, 1996). This is done by testing the level of validity and the reliability of the measure. Validity tests check the degree to which the measure tests the targeted latent variable (DeVellis, 2016). Reliability tests sort out how much of the variation in the responses are due to response errors and how much of it is related to the true variations of the latent construct (Ponterotto & Ruckdeschel, 2007). The next sections will discuss various steps in developing tools and methods of testing their validity and reliability.

The second research question of this study seeks to develop a tool. This tool measures the students' attitude on their school counsellor's MCC and can be used to capture the latent constructs that lie within their responses. It is highly possible that these latent constructs provide a clear representation of the constructs of SCMCC for the samples recruited. Hence, the tool can serve to develop a model for SCMCC based on these constructs. This study also utilises

psychometric approaches on this tool to test the levels of validity and reliability of these latent constructs.

5.2.2 Tool Development Procedures

Tool development is a complex task that requires theoretical and statistical rigour (Morgado et al., 2017). Scholars seem to agree on the main process and essential steps in tool development (Boateng et al., 2018; Clark & Watson, 1995; Hinkin, 1998; Lovelace & Brickman, 2013; Morgado et al., 2017); they almost always suggest starting the tool development process with defining the domain of the construct that is to be tested, then developing an item pool that covers the construct, which may even include similar and other related constructs. The items will then be worded carefully and subjected to pre-testing and thorough tests of validity and reliability. It is also common that the dimensions of the tool be explored through systematic statistical procedures. These steps can be grouped together in a few phases. Normally item generation is the first phase which involves identifying the construct and developing an item pool through deductive and inductive methods (Boateng et al., 2018). The second phase consists of the pre-testing and item reduction procedures, and the last phase is the testing of the tool which tests the level of reliability and validity and confirms the factorial structures of the tool (Morgado et al., 2017).

In this study, the qualitative phase is extended to assist in the identification of the domains and item generation, and the quantitative phase is adjusted to help reduce the items and test the levels of validity and reliability. Each of the mentioned steps will be discussed in more detail in the following sections.

5.2.3 Identifying the Domain

The first step in tool development is to examine the target domain (Raykov, Dimitrov, Marcoulides, & Harrison, 2017). Specifying the domains of the construct which the tool intends to study, is one of the most crucial early stages (Hinkin, 1998). The scholars suggest a thorough literature review at this stage (Boateng et al., 2018). The literature review is to clarify the target construct, identify the problems of existing tools, confirm the need for a new tool (Clark & Watson, 1995), describe the latent construct that is to be studied, provide conceptual definitions, and determine the existence of any established framework for this construct (McCoach, Gable, & Madura, 2013). If there is no existing framework and the domains of the construct are unknown, then an extra step or a different path is to be taken to determine the domains. This different path or method is called inductive method as opposed to the deductive method (Hinkin, 1998).

The deductive and inductive method are the two methods for developing the domains of a construct (Boateng et al., 2018). The deductive method is a method that uses the existing literature to identify the domains and generate items for a measure (Raykov et al., 2017). In this method, the existing theories provide the foundation to generate the initial item pool. An extensive literature review is performed to explore the existing theories and conceptual frameworks relevant to the phenomenon that is being tested. There are four purposes for the literature review according to Clark and Watson (1995): clarifying the target construct, identifying similar constructs that are directly related to the phenomenon of interest, weeding out the less directly related constructs,

clearing the non-relevant constructs, since it is important not just to know what the construct is, but also what it is not (Clark & Watson, 1995). This identification helps in developing an item pool that covers a broader range of concepts and also eliminating the irrelevant items in future steps. The advantage of the deductive method is that it ensures that the final tool has higher levels of content validity (Hinkin, 1998). The disadvantage is that it is a time-consuming method that requires the researcher to have very good knowledge about the literature around the target and hence it cannot be used in unfamiliar situations or settings that are not yet well-explored (Hinkin, 1998).

The inductive method on the other hand, is used when the construct is not well-defined in the literature (Hinkin, 1995). In this method, the input from an expert's panel and the target population are collected (Kapuscinski & Masters, 2010). The responses are then categorised based on theme or keywords (Hinkin, 1995) to establish domains for the construct. This can be achieved through qualitative data collection, direct observation, and exploratory research interviews (Morgado et al., 2017). The advantage of the inductive method is that its exploratory nature enables its use in the absence of the construct or theoretical framework (Hinkin, 1998). However, there are a few disadvantages when using the inductive method. The fact that there is no solid definition to build the items on makes it difficult for researches to get started, therefore the researcher would need a theoretical framework to move forward (Hinkin & Schriesheim, 1990). This method uses qualitative research to define the construct and identify the dimensions (Morgado et al., 2017), hence it requires expertise in content analysis and post hoc factor analysis techniques (Hinkin, 1998). This makes it difficult for researchers to utilise this method. This method

also requires statistical procedures such as factor analysis, where the labelling of the factors is challenging (Ford, MacCallum, & Tait, 1986). Moreover, factor analysis does not always provide a clean and easy-to-use factor structure (Cortina, 1993). Considering both advantages and disadvantages of these two methods, Boating et al. (2018) suggested a combination of both deductive and inductive methods to be the best approach, where the literature review provides the theoretical base and the qualitative research brings the abstract construct into factual representations of the phenomenon that are being tested.

Boating et al.'s guideline is directly adopted for this study where the input from the participants during the qualitative phase facilitates the inductive method, and the review of the existing models and tools assists the deductive method. The development of the pool which is based on the combination of deductive and inductive methods will be explained in the next section.

5.2.4 Item Pool Development

The next step is the developing of the item pool. The items can now be developed using the existing measures (McCoach et al., 2013), all alternative relevant theories (Loevinger, 1957), and the input from experts and target population (Dillman, 2000). The item pool should be over-inclusive (Boating et al., 2018). It should cover a broader construct and include parallel or even unrelated concepts (Clark & Watson, 1995; Loevinger, 1957). It is expected that the item pool be twice (Schinka, Velicer, & Weiner, 2012) or even five times (Kline, 1993) as large as the targeted number of items in the final product. The item pool should go through several rounds of item writing and conceptual and

psychometric evaluation before it is ready for the next step which is formation of items (Clark & Watson, 1995).

In the next step of developing items, the questions are to be formed. In this step, the researcher will choose the most suitable and familiar language for the target population (Schinka et al., 2012). The sentences are to be short, simple, and straightforward, avoiding any double-barrelled item (Hinkin, 1998). Then the researcher is to choose a type of response. In this stage, all types of responses are to be considered and the most suitable type for the targeted construct and the target population is to be picked (Boating et al., 2018). Types of responses include open-ended and close-ended, as well as other classical self-report measures: Thurstone method, Likert, Osgood method (Krosnick et al., 2005), and Guttman method (Dwyer, 1993). Krosnick et al. (2005) sums up the advantages of classical self-report measure types to be that these tools show less random measurement errors, have more empirical evidence on convergent validity, and have higher correlational validity. They also list the disadvantages of these methods to be that these tests need a great deal of preparation and pre-testing, require a large number of respondents for evaluation, and are demanding to the participants since the initial item pool can be very long (Krosnick et al., 2005).

There are a few popular close-ended self-report methods that assist researchers in quantifying and measuring the construct of attitude. The Thurstone method uses experts to decide on the most appropriate statements to be presented to the respondents, where the statements present different degrees of an attitude in equal intervals. The respondents need only to choose

between the statements (Thurstone & Chave, 1929). The Guttman (1947) method provides a scalogram of statements that are worded along the continuum from the least to most agreeable manner. The respondents will then choose if they agree or disagree with each item (Karavas-Doukas, 1996). The Osgood method or semantic differential method presents a set of bipolar adjectives that are designed to mean the exact opposite. The respondents are presented a semantic differential sheet and they can choose to what degree their attitude is closer to one of the opposite adjectives (Osgood, Suci, & Tannenbaum, 1957). The Likert method (1932) provides a list of statements and requires the respondents to choose whether they agree or disagree (in dichotomous scales) or choose the degree to which they agree with a statement (when the number of options is more than two) (Józsa & Morgan, 2017).

The Likert scale has been the most dominant method of measure of attitude (Dwyer, 1993; Józsa & Morgan, 2017; Lovelace & Brickman, 2013). The fact that it uses less statistical assumptions, is easier to use compared to other methods, and does not require judges, makes the Likert scale a favourable option (Karavas-Doukas, 1996). The Likert method is known to be the most efficient method to develop scales with high reliability (Dwyer, 1993). There is a great deal of consideration given to the most suitable number of Likert options (Matell & Jacoby, 2016; Pearse, 2011), whether to choose odd or even numbers of Likert response options (Garland, 1991; Thomas, 2007), if it is suitable to provide an option for respondents to indicate they don't know the answer or the question is not applicable to them (Alwin & Krosnick, 1991; Krosnick & Presser, 2010), and the advantages and disadvantages of using reverse scaling if the item is worded negatively (Jozsa & Morgan, 2017). After

all these considerations, the last stage of this step is the finalising of item wording in a way that the format of the item statements matches the chosen response type (Clark & Watson, 1995). This study will utilise Likert method as a response option for the tool.

5.2.5 Psychometric Evaluations

The next step after developing the item pool is evaluating the items. This can be done through various systematic approaches (Clarks & Watson, 1995). In this stage, the adequacy, relevance, and representativeness of the content is tested (DeVellis, 2012). Krosnick and Presser (2010) advise a combination of two methods to test a tool: expert review and large data collection that engages the participants in an exact condition of the main survey.

The use of judges is a common method in evaluating tools (Morgado et al., 2017). A panel of experts can help to judge each item, and items that are related but not directly inside the target domain will be eliminated. They also judge if the target domain is adequately covered by the items (DeVellis, 2012; Hinkin, 1995). A group of judges from the target population can also be used for this purpose (Nunnally, 1967) as well as judging on the face validity of the items (Boateng, 2018). In this stage, the items that are conceptually inconsistent will be eliminated from the pool (Hinkin, 1998). Cognitive interviews and pre-testing or piloting the tool will also help in improving the item in various aspects such as checking for language suitability and scaling impact (Boateng et al., 2018; Krosnick & Presser, 2010). This study will utilise the use of judges during the expert review and pilot study.

The next few steps are to help further evaluate the items through psychometric tests. For this purpose, an adequate sample size of the target population should be determined (Boateng et al., 2018). Clark and Watson (1995) suggest three strategies for psychometric evaluation: criterion-based methods, internal consistency methods, and item response theory. They also suggest that these strategies can be used in conjunction with each other for a better evaluation. One of the main tasks in this step is item reduction (Boateng et al., 2018). For this purpose, the items will be subjected to factor analysis which will help the scholar to decide on stronger items in contrast to the weaker ones (Hinkin, 1998). Factor analysis is also used to test the dimensionality of the tool and explore the possible dimensions that are presented in the data set (Boateng et al., 2018). These dimensions help to test the construct validity of the tool (Morgado et al., 2017). Factor analysis can help to test the level of convergent and discriminant validity as well (Morgado et al., 2017). The last part of the psychometric evaluation is testing the level of reliability and internal consistency of the tool (Clark & Watson, 1995). There are a variety of methods for testing the reliability of a measure, including test-retest, split-half, item-total correlation, inter-item reliability (DeVellis, 2003), and of course computing coefficient alpha (Cronbach & Shavelson, 2004).

A combination of these mentioned methods has been selected to test the tool in this study and will be explained in section 5.3 onwards. In the next section the techniques and statistical procedure to test the validity and reliability of a measure will be discussed.

5.2.6 Establishing Validity and Reliability

Testing validity is one of the most important steps in developing a tool (Gordon, 1975). Some scholars only consider construct validity as the central type of validity (Andrews, 1984) and others recognise other types of validity (Zumbo, 2005). DeVellis (2014) listed four types of validity: content validity, criterion-related validity, construct validity and face validity. Construct validity is considered the central feature of validity (Zumbo, 2005) and is known as the most important type of validity in tool development (Cronbach & Meehl, 1955; Zeller & Carmines, 1980). To test construct validity, two other types of validity are tested: convergent and discriminant validity (Hameme Nor Azman, 2017). Convergent validity is how well a construct (latent factor) is measured by its indicators (observed variables) while discriminant validity is how different one construct is from other theoretically unrelated constructs (Campbell & Fiske, 1959; Zait & Berteau, 2011).

Reliability is another crucial test in assessing a tool (Cronbach & Shavelson, 2004). Reliability tests measure the internal consistency of a measure (Ponterotto & Ruckdeschel, 2007). It is the degree to which the scores obtained from a measure remain consistent (Boateng et al., 2018). There are several tests that can measure the level of internal consistency to evaluate the reliability of a tool: The analysis of variance (ANOVA), Inter-Rater Agreement, Test-Retest, Pearson Product-Moment Correlation, used for continuous scores in a scale, Split-Half, Statistical Power, and Coefficient Alpha (DeVellis, 2012). The testing of coefficient alpha is the most widely used method to assess the reliability of attitude measures (Morgado et al., 2017; Ponterotto & Ruckdeschel,

2007), but it is highly sensitive to the number of items in a tool (Cortina, 1993; Helms, 2006; Ponterotto & Ruckdeschel, 2007; Streiner, 2003). Hence, it is recommended for alpha to be used in combination with other measures of reliability such as 'mean inter-item correlations' (also known as item-total correlation) and composite reliability (CR) (Clark & Watson, 1995; Hair, Sarstedt, Pieper, & Ringle, 2012; Hameme Nor Azman, 2017; Rattray & Jones, 2007). Since the tests of validity and reliability play an important role in this study, there will be a more detailed discussion in section 6.2.4 and 6.2.5 on techniques to assess validity and reliability. The next series of sections explain how these guidelines from the literature were applied in this study.

5.3 Study: The Development of an Item Pool:

As the literature suggests, every tool development is to start with identifying domains and gathering a pool of items. The results of the qualitative phase proved that the KAS structure that was suggested by Aga Mohd Jaladin (2011) and Shah (2014) for the Malaysian MCC constructs did not capture the dimensions of the SCMCC as described by the participants of this study. Hence, it became apparent that a new tool is to be developed that can support the construction of the SCMCC model. In response to the second research question, this part of the study aims to first develop the item pool and then generate questions based on the pool of items. These two aims are best achieved through qualitative methods as described in section 5.2. The next step of tool development is psychometric evaluations, establishing validity and reliability, and suggesting a model. These aims will be achieved during the

second phase of the study through quantitative methods and will be discussed later in chapter 6.

5.3.1 Identifying the Target Construct

As Clark and Watson (1995) advised, 'a critical first step' in the development of a tool 'is to develop a precise and detailed concept of the target construct and its theoretical context' (P. 310). In this study, the target construct was the MCC of school counsellors as perceived by Malaysian students. To articulate a precise and detailed construct, three main resources were explored. Literature was one of the best sources for this purpose as it helped review the same constructs (Boateng et al., 2018). For this purpose, the literature around MC, MCC and SCMCC, as well as other less directly relevant literature, were identified and reviewed. The tools that assess the MC construct and other relevant constructs were listed. Some of these tools were available together with a journal article (e.g. SCMCC Checklist, by Holcomb McCoy and Day-Vines (2004)), others were results of PhD researchers (eg. Eckenrod-Green, 2009; Shah, 2014), while some were professional tools that had to be purchased or obtained from the developer (e.g. MCKAS by Ponterotto (1991)). These explorations concluded the deductive method in tool development.

Another source for exploring the construct is the inductive method. In this method, the target population and the expert panel would suggest what may or may not be considered as the domain of the construct (Hinkin, 1995). Since qualitative data collection is one of the best ways to access this data (Morgado et al., 2017), the data collected through open-ended questionnaire in the earlier part of the study was utilised for this purpose. In addition to the data that was

already collected, a sample of experts responded to the same questions. Since the questionnaire from the earlier stage of this study aimed to explore the construct of SCMCC from students' point of view, the data collected was a perfect fit for this stage of research.

As mentioned earlier (section [5.2.3](#)) , Boating et al. (2018) suggested combining both the deductive and inductive methods to construct a better representation of the target domain. To complement the two sources above, the construct was explored through existing theories; theories provide a wholesome definition of the construct and models illustrate the target domains precisely (Loevinger, 1957). Hence the relevant theories and models that were reviewed were utilised at this stage. Those theories that had an available operationalisation of statements were added directly to the pool (e.g. Sue, Arredondo, and McDavis, 1992) and those with no operational statements were used as a form of reference to develop statements that factually represent the construct (e.g. MDCC, Sue, 2001).

5.3.2 Generating Item Pool

As the experts suggest, the item pool is a group of items that cover a broader construct, including parallel concepts, and are twice or even five times as large as the targeted number of final items (Boating et al., 2018; Clark & Watson, 1995) (See section [5.2.4](#)). For this study, this over-inclusive pool of items was created based on the data collected from all the 3 mentioned sources: literature, theory, and indigenous data from students and experts. These items were pooled together, grouped and themed once again following the same steps as the qualitative phase of the study (see section [4.2.4](#)). The

items with similar concepts were grouped together while items that were singled out remained as a separate group or item. During the earlier part of the study the singled-out items were eliminated due to lack of support, but the purpose of the item pool generation was to create an over-inclusive pool with various ways and angles to assess the construct (Loevinger, 1957), therefore every single idea was valid and had a role to play in the item pool.

5.3.3 Formation of Questions

The purpose of this step was to form questions that were short, easy to understand and familiar to the students. Also, it was important to make translation to Bahasa Malaysia as smooth as possible. A few formats of questions were considered and after consultation with three experts of the field, one was chosen. The three experts were an assistant professor in industrial and organizational psychology with a PhD in clinical psychology (non-Malaysian female), a school counsellor (Malaysian male) with 12 years of experience in school counselling, a PhD candidate with a master's in counselling (Malaysian male). The experts were presented with the options of question formats and voted for what they considered most comprehensible for the target respondents. The next step was to choose a response type. The Likert scale was chosen due to its popularity both in measures of attitude and among the target population (Józsa & Morgan, 2017). An elaborate deliberation was given to choose the most suitable number of options on the Likert-scale for the target population.

5.3.4 Expert Review and Pilot Study

At this stage, the questions were ready for an expert review on the relevance, inclusiveness, comprehensibility and clarity of the questions. The questionnaire was then piloted with 3 respondents through a think-aloud interview session and 20 students through a group discussion. The remarks from both the experts and the respondents were collected, and a revised version of the test was prepared.

5.3.5 Translation

The questionnaire was then translated in a two-way translation method into Bahasa Malaysia. Applying the techniques suggested by Thomas (2007), a translator first translated from English to BM. A second translator translated the BM version back to English. The researcher took note of phrases and items that have changed meaning or were unclear. A third translator was contacted to point out the reason behind the discrepancy between the two versions. The corrections and suggestions were taken to the first translator. The researcher and first translator then finalised the BM translation of the questionnaire. This translation was then given to an expert in the field of counselling and education, who was competent in both languages, for a final review. The consent forms, flash cards, and information sheets were adjusted accordingly and translated once to BM and a second translator reviewed them for language accuracy.

5.3.6 Conclusion

The purpose of this part of the study was to develop an item pool and form questions based on the pool for a tool to assess Malaysian students' perception about SCMCC. In the first part of this chapter, the literature around

tool development was reviewed, and the best and most recommended practices were extracted. In this part, the details on executing the guidelines from the literature were explained. The construct was developed using three resources, namely indigenous data input, literature and theories around the target domain, and existing tools. Using these sources of information, a pool of items was developed. The format for questions and response options were chosen, and the tool was reviewed by experts and a small sample of the target population. After a few adjustments, the questionnaire and related forms were translated to BM. The results of these steps will be discussed in the following sections as the last part of this chapter.

5.4 The Item Pool:

This section sums up the results of the qualitative part of tool development which ends with an item pool. The result of this item pool generation will then be used in the quantitative phase to propose a model as well as testing the validity and reliability of the new tool.

5.4.1 The Target Construct

Three main sources were used to explore the construct of MCC and the related constructs of SCMCC for the purpose of item pool development: literature and existing tools, theories and models, and indigenous data. The literature published in both English and BM were considered. While many relevant models and tools were reviewed, some were shortlisted, and a few were picked to be the most relevant and useful to help identify the construct of

MCC. Table 5.1 shows the list of literature and existing tools that were considered the most relevant to this study.

Table 5.1: List of the existing models and tools used in qualitative phase

List of the most relevant tools,
checklists, and models of MCC and
SCMCC

List of other relevant tools and models

<ul style="list-style-type: none"> • C-BCCI Cornelius et al., 2004 • CCCI-R LaFromboise et al., 1991 • MAKSS D'Andrea et al., 1991 • MCI Sadowsky, 1996 • MCKAS by Ponterotto, 2000 • MDCC Sue, 2001 • MSJCC Ratts et al., 2015 • MSPCCS Rogers and Ponterotto, 1997 • SCMCC Holcomb McCoy et al., 2008 • Sue et al., 1992 • Shah ,2014, 2019 • Aga Mohd Jaladin, 2011, 2019 	<ul style="list-style-type: none"> • Bodenhorn & Skaggs, 2005 • Dean, 2014 • Ekenord- Green, 2009 • Greene, 2014 • MAD Ratts, 2011 • MCCTS Holcomb McCoy, 1999 • Merlin-Knoblich and Chen, 2018; • Nelsonand & Bustamante, 2008 • OSMD Tadlock-Mario, et al., 2013 • Voon Siok Ping and Aga Mohd Jaladin, 2013 • WRID Helms, 1984, 2008 • OSMD, Tadlock-Marlo et al., 2013
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The second source to help identify the construct was theories and models of MCC. The main theories used were Sue's 2D model (Arredondo et al., 1996; Sue et al., 1992), Sue's 3D model (MDCC) (Sue, 2001; Sue and Sue, 2013), MSJCC and other social justice theories (Ratts et al., 2015).

The final source was the indigenous data collected in the first part of this study. In the first part of the study, 15 to 17 year old Malaysian students shared what were the important MCC for their school counsellors. As Morgado et al. (2017) explained, beside consulting with the panel of experts and the literature review, it is also important to gain insight into the construct through 'the most original and genuine information about the construct, through interviewing the target population' (Morgado et al., 2017: 10). The same questionnaire was also given to 4 experts of the field which consist of school counsellors and school counselling training lecturers. The results were combined and added to the previously collected data. There was another round of coding and theme development with the newly added data.

Once all three sources were combined, a round of theme generation started. In this round the literature, data from the theory, and newly added indigenous data were all combined. They were first coded through open coding methods (Strauss & Corbin, 1998), and the codes previously assigned to indigenous data were reused in this part. The codes were then typed and exported to the Dedoose program and new themes were generated. The new themes were similar to the themes generated earlier in chapter 4 (see section 4.2.4.5), with few differences. The main difference was the appearance of new codes alongside the 25 constructs that emerged earlier in the previous analysis (see

table [4.11](#) and [4.12](#)). These new codes were not frequently reported by the respondents and so were eliminated in the previous analysis. This was justified due to the purpose of item generation and construct identification. If the construct is overly defined, then remotely relevant constructs should be included to generate an over-inclusive pool of items (Clark & Watson, 1995). As a result of combining all the 3 sources, coding and extracting themes, the following list of 40 themes was generated (table 5.2):

Table 5.2: SCMCC constructs for item pool

	Themes generated in chapter 4	Themes generated in chapter 5
1	Proper behaviour	
2	Variety of methods and styles	
3	Language skills	
4	Giving suggestions and advices	
5	Dealing with parents	
6	Working with other influential parties	
7		Educating students about the nature of practice
8		Accept him/herself as racial being
9	Understanding	
10	Non-judgmental	

11	Open-mindedness	
12	Willingness to learn	
13	Avoid stereotype	
14	Acceptance and respect	
15	Comfortable with differences	
16	Developing cultural identity	
17		Value bilingualism
18		Respect traditional help practices
19		Recognize limits competencies
20		Accept criticism
21		Share about his own culture
22		Explain about cultural matters
23		Plan for future of the school
24	Can relate to me	
25		Cultural aspects of assessments
26	People with special needs	
27	Knowledge about family and community	
28	Student's help seeking and openness to counselling	

29	Effects of other groups on students	
30	Individualism vs collectivism	
31	Issues regarding younger generation	
32	Clothing and attire	
33	Facts about culture and religion	
34		Lifestyle
35		Norms, laws, Good vs Bad
36		Racism
37		Source of discrimination
38		Effects of race/ culture on personality and choices
39	Be a role model	
40		Academic aspects

5.4.2 Generating Questions

The 40 themes generated in the previous stage represent the target construct. In order to move from the construct to the item pool, the themes must be transformed into statements or questions. To achieve that, the themes were expanded from the phrase format into full sentences. The major challenge at this point was the way the themes were expanded. Many themes could have expanded in 2 or 3 ways to reflect either knowledge, attitude, or skill. For example, the theme ‘respect traditional help practice’ was based on two codes:

respect indigenous helping practices and can seek consultation with traditional helper. It could be written as an attitude statement: the counsellors respects/accepts indigenous helping practices; it could be written as a skill statement: the counsellor can seek consultation with traditional helpers; it also could be written to reflect the knowledge: the counsellor knows the existing trends of traditional /indigenous helping practices.

On one hand, it is important to make sure each question only carries one central concept and avoids double-barrelled items (DeVillis, 2012). On the other hand, each theme can be worded in different ways and each concept can be explored from different angles. This meant that each theme should be written in a few different ways and each way would form one or more questions/items. For example the theme “clothing and attire” could be expanded in few different ways : 1) the counsellor should be comfortable with the dress code in our culture, 2) the counsellor should know the different clothing norms in our culture (for example for men and women of different subcultural groups), 3) the counsellor should respect the clothing norm in our culture, 4) the counsellor should wear attire that are culturally appropriate at school. Predicting that the size of item pool would be much larger than expected, it was impractical to consider all the possible wordings and aspects of each theme and dedicate a separate item for each. Hence, each theme was narrowed down to a certain aspect based on two notions.

The first notion was based on the nature of the theme; for example, the theme ‘value bilingualism’ gives the impression that a multiculturally competent counsellor would value the fact that some people can speak more than one

language in the Malaysian context. It refers to people who can speak a few languages but might not be fluent in either. The word 'value' indicates this concept is a belief and can be a form of attitude. It also has a notion of action, in this case, the counsellor's usage of language. The decision was made to word these types of themes according to the way the themes were worded. This theme was worded as 'value bilingualism' and hence the question was formed in accordance with the word 'to value', 'appreciate', and 'respect'. The second notion was based on the original text from which themes were generated. The items were worded similar to the original text. For this purpose, the researcher traced back the themes to the codes, and the codes to the original raw data. This method was mostly used for themes that were taken from literature or models. For example, the theme 'learn about us from us' was worded similar to the original data: 'is willing to learn my culture from me not from a book' and was later relocated to a new theme called 'willingness to learn'. In a majority of cases, the themes were worded according to the codes they represent. Table 5.3 presents few examples on how the original data was used as a point of reference to expand a theme and form a new code.

Table 5.3: Examples of wording according to the themes

Original data	Theme	Code
<ul style="list-style-type: none"> • Know how culturally we are closed off with our feelings & our ways of reaching out for help. • Aware of barriers that stops us from seeking help. • Know the students help-seeking mannerism. • Understands what the public perception is about 'seeing a counsellor' or 'being referred to counsellor'. 	Student's help-seeking and openness to counselling	<ul style="list-style-type: none"> • Knows about the barriers that stop us from seeing a counsellor (e.g. public reaction to seeing a counsellor) • Knows what students of my culture normally do when they need help/ advise/ counselling.
<ul style="list-style-type: none"> • Culturally suitable advice. • Variety of ideas and advices. • Give advices in culturally proper way. • Give academic advice. • Avoid giving advices in a top-to down manner 	Giving suggestions and advice	<ul style="list-style-type: none"> • Is able to give variety of culturally suitable advice both in social and academic matters. • Know how to offer advice and suggestions so that it will not appear to be a top-to down manner.

To ensure all the concepts were included in the pool of items, the list of themes categorised under KAS category during the qualitative phase was compared to the existing list. Any concepts that were left out from the current pool were added to the list. The result was a pool with 107 items.

5.4.2.1 Sentence Structure

The first consideration in forming the questions was the structure of the sentences. It was important that the sentence structure of questions can be used for all the concepts in the pool. Since the pool was expected to be lengthy, keeping the structure of the sentences simple and similar throughout the questionnaire would have eased the participants' job. It was also crucial that the reading difficulty level in both English and Bahasa Malaysia versions match the language-ability of the participants. And finally, it was ideal to keep the questions as short as possible without compromising the clarity of the items (Leeuw et al., 2004).

The second consideration was the time perspective that determined the verb tense used in the language. Since the tool would assess the students' attitude about MCC, and both the attitude and the competencies of the counsellor are enduring aspects of the individuals' personality or cognition (doesn't mean it will remain unchanged), a universal time perspective was deemed most suitable for the questions.

The final consideration of the wording was related to the response options, because the question structure should match the answer options. There are various ways to form the Likert-scale which in return would affect the wording

of the question. (For a more detailed discussion on the characteristics of a good question, see Devellis, 2016; Dillman, 2014; Pearse, 2011).

After all the above considerations the following options were shortlisted:

- It is important for the school counsellors to ...
- It is important that my school counsellor ...
- How important is it for your school counsellor to ...?
- The school counsellor should ...

5.4.3 The Likert-Scale

The next important step in the development of the questions was to decide on the number of scales provided, as well as the format of the responses. The response options should be worded in a way that provides 'roughly equal intervals' with respect to the degree of agreement with the question (DeVellis, 2012: 93). The most important consideration was the number of options of the scale. The two most common numbers chosen for Likert is 6 and 5, depending on the choice to provide a middle point for the scale options or not (Dillman, 2014).

The 4 options for item wordings (introduced in section 5.4.2) suggest two possible formats for Likert: agree/disagree and important/unimportant. A middle point for important/unimportant would be 'neither important nor unimportant'. This option indicates that the item is considered irrelevant to the context, and that is why the respondents may answer 'it is neither important nor unimportant' (Pearse, 2011). The middle point might add to social desirability bias of the

response (Garland, 1991). However, it is said that an answer that carries the meaning of 'irrelevance' should not be presented within the range of important/unimportant continuum but should be spaced-out and presented as a separate option (Tourangeau, Couper, & Conrad, 2004). It does not carry the same weight as the other options on the continuum and so cannot be used as middle point. It can be presented with different wording such as 'it is irrelevant to counsellors' MCC' or 'I don't have any idea on this' which shall not be written in the middle point of the scale.

Another option was the agree/disagree option. The middle point for this option would be 'neither agree nor disagree'. This too can imply the meaning that the respondents 'do not know' or is indecisive about the matter. After consulting with the Bahasa Malaysia translator on this option, it became apparent that the BM translation of this phrase would not be clear to the students. Not providing a middle point in scale options can pose limitation in obtaining data and later in data analysis. But it provides the advantage of encouraging respondent to think further and pick a side on every item instead of staying neutral. This is especially important in this study because the younger respondents have the tendency to stay neutral compared to older respondents (Pearse, 2011). After considering these limitations, an option was provided for the respondents to inform if they did not pick a side because they did not understand an item. However, to minimise the possibility of respondents using this option as an excuse for not answering the question, and encourage them to think deeper, the option was changed to: 'I don't understand this question (underline the part you don't understand)'. This option was separated and spaced out from the main Likert-scale, as suggested by Dillman (2014). This

option was only presented during the pilot study and for testing the language and readability of the tool and was later removed in the final version of the tool.

The next consideration was the number of scale options. The decision was made based on the clarity of the meaning, validity of the difference between each option, and the simplicity of the options in regard to the young age of the respondents. According to Krosnik and Presser (2009), five to seven points on the response scale increase the reliability of the tool. Since it was decided that there will be no middle point in the scale the 4 point respond scale seemed a reasonable choice. The main reason against choosing a 6-point scale was the ambiguity of the difference between 'completely agree', 'somewhat agree', 'agree' or the unclear distinction between 'extremely important', 'very important' and 'important'. The distance between these options would not add much informational value to the data. Moreover, it is expected that the young respondents, who might have difficulty choosing between very similar options, eventually pick an option at random which reduces the validity of the scale. The shortlisted options are presented in table 5.4.

Table 5.4: Likert-scale options

Bipolar options

<input type="checkbox"/> Strongly agree	<input type="checkbox"/> Moderately agree	<input type="checkbox"/> Moderately disagree	<input type="checkbox"/> Strongly disagree
<input type="checkbox"/> Strongly agree	<input type="checkbox"/> Somewhat agree	<input type="checkbox"/> Somewhat disagree	<input type="checkbox"/> Strongly disagree

Unipolar options

<input type="checkbox"/> It is very important	<input type="checkbox"/> It is somewhat important	<input type="checkbox"/> It is not really that important	<input type="checkbox"/> It is not at all important
<input type="checkbox"/> Very important	<input type="checkbox"/> Somewhat important	<input type="checkbox"/> Not very important	<input type="checkbox"/> Not at all important

After considering the discussed points, the first option (shown in table 5.4) was chosen as the Likert-scale option. This decision is aligned with the optimal number of responses suggested by Dillman et al. (Dillman, Smyth, Christian, & Dillman, 2009).

5.4.4 Reverse Wording

It is suggested that some items in a scale be worded negatively to avoid acquiescence or agreement bias. This can also be achieved by reverse scoring in negatively worded scales (DeVellis, 2012). Reverse coding was not considered for this tool for two reasons. First, reverse coding will make an item more complicated which in turn put the simplicity and clarity of the items at risk (Józsa & Morgan, 2017; Leeuw et al., 2004). Second, the opposite phrases in one language and culture are not necessary considered opposite in another culture or language (Hofstede & Minkov, 2013). Reverse wording requires an

accurate usage of opposing words. The fact that this instrument is developed in English and then translated into BM made the choice of using valid reversely worded item less attractive. In the case of this study, like many other studies, reverse coding could have reduced limitations but would have introduced new limitation (Morgado et al., 2017).

5.4.5 The First Draft of the Questions

The result of the wording and scaling process was the following format for all the questions:

It is important that my counsellor.....

- ☐ Strongly agree ☐ Moderately agree ☐ Moderately disagree ☐ Strongly disagree
☐ I don't understand this question (underline the part you don't understand)

5.4.6 Expert Review

The item pool was then reviewed by a panel of 4 experts who judged the items based on relevance to the construct, number of ideas presented in one item to avoid double-barrelled questions, and item clarity. The experts were also asked to comment on the overall coverage of the construct and any other aspects they wished to address. One of the four experts was an assistant professor in industrial and organizational psychology with a PhD in clinical psychology (non-Malaysian female), the other was a school counsellor who had experienced working in international schools in Malaysia (non-Malaysian female), the third one was a school counsellor (Malaysian male) with 12 years of experience in school counselling, and the fourth expert was a PhD candidate with a master's in counselling (Malaysian male).

The comments of the experts consisted of items that were not directly related to the construct of the MCC. These statements were eliminated as they were more relevant to general counselling competencies and not specifically the MCC construct. Item number 1, 2, and 3 are examples of these items that are presented in the table 5.5. The experts also commented on the clarity of the items and suggested rewording a number of items. As a result, some items were reworded or eliminated. The examples of such rewordings are presented in item number 4, 5 and 6 in table 5.5. Some items such as item 7 in table 5.5 were changed as they contained more than one concept. In some cases, such as item number 8 and 9 in table 5.5, items were eliminated or reworded due to being leading or sensitive for the target population. And finally, some items were marked as 'unclear' or 'unimportant' items but were not eliminated. Instead, the researcher marked them to observe how the participants would respond to them. As a result of the expert review, the number of items was reduced to 80 questions.

Table 5.5: Example of eliminations after expert review

	Item number	Original item	Reworded item
Relevance to MCC Construct	1	It is important that my counsellor is able to figure my talents and skills.	eliminated
	2	It is important that my counsellor is a good listener.	eliminated
	3	It is important that my counsellor is able to accept criticism and advice.	eliminated
Clarity	4	It is important that my counsellor knows what is the relationship between family, school, and community, and how this relationship affects us.	It is important that my counsellor knows how family, school, and community interacts with each other in our culture and how this relationship affects us.
	5	It is important that my counsellor is able to act friendly in a culturally suitable manner.	It is important that my counsellor is able to act friendly in a way that is culturally appropriate for me.
	6	It is important that my counsellor can identify if teachers/staff attitude, school policies, assessments and tests, teachers' teaching styles or school's culture is not appropriate for my culture and help things improve.	It is important that my counsellor can help me with culturally unsuitable things that affect me such as: teachers/staff attitude, school policies, assessments and tests, teachers' teaching styles, or school's culture.

	Item	Original item	Reworded item
More than one concept	7	It is important that my counsellor knows that psychological and academic tests are not always culturally suitable for all students and can make these tests culturally suitable for me when possible.	It is important that my counsellor knows that psychological and academic tests are not always culturally suitable for all students.
Leading or Sensitive	8	It is important that my counsellor knows that labelling students can cause discrimination. Labels such as 'weak student', 'special need', 'hyperactive', 'learning disability', 'ADHD'.	eliminated
	9	It is important that my counsellor knows how to work with students with special needs, doesn't patronize them, respect their abilities instead of focusing on their shortcomings.	It is important that my counsellor knows how to work with students with special needs, without patronizing them.

5.4.7 Pilot Study

The 80-item questionnaire was then subjected to a pilot study with 3 students. The 3 students were interviewed individually during and after responding to the questionnaire. Their responses, suggestions, questions, and behaviour during this time was observed and recorded. Later, the pilot study was repeated with a group of 20 students. Their questions, points, and

suggestions were recorded. The questions that was related to the meaning of phrases hinted the unclear phrases in the items. The respondents also had an option to mark and underline the unclear phrases and items. Their clarifying questions about different items, their pauses to read and reread an item, and their talking to their peers about the content of an item lead to those items being marked as difficult questions. The observations and suggestions are summarised in table 5.6.

Table 5.6: Points recorded during the pilot study

Unclear phrases	Observations	Difficult questions	Suggestions
1. Income level	1. Q47 is similar to	Q8	Better to have the BM translation right after every item, to help understand the meaning
2. Interracial relationship	questions before	Q18	
3. Patronizing	2. Q60 looking through	Q20	
4. Intimate information	paper to see how many	Q27	
5. More culturally competent	more questions left	Q55	
6. Diversity	3. Q64 tired, moving	Q61	
7. Modesty	about, looking around	Q68	
8. Open-minded	4. Q55 asked how long		
	more the questionnaire		
	5. Q74 onwards were		
	answered too fast		
	6. Q79 asked what if I		
	have never experienced		
	immigration and poverty		

As a result of the pilot study a few items were revised. The revised version was mainly taken from the ideas that respondents suggested during the

discussion or from the way the researcher explained items to the respondents during the pilot study. These revisions are listed in table 5.7.

Table 5.7: Revisions done based on the pilot study

Original phrases	Reworded phrases
Income level	Income level or how much money my family have
Value intercultural relationship	Value intercultural relationship (respect mixed-race families)
Without patronizing them	Without patronizing them (without looking down on them)
Discussing intimate information	Discussing intimate information (very personal information)
Become more culturally competent	Become more culturally competent (capable)
Cultural diversity of the students	Cultural diversity of the students (variety of cultures of the students)
Community can be discriminative towards minorities	Community can be discriminative towards minorities (treat minorities less equal than others)
Remove language barriers	Remove language barriers (help us understand each other better)

One of the challenges observed during the pilot study was the sign of fatigue that was either expressed directly by the respondents or were observed through behaviours such as yawning or losing focus. The challenge of getting

15 to 17 year old students to respond actively to 80 questions was predictable and inevitable. The researcher designed two strategies to handle this challenge. The first was to inform the volunteers about the number of questions and the expected duration of their participation in advance. Hence, the number of questions were added to the information sheet and consent forms. Also, the researcher planned to explain about why the questionnaire is longer than most other questionnaires they might have experienced. She added to the oral introduction that the process of developing a short questionnaire needs adjustments, and the input from the respondents is crucial in shortening the length of the questionnaire. She also planned to encourage the participants to keep their focus while responding to the items by using motivating phrases such as 'If you have reached question 40, well done! You are halfway through!' or 'If you are reading question 60 hang in there! A few more pages to go!' or 'Most of you have only one more page to go!'

The second strategy to address the challenge of the length of the questionnaire was to create two parallel forms. Both forms would have the same number of items but a different order of presenting them. The pilot study showed that the respondents started to show signs of fatigue towards the second half of the questionnaire. Hence the questionnaire form B was formed in a way that it would present the second half of the questions first and the first half would appear last. In this way form A question 40 would appear as question 1 in form B, and form A question 39 would be question 80 in form B. Form A and B would then be randomly distributed among participants.

5.4.8 Two-Way Translation

At this stage, information sheets, flashcards, and consent forms were translated into BM and printed on a separate page. The respondents would be given a choice to request for either the English or BM version of the forms. The questionnaire though was printed with both languages on the same form. This was due to the result of the discussion during the pilot study. In order to avoid redundancy and reduce the number of pages, the BM translation for the Likert-scale was only available for the first question on each page, while the BM translation of each item was presented after the English version of that item. The result of the expert review, pilot test, and the two-way translation was the 80-item questionnaire.

5.4.9 Ethical Considerations

This study had two phases and data was collected in two different stages. Each stage used two type of instruments, the questionnaire and the demographic data collection forms. There were two separate ethical clearance obtained for each phase of the study from the University of Nottingham. As the participants under 16 years old are considered children ("Code of Research Conduct and Research Ethics," 2019), the researcher took a few special considerations to ensure the ethical soundness of the research.

The first consideration was anonymity of the participants as promised in the consent forms and information sheets. To protect the identity of the respondents, the consent forms and the demographic forms were collected separately from the questionnaires. Even though demographic forms did not require identification, yet to further ensure the anonymity (as directed by the

Ethical Department of the University of Nottingham-FASS-) no coding system was used to connect the demographic forms to the questionnaire. The questionnaires were checked upon collection for names or other information which might have connected the questionnaires to the respondents and, when found, this information was crossed out. The collected forms from different groups were gathered and shuffled together to reduce the chance of tracing any form back to the participants. Also, no audio recording was used during the think-aloud interviews.

The next consideration was protecting the participants' rights as volunteers. The voluntary nature of participation was once explained during the first introduction and then again reinforced during the second meeting and participation. This was also clearly stated in the consent forms. The participants were reassured that there would be no consequences if they wish to withdraw from the study. They were also informed that once the forms were collected, there would be no chance to withdraw since it wouldn't be possible to retrace the forms.

Another consideration was the young age of the participants. The respondents required parental consent to be able to participate in the study. These consent forms were first distributed to the students and only students who had the consent forms signed could participate in the next visit.

The last consideration was the length of the questionnaire in the second phase. The concern was that it might be too big of a burden to the respondents. While responding to 80 items did seem daunting, participants mentioned during the pilot study that they were used to taking test papers that required more time

and effort than this questionnaire and that they didn't find it exhausting. To ensure the volunteers and their guardians knew that this was an 80-item questionnaire, the length of the questionnaire was mentioned in the information forms that were attached to the consent forms.

5.5 Conclusion:

This chapter aimed to develop an item pool for a tool to assess Malaysian students' perception on SCMCC. For this purpose, literature around tool development was explored and a step-by-step procedure was planned.

To construct the item pool three main sources were targeted. The existing theories, literature and instruments, and the indigenous data. While literature review was the main resource for the first two sources, the data collected through open-ended questionnaire in the first phase of this study was the main source for the indigenous data. These sources were combined and analysed. The result was a 107-item pool with a 5-point Likert-scale. The expert review and the pilot study filtered out unclear, irrelevant or double-barrelled items and reduced the number to 80 items. The remaining 80 items were translated into BM and presented in both English and the BM language.

In the next phase of the study, a large group of participants will respond to these items. Their responses will be subjected to factor analysis, filtering out the weak items and reducing the number of questions to half or one third of the original. Then, statistical modelling will help to suggest a model based on this data.

Chapter Six: Constructing the SCMCC Tool and Model

6.1 Introduction:

The previous two chapters examined the students' perspective on SCMCC through qualitative methods. The results of those chapters lead to the development of a list of 25 themes representing the constructs of SCMCC, the conclusion that the constructs revealed in this study significantly varied from the constructs suggested in the literature, and an 80-item questionnaire representing an item pool to assess student's perspective of SCMCC. This chapter focuses on developing a tool with established levels of validity and reliability in response to the second research question and a cohesive model of SCMCC in response to the third research question. The sections on this chapter are divided into two main parts: the first part elaborates on the procedure of the quantitative study while the second part illustrates the results for the quantitative analysis. The first part introduces the tool used for data collection in this phase of the study, followed by a description of the data collection procedures. Then, after a brief introduction to the data analysis tool, a few sections describe the data entry. Finally, a section will describe the procedures set in place for factor analysis. This is followed by the next section, which highlights the results and findings of these procedures. This chapter concludes with an introduction of a new tool and an SCMCC model for Malaysian students.

6.2 Study: Constructing the Tool and Proposing a Model

The second research question regarding the development of a new tool was partially addressed in chapter 5. To develop the new tool the target domains were identified, and the item pool based on these domains were compiled (chapter 5) (Hinkin, 1998). The next step of developing a tool was addressed in the quantitative phase where validity and reliability were tested, and the best items were selected. These steps will be elaborated in this chapter.

The third research question required the proposal of a model for SCMCC in Malaysia. This model was constructed using structural equation modelling in the quantitative phase. Since both the validation of the tool and the development of the model were done through factor analysis, these two steps will be discussed in the same chapter (chapter 6).

6.2.1 Research Tool

To finalize the tool and suggest a model in qualitative phase, the 80-item tool was enhanced and used. To enhance the tool, the layout, translation and editing were considered. Research shows that the visual presentation and format of the questionnaire has a significant influence on the responses (Christian & Dillman, 2004; Tourangeau et al., 2004) and reduces measurement error (Fanning, 2005). To design this questionnaire, three facets were considered: language, layout, and question order. These design aspects of the tool will be discussed later in the discussion chapter (see section [7.7](#))

6.2.2 Data Collection

The following sections explain the data collection design and procedures of the quantitative phase, including sampling method, sample size, and the ethical considerations.

6.2.2.1 Sampling

This study targeted 15 to 17 years old Malaysian students in Selangor. The sampling procedure was designed according to probability sampling model, as probability sampling reduces sampling error (Dillman, Smyth, & Christian, 2014). For this study a modified form of probability sampling was adopted that combined clustering and stratification. This combination is a common form of sampling and is occasionally called “multistage sampling” (Dillman et al, 2014).

The first stage was the clustering which was done according to the schools the students were attending. This clustering gives the researches access to the students through their schools since contacting individual students outside of the school would be impractical. Also, it would be easier to obtain a database of the schools in this area compared to getting access to the contact list of the entire population of students in Selangor.

The second stage in sampling was stratification. In this stage schools are classified into different types. Stratification decreases sampling error by making sure that all segments from the population (specifically the minorities) are included and is a common sampling method for cross-cultural studies (Hofstede & Minkov, 2013). Malaysia has various types of schools enlisted by the MOE (“Ministry of Education Malaysia (MOE),” 2017). The three salient subcategories are government, government aided, and private schools.

The third step was to enlist all the schools in the state of Selangor, (government, government aided, and private). The data was found in online platforms such as: www.me.gov.my, www.myschoolchildren.com and www.schooladvisor.my. At this stage it became apparent that even though a full list of government and government aided schools in Selangor was available through various platforms, the list of private schools were either not compiled or not available to the public. Even though the researcher strived to compile a thorough list of all the three categories, there was not a way to make sure if any of the schools were missing from the compiled list.

The fourth stage was the random selection of schools from each of the compiled groups. In order to pick the number, proportionate to each stratified group, estimate was made based on the number of enrolments in each education sector. The government secondary school enrolment was 80% of the total enrolments, the government aided was 7% and the private sector had 13% of the total enrolments of the year 2017 ("Ministry of Education Malaysia (MOE)," 2017).

These percentages provided a more reasonable proportionate sample size for the selection of the schools from each category. An online random number generator was used to pick 14 schools, 11 of which were government schools, 2 private and 1 government aided school.

The next step in the sampling was to contact the schools and engage the students in the survey. The 14 schools were contacted both via phone and email, unfortunately none of those schools accepted to get involved in the research (some rejected to participate, and others did not return phone calls and emails). As a result, another round of random selection was done and

another set of 14 schools were contacted. This time two schools accepted to have a meeting with the researcher, and one agreed to participate.

To resolve the extremely low rate of response from the schools, the researcher decided to change the sampling design from a probability design to a non-probability sampling design. Non-probability sampling designs are used when the full population is unknown or inaccessible or when the response rate is too low (Dillman et al., 2014). In this stage she contacted and visited the schools that were accessible to her and was granted access to a few of them.

As discussed earlier in section 3.6, it was important for the context of this study to ensure an over representative portion of the minorities. At this stage 7 schools were contacted, and some agreed to participate in the research. Overall the 6 schools that accepted to join the survey were consist of 3 government schools, 2 private schools and 1 government aided school.

Even though non-probability sampling was not the desired sampling method for this study, this type of sampling is considered a typical method of sampling in psychological research (Ponterotto & Buckdeschel, 2007). Thompson and Vacha-Haase (2000) reported 95% of the published research in psychology solely used convenient sampling. Ponterotto and Buckdeschel (2007) argues that a large enough sample size would compensate the shortcomings of convenient sampling. A large sample size reduces the sampling errors. They also suggest a stratification method to be combined with convenient sampling to overcome the limitation of the non-probability sampling.

The last step in the sampling process was to get volunteers from target age group in these 6 schools. At this stage one class from each target group was randomly chosen and briefed about the research. In cases where there were

only few volunteers, another class was selected randomly and briefed. The volunteers were given the consent forms. A schedule was made for next visits to the school to conduct the research.

Choosing the right sample size plays a great role in increasing statistical power (Sink & Mvududu, 2010). In order to calculate the sufficient sample size, two of the most widely used methods were considered. The first method takes statistical power, margin of error, variance error, and alpha level (confidence level) into consideration (Bartlett, Kotrlik, & Higgins, 2001). According to Dillman et al. (2014), for a population size above a million a sample size of between 246 and 384 is considered sufficient if the confidence level is set at 95% and the margin of error is between -5 and +5. The second method is the rule of thumb that uses the ratio of number of tool items to number of participants. The ratio varies from 1:4 (Rummel, 1970) to 1:5 (Streiner, 1994) or a ratio of number of subclass to number of participants as 1:10 or 1:15 (Hertzog, 2008; Schwab, 1980). For research plans that use factor analysis, a minimum number of 150 participants is suggested by Hinkin, Tracy and Enz (1997) or a minimum of 200 (Gorsuch, 1983) and 300 (Clark & Watson, 1995). Floyd and Vidaman (1995) concludes that since there is no hard and fast rule for the sample size in developing scales, researchers can target a confidently large sample size of 300 (Floyd & Widaman, 1995).

MOE reported that the overall number of students enrolled in all three types of secondary schools in Malaysia in the year 2017 was 2,260,057 ("Educational Data Sector: Educational Planning and Research Division, Ministry of

Education Malaysia,” 2017). Considering the above, a sample size of 300 was chosen for the second phase of this study.

6.2.2.2 Data Entry and Data Screening

In order to manage large amounts of data two software were deployed: IBM SPSS version 24.0 (Statistical Package for Social Science) and IBM SPSS AMOS (Analysis of Moment Structures) version 24.0. SPSS is a software platform that provides statistical operations to perform quantitative analysis (*IBM SPSS Statistics for Windows*, 2016), and AMOS is an extension of the SPSS software that is specialised for structural equation modelling (Arbuckle, 2016). The following section explains the first steps taken to ensure the data is of high quality before proceeding to the analysis stage.

The first step in data entry was separating form A and form B, each data set were entered separately and later combined. A second round of random check was done by a research assistant.

The next step was data screening that was performed in five steps to ensure the quality of the data. The first step was to eliminate forms with many missing values. Cronbach (2004) suggests specifying the forms with too many missing items and either eliminating the respondent’s data or the missing items from the dataset. For this study the decision was made to eliminate questionnaires with more than 10% missing data.

The second step was to investigate unengaged responses. For example, the responses of participants who chose the same option for all the questions. This indicates a lack of engagement with the logical process of the survey and has

a negative effect on the quality of the data. For this screening procedure the standard deviation was computed and responses with standard deviation less than the average were singled out for inspection.

The third step was to investigate outliers. Even though variety in response styles is natural and crucial in a healthy data set, a sudden abrupt shift away from the norm in the responses negatively impacts the quality of the data as well. In this study the outliers were checked both for the questionnaire and the demographic data collection. The decision was made based on each individual case.

The fourth step was to investigate the nature of the missing data for each of the variables in the questionnaire. This step was different from the first step as its purpose was not to point out participants who did not answer many of the questions, but to investigate the degree of involvement of those respondents who missed a few questions. The first step established that these respondents did not carelessly miss a page or reluctantly answer only a few questions. This step then investigates if the respondents deliberately refrained from answering some questions. This would show up as a possible pattern behind missing values. For this purpose, the 'Little's MCAR test' was used to test if the data is missing at random. If the P value is greater than .05 the null hypothesis that data is missing at random is accepted. Once proven that there is no bias in the missing data then the missing data can be safely replaced or ignored. If the missing data follows a pattern, then it would be a matter worthy of investigation and the missing values cannot be replaced or ignored.

The final step of data screening was to check the skewness and kurtosis. The problem with items that do not follow the normal distribution graph is that since the variability is low, they do not carry much information and may correlate weakly with other items. These items also don't have much value in discriminating responses (Clark & Watson, 1995). However, due to the nature of this research, some levels of skewness and kurtosis was accepted. For this reason, the skewness and kurtosis levels were inspected and items that showed levels higher than 2 or less than -2 were singled out and observed during further statistical analysis. These four steps ensured the data is of acceptable quality before subjecting it to further statistical analysis.

6.2.3 Exploratory Factor Analysis (EFA)

EFA in this study served a dual purpose. The first was to explore the underlying variable behind each cluster of observed items, and the second was data reduction and eliminating the weak or unrelated items (Floyd & Widaman, 1995). The first purpose served to develop an operational construct for SCMCC from students' point of view to provide the foundation for a model. The second purpose served to eliminate redundant and irrelevant items and create a shorter version of the scale with higher levels of validity and reliability. In this study 'factors', extracted during EFA, refer to the underlying constructs of the concept of SCMCC, and 'items' or 'questions', that remained after deleting, are operational representations of the SCMCC construct.

In order to analyse the factorial structure of the data, the adequacy of the sample was first tested, then the most suitable extraction method for factor analysis (FA) was chosen, next, the possible number of factors were

considered, and finally the type of factor rotation suitable for the data set was chosen.

A Kasiser-Mayer-Olkin (KMO) test measured how data was suited for FA. A KMO greater than .6 is a currently acceptable threshold for the adequacy of the sample (Watson, 2017). A Bartlett's test of sphericity was also performed to check if variables are suitable for EFA. In this test a p-value of .05 or less indicates factorability.

There are a variety of methods when it comes to factor analysis. Two major categories of extraction methods were considered for this study: Principal Component (mainly used for data reduction) and Factor Analysing (used to explore the common underlying structure) (Costello & Osborne, 2005). Three extraction methods were used from both of the mentioned categories and the results were compared: Principal Component Analysis (PCA) from the first category and Maximum Likelihood (ML) and Principle Axis Factoring (PAF) from the second group were selected. The factorisation process was continued with each method until there was no other elimination to improve the loading nor the meanings of the factors. The result of the factorisation was then compared with each other.

EFA should result in the fewest possible factors that explain the most variance in the data set (Henson & Roberts, 2006). Considering the importance of choosing the right number of factors, in this phase of EFA six methods were chosen to suggest the number of factors. The first test was Eigenvalue (EV) greater than one. The second test was the Scree-Plot test that is plotted based on the eigenvalues which allow researchers to inspect visually on a sudden shift

in the values, known as ‘the elbow’ of the plot (Watson, 2017). The next test was parallel analysis. Parallel analysis is not a common method for determining the number of factors mainly due to the method not being available in common EFA packages such as SPSS (Williams, Brown, & Onsman, 2012). Yet it is suggested to be among the best methods to decide the number of factors (Thompson & Daniel, 1996). This test is also based on EV, but it uses the Monte Carlo Simulation to determine the EVs. The test was run on Brian O’Connor Syntax for SPSS (O’Connor, 2000).

The next test was the test of ‘total variance explained’. For this test, a fixed number of factors were set in SPSS analysis option and the total variance explained by those factors were checked. The total variance explained by the total number of factors were inspected after the elimination of weak items during each factorisation. An accepted level of total variance in social sciences is 50% to 60% (Floyd & Widaman, 1995; Williams et al., 2012).

In order to further test the compatibility of the 3-factor KAS model, (which was suggested by Kamarul (2014) and Aga Mohd Jaladin (2011) as the basic constructs of the Malaysian MCC) the data was also forced on a 3-factor solution. This was contrary to the results from chapter 4 which revealed that the participants of this study did not group their responses in accordance with the KAS model. This 3-factor model was expected to follow the three main dimensions of MCC as suggested by literature: knowledge, skill, and attitude. This factorisation process was tested twice during factor analysis.

Extracting meaningful factors was another very important criterion for choosing the number of factors. The statistical procedures should be

complemented with theory and making sense of the data (Henson & Roberts, 2006). Therefore, all the suggested numbers of factors resulting from the above analysis were studied. A separate EFA was performed with each of these different numbers of factors. The factorisation continued until there was little cross-loading or free loading items left. The result of each FA was inspected in search of an FA that made the most meaningful clusters of items. Then the most suitable number of factors was decided. This design again served the purpose of allowing the data to take the lead in the research.

Factor rotation makes factors easier to interpret (Henson & Roberts, 2006) by creating a more meaningful factor solution (DeVellis, 2012). There are two main rotation solutions: Orthogonal (best fit unrelated factor solutions) and Oblique (best fit correlated factors) (Watson, 2017; Williams et al., 2012). Social science in general (Costello & Osborne, 2005) and multicultural studies in particular (Sodowsky et al., 1994) are expected to produce factors that are correlated. Even though theory suggest the use of Oblique methods, to allow the data to dictate the most suitable method, both Orthogonal and Oblique methods were tested. Varimax (Orthogonal) and Direct Oblimin (Oblique) rotations were tested with this data set. FA was then done with both options and results were compared. The result of the EFA was expected to be a shorter version of the tool and a factor structure that would serve as the foundation of a new model for SCMCC in this study.

6.2.4 Validity

Validity is one of the most crucial criteria for evaluation of measures (Gordon, 1975). While some scholars consider construct validity as the main form of validity (Andrews, 1984), others consider a few subgroups for validity (Zumbo, 2005). In order to address the second research question regarding the development of the new tool, it was important to establish the validity and reliability of the scale. For this purpose, content validity, face validity and construct validity have been investigated. A mixed approach of classical test theory (CTT) and Structural Equation Modelling (SEM) was used for validating the data.

In this study, content validity was addressed by designing specific procedures and methodologies according to the guide for tool development suggested by Devellis (2014), Hinkin (1998), Hinkin, Tracey, and Enz (1997), Clark and Watson (1995), and Morgado, Meireles, Neves, Amaral, and Ferreira (2017). The Pasquali model of content validation was also considered in the evaluation of this scale (Medeiros et al., 2015). As these authors prescribed, to ensure that the measure is highly relevant to the content it intends to assess, the development of the tool must go through various well-designed stages, such as conceptualising the research area and defining the construct, and choosing a suitable theoretical framework, creating an over inclusive item-pool accordingly, proper sampling, addressing data collection issues, and going through expert reviews (Clark & Watson, 1995). In this light, content validity was addressed during different stages of this study.

To address face validity in this study, both experts and students were asked to comment on the content as well as the layout of the questionnaire as discussed earlier. Criterion-related validity is in very close relationship with construct validity (DeVellis, 2014) and the same methods can be used to measure both criterion-based validity and construct validity. For this reason, construct validity was assessed for this study and not criterion-based validity.

Construct validity is about how well a measure represents the underlying conceptual constructs that it aims to assess (T. D. Cook & Campbell, 1979; Sodowsky et al., 1994) and is considered the central feature of validity (Zumbo, 2005). It highlights the theoretical relationship of a measure with other theoretically related constructs (Cronbach & Meehl, 1955). Cronbach et al. (1955) consider establishing construct validity as the ultimate objective of a scale development procedure. It is 'the most appropriate and applicable way to assess a measure' (Zeller & Carmines, 1980: 83). For this reason, in this study construct validity was assessed once using SPSS and then again with the help of AMOS software.

Convergent and discriminant validity are the two types of validity that are mostly tested to prove the validity of a construct (Hameme Nor Azman, 2017). Most of the methods used for testing convergent and discriminant validity requires using SEM. There are several methods suggested by various scholars that address convergent and discriminant validity during the EFA as well (Clark & Watson, 1995; Gefen, Straub, & Boudreau, 2000; Hair et al., 2012). Two of these methods were adopted for this study during the EFA phase. The first was

‘Cross-loadings Report’ (Hair et al., 2012), and the second was the ‘Two-Factor EFA’ as designed by Watson and Clark (1995).

6.2.5 Reliability

According to Cronbach and Shavelson (2004), reliability tests are critical for achieving an accurate quantitative result in psychological measurements. Internal consistency of a test is considered crucial for interpreting test scores (Ponterotto & Ruckdeschel, 2007). As introduced earlier in section 5.2.5, a combination of different tests was used to establish the level of reliability of the results in this study. One of the main tests was calculating the coefficient alpha.

Coefficient alpha shows the internal consistency of a whole scale (the overall degree to which items are correlated with each other) (Clark & Watson, 1995). It can also show the overall consistency of a subscale (factor) and hence scholars consider reporting alpha for each subscale crucial, but scholars warned that alpha should not be calculated for each single item specifically in Likert-type scales (Gliem & Gliem, 2003). Alpha that emerged from CTT has a lower bound estimate of internal consistency compared to coefficient theta and omega (Ponterotto & Ruckdeschel, 2007) and therefore need to be interpreted in light of other methods (Cronbach & Shavelson, 2004).

One of the other methods to assess reliability (especially for scales with more than 40 items) is ‘mean inter-item correlation’ (Ponterotto & Ruckdeschel, 2007). The mean inter-item correlation is desired to be in the low to average range to show that items are consistent but not redundant (Clark & Watson, 1995). The range is suggested to be as low as .15 and as high as .20 for broader

constructs (like the scale with different subscales), and between .40 and .50 for narrower subscales (like each individual factor) (Ponterotto & Ruckdeschel, 2007). Clark and Watson (1995) simplify the desired range to be between .15 and .50.

This study applied another method to achieve a better estimate of reliability. A second calculation of alpha was done using AMOS, also composite reliability (CR), which uses a different formula compared to coefficient alpha, was examined. The reliability is considered acceptable if CR is greater than .6 (Hair et al., 2012; Hameme Nor Azman, 2017). In summary, the three measures of reliability applied in this study were: coefficient alpha, mean inter-item correlation, and CR.

6.2.6 Test of Common Method Bias (CMB)

In recent years, researchers have become more alert about the CMB in surveys (Podsakof, 2017). Tests of CMB inform the researcher whether a common underlying variable exists in the responses that could be due to the general instruction and introduction to the survey, contents of the items, the format options given for the responses, characteristics of the researcher and examiner, the motive behind the respondents' participation, or the test timing (Fiske, 1982). Since some of these conditions were present in this study, and the researcher expected social desirability to play a role in the responses, there was a high chance of detecting some level of CMB in the data. While measures were taken during the survey to reduce the risk of CMB, at this stage two post hoc methods were adopted to test the levels of CMB: one during the factor analysis and another using SEM.

During the EFA phase, Harman's single-factor score method was used (Eichhorn, 2014). This method requires items to be forced to load only on one factor and then the total variance explained to be checked. If the total variance explained is less than 50% then the possibility of CMB is rejected (Eichhorn, 2014; Podsakoff, MacKenzie, & Podsakoff, 2012).

There are a variety of methods to examine the CMB in AMOS. Tehseen, Ramayah and Sajilan (2017) categorise the statistical procedures of 'partial correlations'. There are three specific tests in this category: a) partialling out a general factor (suggested first by Podsakoff and Todor, 1985 as partialling out social desirability or general affectivity factor), b) partialling out a marker factor (or a general factor score) (suggested by Lindell and Whitney, 2001), and c) partialling out the 'marker' variable (suggested first by Podsakoff, MacKenzie, and Podsakoff, 2003). The last two methods are based on similar concepts but different in the specific nature of the source of the CMB (Podsakoff, MacKenzie, Lee, & Podsakoff, 2003). These methods have also been discussed by Eichhorn (2014) with different names: common latent factor and common marker variable. In this study we will refer to these two methods as common latent factor (CLF) and common marker variable (CMV).

Among the two mentioned methods (CLF and CMV), CLF was conducted at this stage. This decision was made mainly because CMV requires adding a new latent variable that is uncorrelated and theoretically irrelevant to the rest of the variables. This requires the construct to be theoretically known to some degree and the potential source of the common latent variable should be identified or at least narrowed down (Podsakoff et al., 2003). It is also best applied when

irrelevant items were inserted in the questionnaire during the data collection phase. The exploratory nature of this research, as well as the original length of the questionnaire (80 items) made it difficult to find theoretically unrelated options and adding it to the lengthy pool of data during the data collection stage. Hence CLF was a better option to determine the presence of CMB at this stage, since it did not require determining the potential source of the common latent variable.

The previous sections elaborated on the procedures adopted for the quantitative phase of the study. Also, the rationale for these choices were presented. In the next series of sections, the result of the discussed procedures will be illustrated.

6.3 Results of Factor Analysis:

The aim of this part is to present the results of the quantitative data collection and data analysis. This part consists of three main sections: the first section elaborates on the data collection, data entry, and data screening. This section ends with a description of the sample characteristics. The second section illustrates the exploratory factor analysis. This section starts with demonstrating results for analysis on factor number, factorisation method, factor structure, test of common method bias, validity, reliability and ends with suggesting a factor structure that serves as the foundation of a new model for SCMCC. This chapter ends with introducing a model for SCMCC for Malaysian students, as well as a tool with established levels of reliability and validity to assess the perception of Malaysian students on SCMCC.

6.3.1 Data Collection and Data Entry

The result of the data pool development was an 80-item bilingual questionnaire, with a Likert scale of four options. This questionnaire was available in two parallel forms of A and B designed to reduce the impact of fatigue. Form A and B were randomly distributed among the respondents. The demographic data forms were collected and kept separately. The forms were then counted and labelled for data entry. Data for the Likert scale was coded to give the highest value (4) to 'strongly agree' and the lowest value (1) to 'strongly disagree'. The demographic data were coded separately.

6.3.1.1 Data Screening

Data then was screened using Excel and SPSS version 24. The first step was detecting and dealing with missing data. Forms number A36, A104, B25, A66, B39 had more than 10% missing data, as they missed a page or more and were eliminated.

The second step was to point out unengaged responses. The standard deviation of each respondent was compared to the one of the total respondents. The average standard deviation was 0.7, and half the average standard deviation was 0.35. A cut point of standard deviation 0.3 was chosen and hence respondent number A114 was eliminated due to low standard deviation of 0.2 ($0.2 < 0.3$). It indicated that the respondent chose the same option for almost all the items. Even though this might have been a thoughtful genuine response, it would not add to the value of the data and could be safely eliminated.

The third step was to point out outliers. There was no outlier in the questionnaire items. There were a few outliers for age group, but the age group was close enough to the target group. There were cases of race outliers that were not mentioned in the study coding system and were considered 'others'. These cases were kept in the data too since race was not a parameter in this study.

The fourth step was to replace the missing data for each variable. Little's MCAR test was run to check the null hypothesis that data is missing at random, and there is no bias in the missing data nor any real meaning in the patterns of missed data. As the P value was greater than .05 the null hypothesis was accepted.

Little's MCAR test sig = .066

A new Excel sheet was created for missing data. The missing Likert scale option values were replaced with the median of nearby points, and the missing age values (and other continuous variables) were replaced with the mean of nearby points.

After the replacement of the missing data, a paired-sample t-test was run to compare the new data set with the original data set. The t-test was done separately on each set of items that had replacement values. The mean, standard deviation and standard error mean of each pair was compared. The comparison showed no significant difference between the original and the new

data set. This indicated that the replacements did not make any meaningful changes in the data.

The last step of data screening was the test of skewness and kurtosis. Three items showed values above 2. The decision was made to observe these items closely during factor analysis as they may not load well with other items during the analysis. (Item 9 was eventually eliminated during the EFA analysis.)

Table 6.1: Skewness

Item	Skewness Value
8	3.751
1	2.03
9	6.018

Most of the items showed some level of skewness towards the left, indicating a majority of the respondents chose the answer ‘strongly agree’ and ‘moderately agree’ to these items. This can be interpreted as the possibility of a strong positive correlation between different sampling groups and also between the first data collection method (open-ended questions) and the second data collection method (close-ended questions). This is because the second sampling group ‘strongly or moderately agreed’ to the items that the first sampling group suggested for the item pool in their responses.

6.3.2 Demographics of the Participants

This section illustrates the characteristics of the samples (see table 6.2). The total number of valid forms were 294. Like most multicultural studies, gender and race were important factors in the sampling of this study. It was important that the research had a fair representation of both genders and all racial minorities in Malaysian schools. The sample had a satisfactory participation from the three main racial categories in Malaysia.

Age was an important characteristic of the respondents in this study too. The invitation was only for 15 to 17 year old students, however, the demographic data collection forms revealed that there were a few participants below the age limit. For ethical considerations the demographics forms were separated from the questionnaires and it was impossible to trace back and eliminate the few outliers. The two options ahead were to eliminate the group of questionnaires which were collected together on the same date, or to accept the few age outliers. The decision was made to include these participants as they displayed the required level of understanding during the survey. Since age is a continuous data, the missing values were replaced with the overall mean.

Few questions were designed to explore the language of the participants. The first question asked what language they mainly speak at home with their parents and siblings. Another question explored a very important aspect of language and asked students for their preferred language to communicate with their school counsellor. These frequencies are presented in table 6.2.

Table 6.2: Demographics of the participants (quantitative phase)

Variable	Frequency	
Age	13 & 14	7
	15	92
	15.73	15
	16	146
	17	34
Gender	Male	130
	Female	164
Race	Malay	123
	Chinese	146
	Indian	13
	Mixed	5
	Others	5
	Missing	2
Language mostly spoken at home	English	78
	BM	115
	Chinese	66
	Others	2
	BM & English	4
	English & others	22
	Mixed of more than 3	5
	Missing	2
Preferred language during counselling	English	95
	BM	51
	Chinese	4
	Others	1
	BM & English	62
	English & others	73
	Mixed of more than 3	6
	Missing	2

The last two questions were designed to examine the level of exposure of the respondents to counselling services at school, as well as estimate their knowledge about the general roles of the school counsellor. The second question was especially important to show that the respondents were aware who the school counsellor was and what kind of services he/she offered. Without this basic knowledge their responses to the questionnaire and the importance of the counsellor's MCC would not be valid.

Table 6.3: Counselling experience

Variable		Frequency	Percentage
Have Experienced Counselling Before	No	218	74.1%
	Yes	74	25.2%
	Missing	2	0.7%
Understands the Nature of Counselling	Do not understand	87	29.6%
	Partially understand	136	46.3%
	Fully understand	13	4.4%
	Do not understand the question	29	9.9%
	Missing	29	9.9%

As table 6.3 shows, 25% of the respondents have had the experience of being in a counselling session prior to this survey. This made the next question even more important. Were the other 75% of the student aware of the nature of a school counsellor's services? The respondents were asked to name three roles of the school counsellor. For this analysis six main roles of a school counsellor were extracted from two references: The American School Counselling Association ("The American School Counselling Association," n.d.) and Surat Pekeliling Ikhtisas Bil 3/1996 ("Educational Data Sector: Educational Planning and Research Division, Ministry of Education Malaysia," 2017). Mentioning three of these six roles was considered a full understanding of the role, one or two roles out of six was considered a partial understanding, and if the roles mentioned by the students didn't match any of these six listed roles, then it was considered that the students did not have an understanding of the role of a school counsellor. Table 6.3 shows the frequency of the responses.

The results indicated that 4.4% of the respondents could explain the roles of the school counsellor thoroughly, and 46.3% of the students had at least a partial understanding of the nature of school counselling services. 29.6% of them were not able to describe any of the roles of a school counsellor and 19.8% either didn't understand the question or did not provide any answer. These results were satisfactory and the participants' responses to the questionnaire were considered valid. However, the fact that close to 30% of the respondents were unaware of the nature of the services provided by the school counsellors is a matter worthy of further research and consideration.

6.3.3 Exploratory Factor Analysis (EFA)

There were two main purposes for performing EFA in this study. The first purpose was to extract the lowest number of latent variables (factors) that would represent the constructs of SCMCC. The second was to identify the most relevant items and eliminate the weaker or unrelated items from the pool of items. This would assist in developing a stronger and shorter version of the tool (Briggs & Cheek, 1986; Clark & Watson, 1995; Comrey, 1988; Cortina, 1993)). The following sections present the details of applying EFA to the data set, and the results obtained.

6.3.3.1 Test of Sample Adequacy

The results of KMO test of sample adequacy was $KMO > .8$. Bartlett's test of sphericity showed a P value below .001. These test results confirmed the adequacy of the sample and factorisability.

6.3.3.2 Factorisation Method

After comparing the results of principal components analysis (PCA), Principal Axis Factoring (PAF) and maximum likelihood (ML) factor analysis, the decision was made to accept the PAF extraction method. This decision was made based on a few facts: Although the PCA method produced much cleaner factors with higher loadings, literature suggest that PCA is more a data reduction method and not a factorisation method (Costello & Osborne, 2005; Hinkin, 1998). To address the third research question regarding model development, it was crucial to explore the factors and the meaning behind them. Hence a factorisation method which focuses on extracting underlying variables was

more suitable. The ML and the PAF are expected to add more value to extracting latent variables.

The result of ML and PAF were not significantly different, except that ML produced more complicated factors with factor loading changing after every elimination. Yet the meaning behind each factor extracted in ML was similar to the ones in PAF. According to Costello and Osborne (2005), ML assumes the normality of the data. This is while this set of data has shown skewness in many of the items (see section 6.3.1.1). Due to the above reasons, PAF was chosen over ML for this phase of data analysis.

6.3.3.3 Number of Factors Extracted

During this phase of EFA, six methods were tested to determine the number of factors. The first test was Eigenvalue (EV) greater than one. This test suggested a total of 23 factors. The second test was the Scree-Plot test. The plot showed a sudden drop after the first factor, then a major elbow at factor 4,

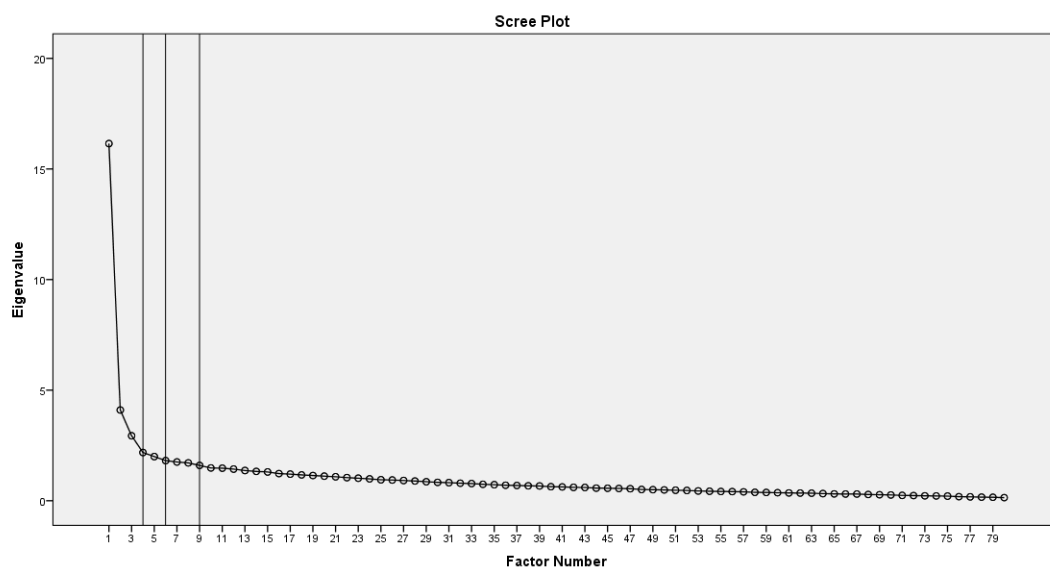


Figure 6.1: Scree plot

and two minor elbows at factor 6 and factor 9. The scree plot chart is shown in figure 6.1.

The next test was parallel analysis. The number of data was set to 1000, statistical significance was set to 95, and principal axis analysis was chosen. The examination of the matrix produced by the test showed that the EV for root number one to root number 9 were greater than the percentile value. This indicated that the parallel analysis suggested 9 factors to be extracted.

The next test was the total variance explained. The total variance explained by the total number of factors was inspected after each elimination. The total variance explained by 9 factors was 52.48% which, even though not ideal, but was in the range of acceptable values. At this stage, to increase the total variances explained by the number of factors, three factor analysis was run with 10 factors and then again with 13 factors and finally with 14 factors. The result of all were unacceptable as there were a few factors with only one or two items to explain them.

Another test was a theory driven number of factors. Theory had suggested a 3-factor model while the earlier results of this study had rejected that model. At this stage a 3-factor model was formed. This was regardless of the fact that none of the methods above suggested a 3-factor model for this set of data. (The 3 factors could only explain 32% of the variances in the data). This factorisation process was followed until there were 3 factors with high loadings and negligible cross-loadings.

The last criteria to test the most optimal number of factors was extracting meaningful factors. The factorisation was continued with different numbers of

factors and all results were compared. It appeared that a 9-factor solution would be the most meaningful. Based on the above considerations, the decision was made to accept the 9 factors for the rest of the analysis process. During further analysis that involved grouping meaningful sets of items in each factor, it was confirmed that a 9-factor solution can produce clusters of items that had more meaningful connections and were interpretable.

6.3.3.4 Rotation

Both orthogonal and oblique rotation methods were considered during factorisation analysis. Orthogonal rotation best fits factor solutions that are not inter-correlated, while oblique is used for factors that are correlated. Multicultural studies are expected to produce factors that are correlated (Sodowsky et al., 1994). For this study, the SPSS option of direct oblimin was employed which is considered an oblique rotation. Even though it added to the complexity of the factorisation process, it fitted the data the most. The correlation matrix showed correlation initially between the factors, and after elimination of the items the correlations were even more distinct. Appendix E shows the pattern matrix of the 9-factor EFA.

6.3.3.5 Test of Common Method Bias (CMB)

To test the existence of CMB, two tests were performed. The first test was 'Harman's single-factor'. The result of this test is as follows:

EFA result for 1-factor, PAF factorisation:

Table 6.4: CMB in EFA

KMO	Barlett's Test of Sphericity			Total Variance Explained		
.869	χ^2	df.	Sig.	Initial Eigenvalue for Factor1		
	3343.587	666	.000	Total	Percentage of Variance	Cumulative Percentage
				8.444	22.821	22.821
				Extraction Sum of Squared Loadings		
				Total	Percentage of Variance	Cumulative Percentage
				7.695	20.796	20.796
	KMO: Kasiser-Mayer-Olkin			χ^2 :chi square		
Sig: significance			df: degree of freedom			

Since total cumulative variance explained was 22.82%, this test rejected the possibility of CMB. Even though Harman's single factor test is widely used, it is not the most trustworthy source of information to reject the possibility of CMB in the data set (Podsakoff et al., 2012). Later in the study another test of CMB was conducted using AMOS.

6.3.3.6 The 9-Factors Model

As a result of the previous steps, the decision was made to obtain 9 factors, factorise them with the PAF solution and rotate them with an oblimin rotation. Then the factor loadings were inspected and free loading items, as well as items with high cross-loadings were eliminated one by one. The remaining items were inspected, and this process continued until a clean factor structure emerged. For this purpose, EFA was run 5 times using PAF extraction method with Obimin rotation that converged in 42 iterations (See appendix E and F for the pattern matrix of the first and fifth round of EFA). Factor loadings as low as .3 were accepted at this stage. And cross-loadings were ignored if the difference between loadings was large enough. The process of factorisation is considered rather subjective and the researcher's understanding plays a great role in it, hence it should not be allowed to be hampered by the rules of factor loading rigidly (Hofstede & Minkov, 2013). The final result was 43 items factorised under 9 factors as shown in table 6.5. The goal was to keep a minimum of 3 items to describe each factor, even though two items per scale is acceptable (Eichhorn, 2014).

At this stage the researcher, with the help of a PhD student, assigned a short name to each factor. This naming was mostly to ease the analysis process and were given based on the meaning of the factors. However, these names were revised at the end of the study to form a clear model of SCMCC for Malaysian students (see section [7.3.1](#)). The factors were named and given an abbreviation as:

Family (family), Avoid prejudgment (prejudgment), Facts about my culture (facts), Minorities' problems (minorities), Language (language), Accepting the differences (accepting differences), Interpersonal relationships (interpersonal), Willingness to learn (willingness to learn), and Racism and the effects (racism).

According to Clark and Watson (1995), it is not necessary to make the factors proportional. In accordance with the conceptual framework and the aims of this study it was important to allow the data to direct the number of items grouped together in one factor. The first factor has 9 items while the last three have only 3 items in them. Table 6.5 illustrates the factors. The 43 items are listed in the first column and the colour codes indicate how each set of items are grouped under a factor. The second column presents the original question number according to the 80-item questionnaire form A. The third column shows the nine factor labels.

Table 6.5: 9-Factor structure

Item description	Question number	Factor
knows the expected level of competitiveness/cooperation	Q33	FAMILY
understands our parents parenting style	Q25	
considers family culture and religion in career counselling	Q27	
knows our attitude towards family	Q24	
knows about different family structures and its effects	Q26	
value bilingualism	Q19	
knows the importance of exam results and education	Q35	
knows the interactions between family, school, community and its effects on us	Q28	
uses methods that suit my style	Q36	
non-judgmental towards the younger generation	Q2	AVOID PRE-JUDGING
non-judgmental towards my social class	Q4	
value intercultural relationships (non-judgmental toward mixed race)	Q5	
avoid racist/sexist comments	Q1	

understands me the way I am, not the way teachers say	Q8	
knows minorities get diagnosed ill more often	Q51	MINORITIES' PROBLEMS
knows the bias of education systems on minorities	Q53	
can address issues in the society that affect student life	Q66	
knows how community discriminate minorities	Q55	
knows our cultural taboos	Q47	FACTS ABOUT MY CULTURE
knows what's good/ bad and the effects of disobeying them	Q46	
knows general facts and info about my culture	Q45	
knows the proper behaviour, language and gesture	Q42	
knows the appropriate attire for counsellors	Q39	
familiar and comfortable with our dress code	Q38	
understands the meaning of different gestures	Q43	
able to mix some local languages	Q60	LANGUAGE
can communicate with me with culturally suitable way	Q75	
has proper sense of humour	Q57	
tries to remove language barrier	Q61	

able to act friendly in a culturally appropriate way	Q56	
willing to have more exposure to variety of people	Q70	ACCEPTING THE DIFFERENCES
can be a role model	Q 72	
is open-minded about my cultural beliefs with no scientific proof	Q80	
knows how politics, immigration, poverty influence my life	Q79	
knows the boundaries of personal space in my culture	Q41	INTERPERSONAL RRELATIONSHIP
knows the cultural limits of eye contact	Q40	
understands the cultural boundaries for intimate information	Q29	
willing to learn about other cultures	Q10	WILLINGNESS TO LEARN
learns my culture from me, not a book (eliminated to improve α)	Q11	
wide worldview & see things from my point of view	Q6	
aware of racist concepts in the counselling profession	Q50	RACISM AND THE EFFECTS
recognize racism at various levels	Q49	
aware of his own racist attitudes (eliminated to improve α)	Q21	

6.3.4 Validity (First Round)

An important step in developing a tool in accordance with the second research question, is to check the validity of the tool (Gordon, 1975). At this stage, two tests of validity were conducted. The results are as follows:

6.3.4.1 Cross-Loading Report

Convergent and discriminant validity were assessed during the EFA by checking the factor loading table. According to Hair et al. (2012), if the factor loading table shows that each item has a high loading on its assigned factor and has a low loading on other factors (low cross-loading), the convergent and discriminant validity are established. Bagozzi and Yi (1988) advised that factor loadings be above .5 and the cross-loadings to be below .4. The factor loading table was constructed and inspected for high loadings and low cross-loadings. At this point most of the items achieved the desired criteria. (See appendix E for pattern matrix.)

6.3.4.2 Two-Factor EFA

Clark and Watson (1995) demonstrated the assessment of discriminant validity by conducting the two-factor analysis. They stated that if the items of a measure are significantly different from items that do not measure the construct, then when they are subjected to single EFA the measure items should load on a separate factor while the irrelevant items should load on a different factor. For this purpose, 16 items that did not load well during the EFA phase and were eliminated from the measure were selected. These items appeared to have little relevance to the rest of the items (main items). Subsequently, the final scale

items together with the 16 irrelevant items were subjected to an EFA and forced to load on only two factors.

According to Clark and Watson (1995), if the irrelevant items load on one factor while most of the measure items load on the other, this is proof of sufficient discriminant validity. The result showed 13 of the irrelevant items loading on factor 2 while 3 of them are free loading, none of the irrelevant items loaded on factor 1 together with the main items. Five of the main items loaded together with the irrelevant items. Out of these five, three items belonged to the same factor (labelled as avoid prejudging). The 3 items from this factor was proven to have minimum correlation with other factors during further analysis. This can be an acceptable reason these 3 items (item 2, 4, and 8) didn't load on the same factor with other main items. Two other items (80 and 49) were also loaded with the irrelevant items. Overall, the result of the joined factor analysis was satisfactory, and it established the discriminant validity according to Clark and Watson (1995).

6.3.5 Reliability (First Round)

In this study, alpha was calculated using SPSS in several stages of the study and in combination with two other reliability measures. In this first stage the alpha was calculated for the 43 items after the EFA stage, in combination with 'mean inter-item correlation'. The results are shown in table 6.6.

Table 6.6: Coefficient alpha (EFA)

Alpha Based on Standardised Items for the Overall Test: 0.904		
Inter-Item Correlation Mean: .179		
43-item scale Factors	Coefficient Alpha	Inter-Item Correlation
F1 (family)	0.815	0.329
F2 (prejudgment)	0.676	0.294
F3 (minorities)	0.6	0.273
F4 (facts)	0.806	0.373
F5 (language)	0.694	0.362
F6 (accepting differences)	0.67	0.337
F7 (interpersonal)	0.522	0.267
F8 (willingness to learn)	0.583	0.318
F9 (racism)	0.538	0.280
Total	0.904	0.179

The alpha for all 43 items was high and considered in the excellent range (for the full range of acceptable alpha values please refer to Ponterotto and Ruckdeschel (2007)). However, the high alpha was suspected to be due to the high number of items and hence the mean inter-item correlation was checked.

As shown in the table above, all subscales had an alpha greater than .5, with factor 1, 2, 4, 5 above .65 which is considered fair and factor 9,8,7, and 3 greater than .5. Even though an alpha above .65 is the target for each subscale (Ponterotto & Ruckdeschel, 2007), but considering the low number of items in most of the subscales, it is acceptable to have alpha with slightly lower values. Helms et al. (2006) report that in psychological measures alpha is normally reported to be as low as .20 and .30, hence an alpha of .5 for a very short subscale (such as factor 7 and factor 9) fell in the acceptable range.

The next measure of reliability considered was mean inter-item correlation (table 6.7). The mean inter-item correlation is desired to be in a range of low to average. Clark and Watson (1995) simplified the desired range to be between .15 and .50. As reported in table 6.7, the overall inter-item mean was .179 which was well situated in the acceptable range of broader constructs. All the subscales had a mean inter-item correlation in the accepted range as well, which was a strong notion to the reliability of the measure both as a whole and as 9 separate subscales.

Table 6.7: Inter-item correlation - 43 items

43- item scale	Mean	Minimum	Maximum	Range	Max/Min	Variance	N of items
Item means	3.272	2.949	3.673	0.724	1.246	0.035	43
Inter-item correlation	0.179	-0.119	0.555	0.674	-4.641	0.011	43

With the reliability established to an acceptable level, there was no need for eliminating items for the purpose of increasing alpha. This is because an alpha of more than .90 is undesirable and can mean redundancy of the items (Clark & Watson, 1995).

Even though the alpha calculated for the total scale was high enough and did not need to consider any elimination, a second goal was still being pursued: reducing the length of the questionnaire by eliminating redundant or weak items. For this purpose, the SPSS output for 'alpha if item deleted' was inspected. Having in mind that alpha greater than .90 is undesirable and indicates redundancy, the focus was on subscales this time.

As a result, the elimination of item 11 would increase alpha of factor 8 from .58 to .61 and eliminating item 21 would increase alpha of factor 9 from .53 to .64.

The decision was made to eliminate both these items. In a second round of calculation the alpha for 41 items was .904 and the mean inter-item for the overall scale was .187.

Even though the reliability was addressed thoroughly in this stage, as reliability is a crucial step in developing an instrument (Clark & Watson, 1995), a second calculation of alpha was done via AMOS and CR was examined. The result will be reported later. Table 6.8 shows the values of alpha and inter-item correlations after eliminating of the two mentioned items.

Table 6.8: Reliability test of each factor- 41 items

41-item scale Factors	Coefficient Alpha	Inter-Item Correlation
F1 (family)	0.815	0.329
F2 (prejudgment)	0.676	0.294
F3 (minorities)	0.600	0.273
F4 (facts)	0.806	0.373
F5 (language)	0.694	0.362
F6 (accepting differences)	0.670	0.337
F7 (interpersonal)	0.522	0.267
F8 (willingness to learn)	0.612	0.440
F9 (racism)	0.644	0.479
Total 41 items	0.904	0.187

6.3.6 Final Face Validity of the Tool

At this stage a final data collection phase was done. The lengthy 80-item questionnaire was now shortened to a 41-item questionnaire and the layout and

translation has been improved significantly. The improvement of the layout and question order will be discussed in more detail in section [7.7](#) in the discussion chapter. These improvements allowed the researcher to have a better means of communication with the respondents. The shorter and improved version of the questionnaire provided a better opportunity for students to reflect and answer the questions, with a higher rate of response. An easier observation and discussion took place during collection of the data. Subsequently, this shortened version of the questionnaire was again tested with 98 participants and the result of the feedback on the layout and clarity as well as the translation of the questions were recorded. The items which were considered ambiguous or unclear were flagged and removed. These items were Q1, Q5, Q19, Q47, and Q51.

6.3.6.1 Test of Common Method Bias

A test of CMB indicates the degree to which the data is influenced by the testing methods instead of participants' attitude (Podsakof, 2017). During the EFA stage, the CMB was tested, and the result did not confirm the existence of any common method bias. In this regard, Podsakoff et al. (2003) argues, if the test of Harman's single-factor shows that one factor explains most of the variety in the data, then it's a good indication of the existence of CMB in the data set. A negative Harman's test, however, does not confirm the absence of the CMB. So, Harman's test that was conducted earlier was important but insufficient to reject CMB in the data set. At this stage of data analysis, the common latent factor (CLF) test was performed.

In order to perform a CLF test in AMOS, a new first-order factor was added to the hypothesised model and named 'CLF'. 'CLF' was then connected to all the observed variables and all the paths were constrained to zero (as shown in figure 6.3). This model was then compared to another similar model where the paths from 'CLF' to all the items were all constrained to be equal (unity constrained model) and the 'CLF' variance was constrained to 1.

The result for χ^2 of zero-constrained and unity-constrained model were compared. The χ^2 difference test showed that the difference between the two models is significant with P value less than 0.001. (Turner, 2013; Werner & Schermelleh-Engel, 2010). This indicates that data was affected by CMB and any implications of the results should be done with this consideration.

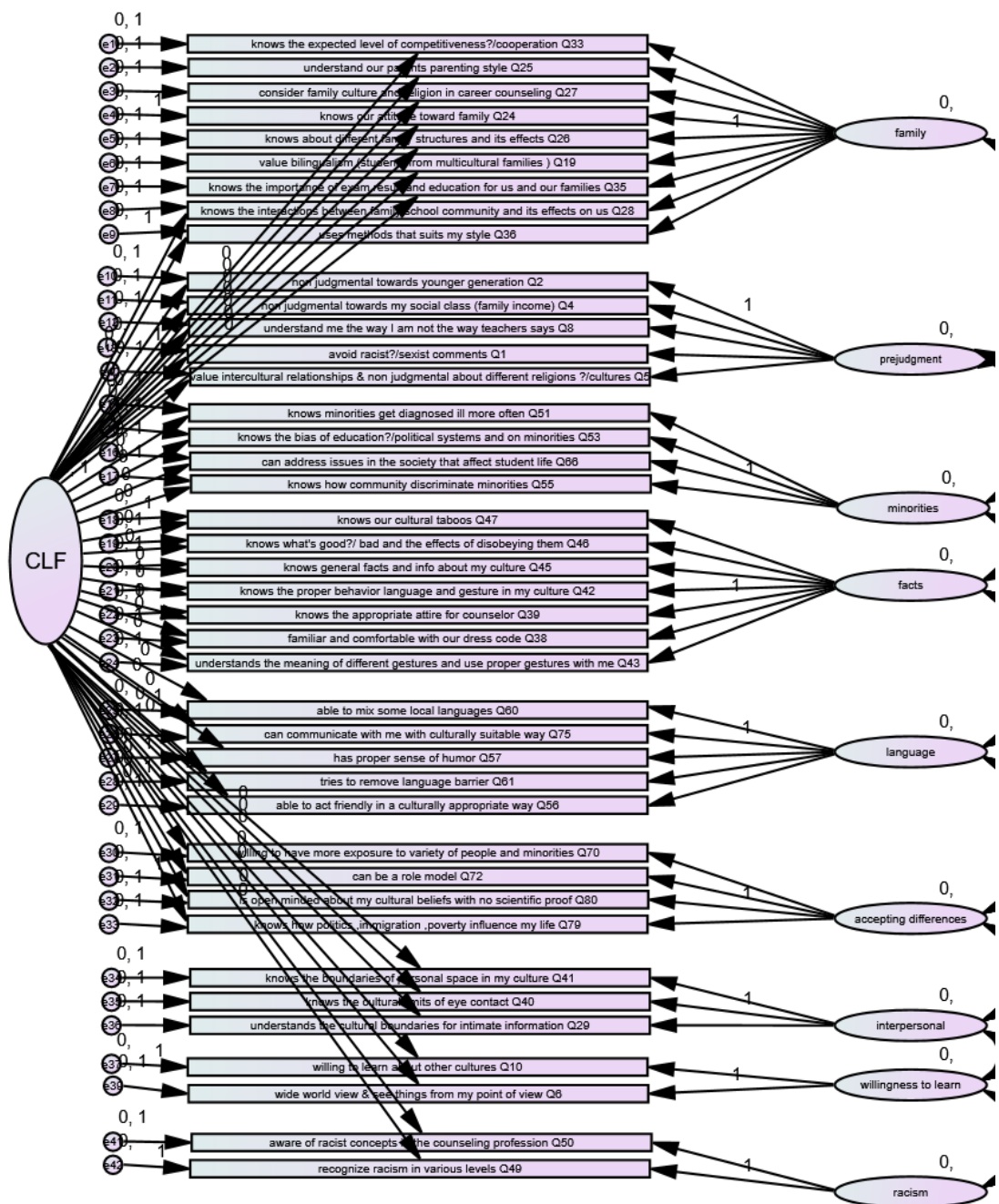


Figure 6.2: CLF model (Test of CMB)

6.3.7 Reliability (Second Round)

Three measures of reliability were tested on the 36-item scale at this stage: coefficient alpha, total item correlation and composite reliability. During CR tests a subscale was eliminated, and the number of items reduced to 33. In order to maintain consistency and make comparisons possible, all the procedures were repeated for the 33 items as well. The results are reported as follows.

6.3.7.1 Coefficient Alpha

The overall alpha for the 33-item scale was .893. According to Ponterotto and Ruckdeschel (2007), for scales with 7 to 11 items per subscale where sample size is between 100 to 300, an alpha more than .85 is considered excellent. Another affirmation to reliability at this stage was that alpha was changing according to the Spearman-Brown Prophecy where the relationship between alpha and number of items is predicted. Alpha for 80 items was .946, and for 41 items was .904, while alpha for 33 items was .893. These values match the Spearman-Brown formula, indicating the accuracy of alpha to estimate the reliability for this scale.

The alpha for each subscale was also calculated (table 6.12), and the value ranged between .58 and .80. Considering three subscales consisted of only two or three items, alpha above .6 is in the acceptable range. This provided strong proof of validity according to the coefficient alpha test.

Table 6.9: Coefficient alpha for each factor - 33 items

33-item scale Factors	Coefficient Alpha
F1 (family)	0.810
F2 (prejudgment)	0.661
F3 (minorities)	Eliminated
F4 (facts)	0.763
F5 (language)	0.711
F6 (accepting differences)	0.662
F7 (interpersonal)	0.578
F8 (willingness to learn)	0.598
F9 (racism)	0.673
Total 33 items	0.893

6.3.7.2 Item-Total Correlation

At this stage the corrected item-total correlation was calculated in SPSS. The inter-item correlation summary reported by SPSS is presented in table 6.13.

Table 6.10: Inter-item correlation - 33 items

Mean	Minimum	Maximum	Range	Max/Min	Variance	Number of items
0.201	-0.155	0.552	0.707	-3.561	0.021	33

The corrected item-total correlation (mean inter-item correlation) of the 33-item scale was .201. As Clark and Watson (1995) suggested, values between .15 and .50 indicate high reliability. This test provided another strong proof of reliability for the scale.

6.3.7.3 Composite Reliability (CR)

CR is commonly chosen to test reliability especially at this stage because it is less biased than coefficient alpha (Hameme Nor Azman, 2017). CR was calculated and the results are presented in the table 6.14.

Table 6.11: CR - 33 items

33-item scale Factors	Composite Reliability
F1 (family)	0.810
F2 (prejudgment)	0.684
F3 (minorities)	0.527 (eliminated)
F4 (facts)	0.764
F5 (language)	0.716
F6 (accepting differences)	0.663
F7 (interpersonal)	0.593
F8 (willingness to learn)	0.609
F9 (racism)	0.674

CR greater than .60 is in the range of acceptable reliability (Awang, 2015; Hameme Nor Azman, 2017). After rounding up, all the factors had an acceptable CR value except for factor 3 (minorities). Ponterotto and Ruckdeschel (2007) suggest that if the reliability of a subscale is deemed low, the researcher can choose to either eliminate the whole factor or a few items from that factor. Since minority had only 3 items and elimination of one item did

not improve the CR, the decision was made to eliminate the whole factor. The fact that two of the items in this factor was flagged as difficult to comprehend during the face validity was a confirmation for this decision.

With eight factors remaining, the CR for each subscale was calculated to be greater than .6 and hence the 33-item scale passed the stricter test for reliability. Thus, an acceptable level of reliability was proven for the 33-item scale.

6.3.8 The Final Pilot Study of the School Counselling

Multicultural Counselling Competencies-Malaysian Student Perspective

One of the main contributions of this study is a tool that captures Malaysian students' perspective towards their school counsellor's MCC. This tool is named School Counselling Multicultural Counselling Competencies - Malaysian Student Perspective (SCMCC-MSP). After establishing the validity and reliability of the 33-item questionnaire, the list of items was reassembled based on literature on best layout, most suitable fonts, best positioning of the questions, cover page, and scaling. Since the tool was bilingual, the translations went through a final round of checking as well. The guides, and relevant documents of the questionnaire were compiled together for ease of further applications. While the specifications of the tool will be discussed further in the discussion chapter (section [7.7](#)), the result to the final pilot study will be elaborated in this section.

To test the final version of the SCMCC-MSP a pilot study was designed. 23 students participated and commented on the clarity of instructions and the purpose of the survey, the readability of the items, the ease of use and problems regarding the layout, the translations of the tool and the supporting forms. The response rate was more than 65%, while the clarity and ease of use were confirmed by the respondents. One item was revised as it presented two concepts within one item. Item 38 changed from 'It is important that my counsellor is familiar with our dress code and is comfortable with the clothing norms in my culture.' to 'It is important that my counsellor is comfortable with the clothing norms in my culture.' The respondents suggested as item 39 has already mentioned the concept of the counsellor's familiarity with clothing norms, this item can solely focus on 'being comfortable' and not 'feeling uneasy or judgmental' about it. Also, the scale options were revised based on suggestions from the translators as well as the preference of the participants. The final version of SCMCC-MSP is presented in appendix D.

6.4 Conclusion:

Two types of analyses were employed during the quantitative phase of this study using SPSS and AMOS. These analyses helped to extract main factors that comprise the constructs of SCMCC, reduce the number of items, and establish its validity and reliability. The result of the analysis was first a 33-item bilingual tool that assesses Malaysian students' perception of SCMCC. Development of this tool was in response to the second research question that asked: 'What school counselling multicultural competency tool can be developed to propose and validate a model?' The second result of these

analyses was a model with 8 main categories and 33 sub-categories. The development of this model was in response to the third research question that asked: 'What school counselling multicultural competency model can be proposed based on the constructs and factor structure of the tool?' These results, in conjunction with the results of the qualitative phase, will be discussed in light of the existing literature in the next chapter.

Chapter seven: Discussion of the Findings

7.1 Introduction:

This chapter is dedicated to the discussion of the results of this study. The findings of the study will be discussed in light of the literature and the research questions. The discussion will take place in five main sections. First, the results of the qualitative and the quantitative part will be discussed, followed by a discussion on the suggested SCMCC model. The findings of the qualitative and quantitative parts are distinct yet interrelated, hence a third section is allocated to discuss both the qualitative and quantitative findings alongside each other. The fourth section shifts the focus of the discussion to the Malaysian context. Then the unique findings of the study will be presented and elaborated. This section has significant value since it represents a new insight to the construct of MCC. After discussing the conceptual contributions of the study, the outcome of the tool development will be elaborated. The details of the final version of SCMCC-MSP will be discussed in the last section of this chapter.

7.2 The Qualitative Phase:

This phase was designed mainly in response to the first research question and to explore the Malaysian students' perception of MCC using qualitative methods. The qualitative explorations had a grounded theory approach to minimize the impact of the theory. The qualitative phase consisted of two parts.

The first part (as discussed in chapter 4) focused on identifying the constructs of SCMCC while the second part (as discussed in chapter 5) was designed to develop an item pool for a validation tool. There will be a separate discussion for these two parts of the qualitative phase in the following sections.

7.2.1 Identifying Constructs of SCMCC

In this phase, an open-ended questionnaire was used to explore students' point of view on the multicultural competencies of their school counsellor. The data collected was first analysed based on the model chosen for the study (KAS model). However, the KAS model seemed unsuitable for the data as the respondents did not group their answers in accordance to the three groups of knowledge, attitude (beliefs), and skills. This may be due to two reasons: first, it could have been because of language difficulties. The respondents might have difficulty distinguishing between competencies that could be categorised as knowledge, attitude or skills. It might also have been because respondents did not see the necessary competencies being restricted to the three KAS categories and hence did not wish to follow the KAS model in their responses. This finding was in contrast with findings of two other major studies in the same field in Malaysia (Aga Mohd Jaladin, 2011; Aga Mohd Jaladin et al., 2019; Shah, 2014, 2019).

As a result of this finding, the researcher took an approach closer to grounded theory. In this second attempt, the themes that emerged from the data were explored without being restricted to any model. The concepts were grouped and labelled merely based on the students' input. These two analyses

were then triangulated, and a group of themes consisting of 93 items (concepts) and 25 themes (subcategories) were suggested.

93 concepts were coded through the qualitative analysis, summed up as 25 themes. The 25 themes had very few similarities with the models presented in the literature. With only 12% of common themes and 25% of similar concepts (items), the divergence between the emerging themes and existing models proved to be vast. This finding was in accordance with the literature review done in section 2.5.5, but it disagreed with the findings of some studies done on Malaysian samples. In the following paragraphs, these 25 themes and 93 concepts will be compared with existing international models and tools. The first attempt is the comparison between these themes and the MDCC model (Sue, 2001a) which was chosen for this study. The MDCC model has three dimensions (see section [2.3.3](#)) and each dimension will be compared to the findings of this study separately.

The first dimension of MDCC is the sociodemographic group. This dimension represents the flexible aspect of the MDCC model that the creators of the model wished to be filled out according to the cultural needs of diverse groups. Sue and Sue (2013) suggest components such as race, gender, sexual orientation, physical ability and age to be filled up for the first dimension. Two similar components emerged in this study as well. Theme number 16 'people with special needs' appeared to have the same nature as the component of 'physical ability'. However, it surpasses physical ability, as it may cover non-physical aspects of special need students. The second similar theme was age (theme number 21). Even though there were ideas around race and notions of gender

but there were not salient enough to form a separate theme and hence no theme formed around these two concepts. The component of 'sexual orientation' seems to be completely neglected. The reason might be due to lack of openness about such issues in Malaysian schools and not necessarily due to the component being unimportant.

The second dimension of MDCC are the components of cultural competence. These components are knowledge, awareness of attitude and beliefs, and skills, and are similar to the KAS model. Even though the KAS model was adopted to guide the data collection and students were encouraged to think along the lines of the KAS components, they were either not eager to follow these categories or could not distinguish between competencies that belong to each category as discussed earlier.

The third dimension of MDCC is the foci of cultural competence and it refers to the ability of the counsellor to engage in individual, professional, organisational, and societal levels to advocate multicultural counselling. Even though two themes emerged similar to this idea, it seemed Malaysian students were either not aware of such possibilities or did not expect their school counsellor to get involved in larger settings and advocate social justice. The students only expected the counsellor to go as far as getting involved with the parents, and to some degree influence the school and the teachers. The two relevant themes hence were 'knowledge about family and community' and 'working with other influential parties'.

The result of comparison between the emergent themes in this study and other models and factor structures revealed an even wider gap between the

two. Helm's model (1990) ,for example, is mainly focused on the developmental status of black identity and white identity (see section [2.3.2.1](#)) and had fundamental differences with these 25 themes. Social Justice Advocacy models, MAD model (Ratts, 2011) or MSJCC (Ratts et al. 2015) put a lot of emphasis on KAS model (with an added dimension called 'Action') but deviated away from other models by circling around the concept of privileged and marginalised (see section [2.3.2.2](#)). The impact of these two concepts on the model are so great that all the items in the MSJCC model are worded according to the duality of privileged versus marginalised (Leibowitz-Nelson et al., 2020). In the data explored by this study the concept of majority versus minority or privileged versus marginalised was not present. Also, the emphasis on the counsellors' role to advocate social justice at different levels of society was not found in the data collected by this study, making these models unfit for the data.

There are other models and tools that suggest factor structure for MCC. These were mainly developed based on the most widely used tools that were discussed in the previous paragraphs. These models have major limitations that was discussed earlier in section [2.3.2](#), [2.3.3](#), and [2.3.4](#). Considering these limitations and the absence of a model to use as the foundation and guideline, the grounded theory approach was considered the next best solution to steer the development of the model. However, the researcher's adopting of philosophical hermeneutics contradicted further applications of the grounded theory at this stage. Hermeneutics rejects the possibility of studying a phenomenon outside, and isolated from, the researcher's cultural and historical experiences (Friesen, Henriksson, & Saevi, 2012). The fact that further qualitative analysis of the data would have heavily engaged the researchers'

own worldview and cultural heritage, meant that the Malaysian MCC model developed in this study would be mainly dependent on the worldviews of a non-Malaysian researcher. This was against the conceptual framework of this study.

The limitations of the existing models, the dearth of a culturally suitable model for the Malaysian context, and the subjective nature of the qualitative method, lead the researcher to move to the alternative research design. This alternative design postponed the development of the model to the next phase in which, quantitative methods were applied to suggest a model. In this way the data could be grouped using statistical modelling, and the data collected from the Malaysian students lead the way for constituting the themes and crafting the model. These findings also led to the decision that a new tool is needed for the quantitative phase of the study.

Regardless of these limitations, the themes that were generated during the qualitative phase of the study are valuable because they shed light on the expectations of Malaysian students about SCMCC. The concepts grouped under these themes can be used as operationalised statements of the constructs. In the coming sections of this chapter these themes will be used to make a comparison between the finding of this study and other studies. These themes also provide valuable sources of information when the final model suggested by this study is being compared to other models.

7.2.2 Developing an Item Pool

The item pool development part (chapter 5) targeted to develop an item pool for the purpose of developing a new tool. This was in response to the second research question. Three sources were used for this purpose: theories and

models, existing tools and the indigenous data. The points from the theories and models were coded through a similar process to the first phase of the study. These codes were then combined with the 93 items from the first part to form 116 items, and 39 themes emerged from these combined codes. Because the purpose of part two was to develop an item pool - and not a model- the researcher took the liberty of adding as many concepts to the items as deemed fit. There were occasions where there were ideas shared by a few respondents through the questionnaire that did not appear in the first part. These ideas now had a chance to find their way into the pool of items as it is the item pool development policy to include as many items- relevant or remotely relevant- to the pool at this stage (Clark & Watson, 1995).

As a result of using the existing models and tools as a resource, there were new items and categories added to the pool that were neither the Malaysian students' input nor were they from the client's perspective. For example, the item 'educate the clients about the nature of the practice' or 'aware of the cultural aspect of assessments' are more technical and may seem more important to professionals in the field. It is unlikely that students (or even older clients) would have come up with these ideas. At first glance it may appear as if the item pool was now contaminated with ideas that did not belong to Malaysian students. While this is true about the item pool, the next three steps in the development of the scale were to ensure the final result is a valid representation of Malaysian students' perception on SCMCC.

The next step of the tool development involved experts to review the item pool. They were informed about the purpose of the study and while commenting

on the inclusiveness of the construct being assessed by this tool, they also commented on how this tool would interact with the target audience: the 15 to 17 year old Malaysian students. The second step was a pilot study. The focus of that study was not to add or reduce the items of the pool, but to ensure that the tool was communicating the concepts clearly and delivering them accurately to the target audience. The third step involved a major data collection and a large sample size that allowed Malaysian students' perception to shape the development of the model.

The third step will be discussed elaborately in the quantitative phase, but before moving on to that segment of the study the result of the expert review and the pilot study will be discussed here. During the expert review, items were reworded to become clearer, similar items were joined while others were split into more than one item. But the most obvious changes were the eliminations of items that did not belong to the construct of MCC. This elimination imposed challenges as well. Specifically, because many of the items that were marked as irrelevant were taken directly from the models or tools of MCC. Many of these items were proven to have well-established connections to the construct of MCC in earlier studies. At this point the researcher had to judge whether the items were really irrelevant in the Malaysian MCC context, or that the judges were mainly criticising the existing models and challenging the current constructs of the MCC.

To avoid loss of important data and keeping the focus on the indigenous data, the researcher tried to minimise the elimination of items during the expert review. This meant that in many cases items that originated from the indigenous

data and were marked as irrelevant by the experts were not eliminated. The reason for this hesitation was the fact that the experts of the field were highly influenced by the current ideas and perspective of counselling and multiculturalism, since they were educated through the western education system, read the books that promoted the western concepts of MCC (Aga Mohd Jaladin, 2013), and as Sue (2001b) highlights, needed to first be liberated from what they have learned to be able to see the concepts from a different cultural point of view.

For example, the item 'understand our parents' parenting style, their methods and level of discipline and their expectations of us' was marked as irrelevant by 3 of the 4 experts. This item was not eliminated because parenting styles in different cultures vary and if the counsellor is unaware of the parenting style, it will impact his/her ability to provide quality counselling services. Not only is it important for the counsellor to acknowledge the existence of the diversity of parenting styles, it is crucial for him/her to have knowledge about the client's family structure and parents' parenting style to have a significant impact on the client's life.

Regardless of practicing special care to preserve as many items as possible, at the end of the pilot study 36 items were eliminated. These eliminations can be seen as a threat to the validity of the construct. This is because the next step - which involves quantitative methods- would have the capacity to discard irrelevant or unimportant items, but it would not have the potential to add concepts that were important but were not presented in the questionnaire. The researcher had to keep the delicate balance between including all the important

inputs and keeping the length of the questionnaire to a reasonable size. After much consideration, 80 items found their way to the third stage.

7.3 The Quantitative Phase:

The quantitative phase marked the last stage of the tool development and presented the main platform for suggesting the model. This phase implemented quantitative data collection and analysis methods through which larger groups of students had the chance to share their perception of the SCMCC in this study. This summed up the response to the second research question regarding tool development. The newly developed tool was then utilised to suggest a model for SCMCC in Malaysia. This addressed the third research question that targeted proposing a model for the SCMCC in Malaysia.

One of the first statistical procedures was factor analysis. Factor analysis employs statistical procedures to group the items, however it will not fully liberate the study from the researcher's view. The researcher had to both decide on the number of factors and the factorisation method based on the way items were factorised. The researcher's point of view also played a great role in choosing the labels for the factors. Although the labelling was done in consultation with experts, it still could not be freed from the perspective of the researcher. These labels were the backbone of the final model suggested at the end of the study.

To reduce the threat of subjectivity and ease the statistical procedures, the factors were initially given a short name. Later when the model structure solidified a more elaborate label was chosen in consultation with experts and in

accordance with the literature. In this section the factors will be discussed with their short names to ease communication.

Another procedure applied to reduce the subjectivity of factorisation was considering a few factorisation methods and following these methods through until the end of the factorisation process, then comparing the results with each other before concluding on the best factorisation method. The last consideration was the factor structure suggested by the literature. In the earlier phase, the MDCC model proved to have the most similarities with the data collected in this study compared to other models. Also, the KAS model is reported to be the most influential model in the MCC literature, both in Malaysia and internationally (Aga Mohd Jaladin et al., 2019; DeCino et al., 2018). Hence the KAS model was forced on the data during the factor analysis. The results were then compared with the other factorisation models to provide a stronger rationale for the chosen factor structure. Only the two final factor structures will be discussed in the following sections.

7.3.1 The Nine-Factor and the Eight-Factor Model

The EFA concluded with 41 items and a 9-factor model. Here, these items will be compared to the items of similar tools and operationalised statements of MCC and SCMCC models. 51% of the items of this study were similar to the items presented in different models and tools. There was even a 33% similarity between the subscales (factors) of this study and the subscales of the other tools. When the similarity margin was expanded, the percentage of similar items increased to 61%. This indicated that more than half of the items in this study were similar or somehow related to the concepts and the items in the existing

tools. This is while the results of the qualitative phase showed only a 25% similarity between the items and a 12% similarity between the themes and subscales of the findings of this study and the existing literature. Therefore, it can be concluded that there was a significant increase in similarities in the quantitative phase.

There are three possible reasons for this increase in similarity between the findings of this study and the literature. The first reason could be due to the item pool generation procedure. The procedure required items from the literature to be added to the pool. This would naturally increase the chance of ending up with similar items, as in the second phase the students were not required to produce ideas but only grade what was provided for them including many items from the literature.

Another reason for the increase in percentage of similarities might be because in the qualitative phase, statements were coded and then themes emerged through the codes. Many concepts from these themes could have been close but not identical enough to be considered similar. Whereas in the quantitative phase, concepts were worded to form items of a tool. Even though the concepts were taken from existing literature as well as from indigenous data, the wordings of the items were inspired by the wording of the items from the existing tools. This might have raised the chance of item similarity.

Finally, the increase in the similarities in the quantitative phase might have just been because the 80-item pool had broadened the perception of the respondents, educated them, and led them to see the MCC from several

angles. It could also have been due to the participation of a wider range and larger number of respondents in the second phase compared to the first phase.

Regardless of the fact that the similarities between the finding of this study and the literature increased in the quantitative phase, the percentage (51%) showed that perception of the participants of this study was rather distanced from the existing literature's point of view on MCC. This distance was observable in two major areas. The first distinction was in the series of unique concepts brought up by the respondents of this study. Even though it is premature to assume that these unique concepts are some aspects of the unique Malaysian MCC, it is possible to conclude that these aspects emerged either due to the specific methodology used in this study (mixed method) or it was a result of the unique perception of the sample used for this study. These unique concepts and themes will be discussed in more detail in the coming sections.

The second area that separated the findings of this study from the literature was in the way the similar concepts crystallised. Each concept can be operationalised in various ways and discussed from different angles. It is not uncommon for models and tools to consider more than one aspect of a concept. For example, the MSJCC model has many repetitive items that centres around the same concept, from different angles. In this study, many items of the final scale that were marked similar to the literature, were targeting similar concepts but from a different angle. The angle through which the participants of this study looked at a concept too was unique to the result of this study.

A good example of this unique perspective is item 25. This item indicated that 'it is important that my counsellor understands our parents' parenting style, their methods and levels of discipline, and their expectations of us.' A similar concept can be found in Sue's (1992) KAS model that mentions 'knowledge about minority family structures, community, and so forth.' Sue's model (1992) mentions 'family structures' but does not specify 'parenting style' or 'discipline method'. These two are the unique perspective of Malaysian participants towards the concept of 'family structure'. Also, item 35 SCMC states 'I can discuss culturally diverse methods of parenting and discipline.' but has no notion about 'expectations' which can be an important aspect of parenting to be considered while counselling culturally diverse students. While these concepts were the focus of many other tools and models in the literature, the angle through which the Malaysian students discussed these concepts were unique in many cases. This uniqueness can be considered a noteworthy finding that may be investigated further in other studies.

In order to further enhance the validity and reliability of the results were analysed using AMOS software. As a result, 8 items and one factor were eliminated. The remaining factors were: family, prejudgment, facts about my culture, language, accepting differences, interpersonal, willingness to learn, and racism.

The family factor was the first factor that accommodated the largest number of items. Most of the items were directly related to the concept of family. The second factor was prejudgment, or not being judgemental. Two items directly indicated the importance of being non-judgemental while others were indirect

aspect of the same concept, emphasising the importance of being understanding and understanding a person the way he/she is and not based on other people's judgement. The third factor was called 'facts about my culture'. This factor had six items, and each item starts with the verb knows, understand, or is familiar with. Items on this factor could be well-fitted in a subscale that talks about knowing detailed facts about the culture of the respondents. The fourth factor hovered around the concept of communication and language with items about spoken languages and providing translations, non-verbal communications, and having a sense of humour. It was obvious the ideas were various aspects of the concept of communication. The next factor was called 'accepting cultural differences'. Willingness to have more exposure to a variety of cultures, demanding the counsellor to act beyond the cultural differences, examples of cultural differences, and being open-minded about different cultural beliefs and practices were the ideas listed in this factor.

Factor six was about interpersonal aspects of counselling. The items in this factor presented the boundaries of the client-counsellor relationship, eye contact, personal space and physical contact, and boundaries of discussing intimate information. The last two factors consisted of only two items each. Factor 7 was titled 'willingness to learn' and items were about sense of openness to other cultural worldviews and a willingness to gain more knowledge about other cultures. The final factor was called 'racism'. This factor highlighted the importance of recognising racism in its various levels, and the counsellors' awareness of the existence of racist concepts in the counselling profession.

It is now the right time to introduce the labels of the factors. After discussing with experts and referring to the literature, the final factor labels were chosen. The new labels are as follows:

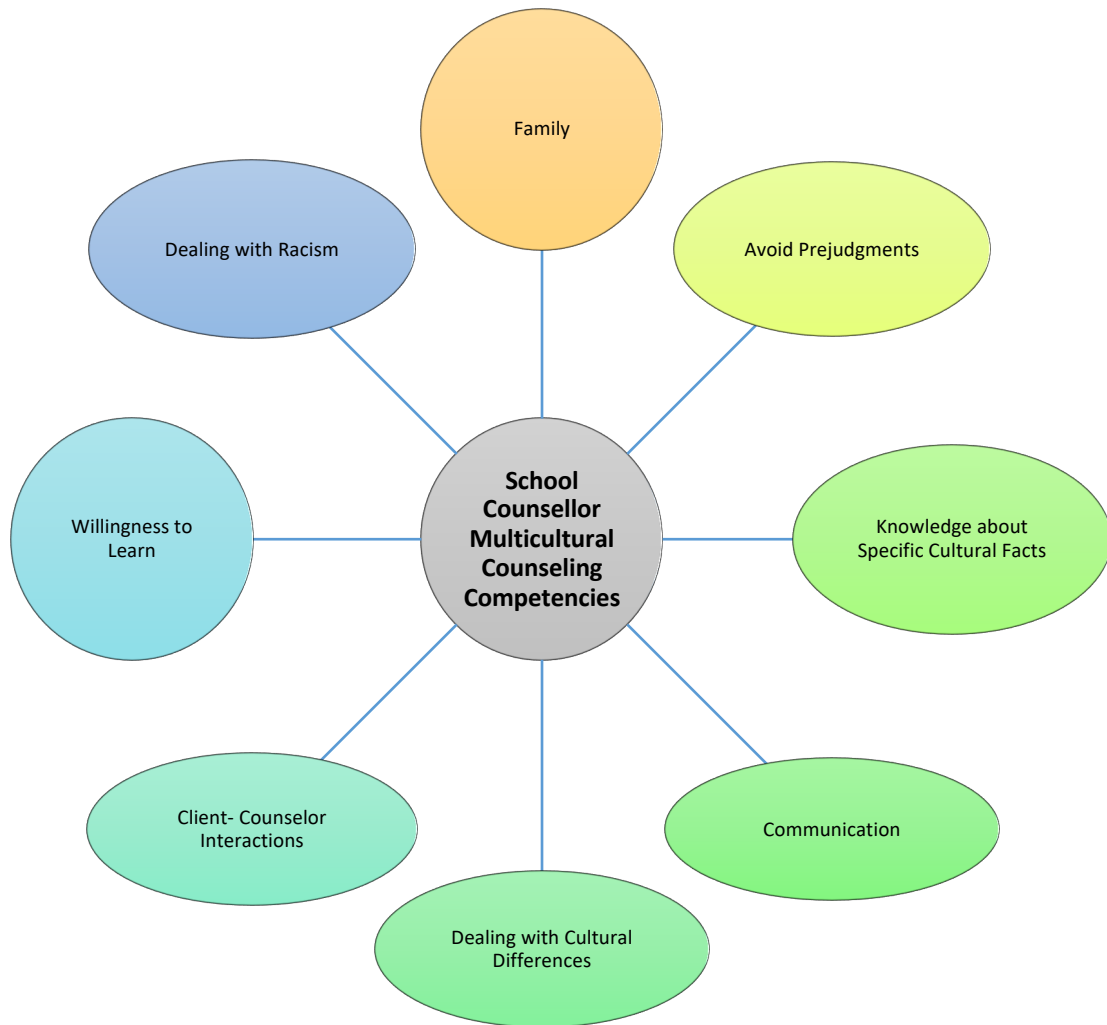


Figure 7.1: Labels of the factors

7.3.2 The Prototype Model

After making changes, deleting items, and testing a few models against each other, the model that best fits the data was proven to be the following model:

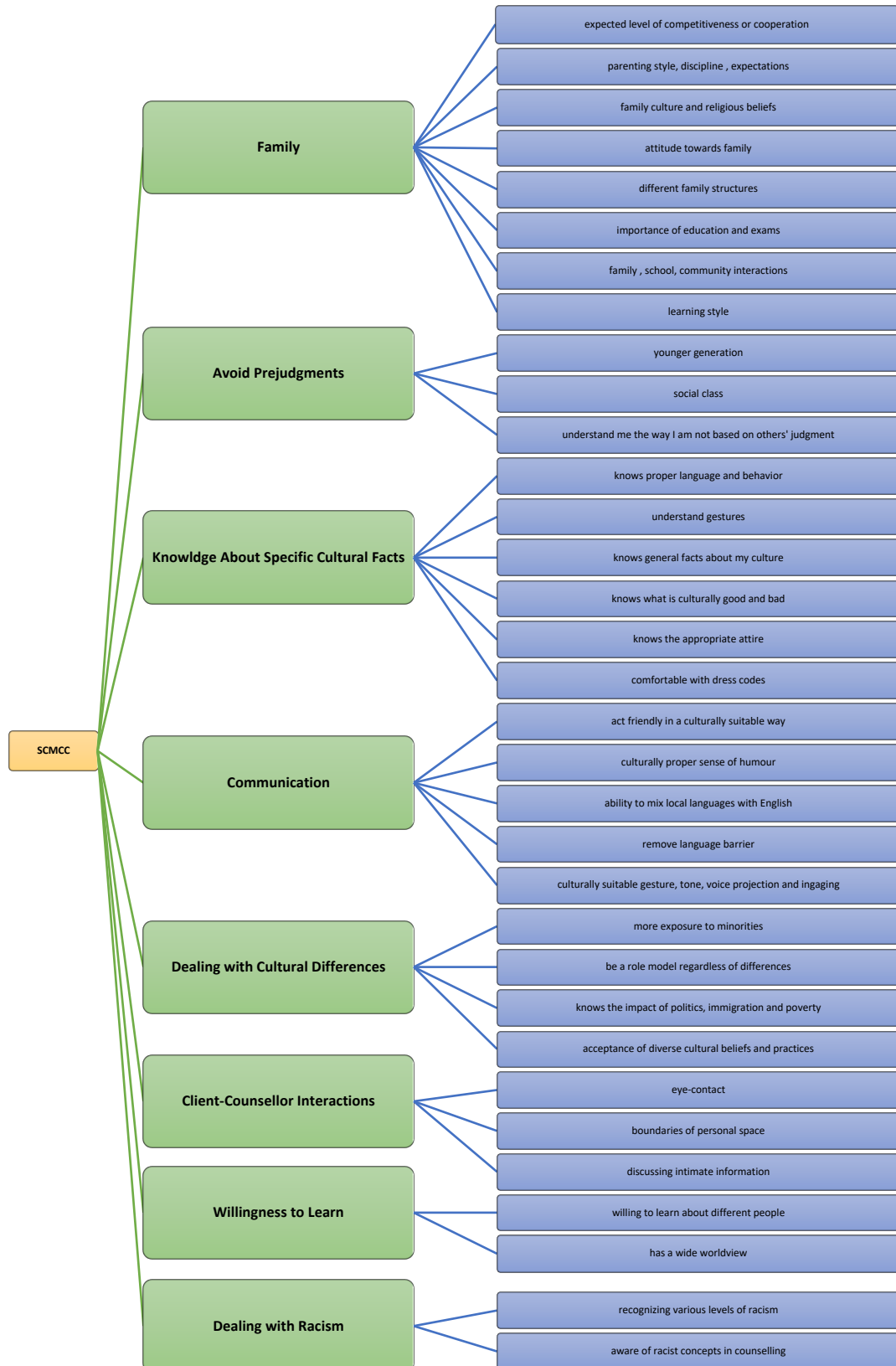


Figure 7.2: SCMCC model for Malaysian students

This model had stronger construct validity compared to the three-factor model suggested by Sue (1992) and adopted by Shah (2014) and Aga Mohd Jaladin (2011) in the Malaysian context. The three-factor model was a model that followed the KAS theory. The data was forced to fit in a three-factor model once. It provided a weak factor structure in EFA compared to the eight-factor model.

This finding was in line with the qualitative analysis results in the first phase. The KAS model, which is the main structure of the MDCC model (and many other existing models and tools both in Malaysia and internationally), could not provide a good model fit for the data collected in this study. As the literature suggested (Amat, 2019; Othman & Abdullah, 2015) there is a need for a new MCC model for the Malaysian context, and this was proven in both the qualitative and the quantitative phases of this study.

The correlation between the factors in the model were also tested. This model showed the best result among all other alternative correlations. While each factor proved to have satisfactory levels of discriminant validity, the factors were also all correlated. This indicates that while each factor was about a distinct construct, these constructs were still interconnected with each other. The discriminant validity of the eight factors proves that these eight concepts are conceptually distinct from each other, and the correlation between the factors shows the factors illustrating interdependent constructs.

7.4 Comparison Between the Prototype Model and the Existing Models:

Among the various models and theories that were reviewed earlier, three models seem to have the most similarities with the factor structure analysed in this study. These are SCMSE (Holcomb-McCoy et al., 2008), C- BCCI (Cornelius et al., 2004), and MDCC (Sue, 2001a). In this section these three models will be compared with the eight-factor model that resulted from this study.

The SCMSE has six factors, two of which have similar conceptual constructs with the factors of the eight-factor model. The C- BCCI has eight factors, four of which are close to four of the factors of the eight-factor model revealed in this study. The fact that among all other tools and models these three tools had the most resemblance can be due to the nature of these models. The SCMSE is a model targeting the construct of MCC from the school counsellor's point of view. The C- BCCI is also specialised to assess consumers' perspective on the MCC. The logic behind their relatedness might be the fact that this study targeted to investigate the construct of MCC from clients' point of view and in the school counselling setting.

Although there was more evidence of comparability between the results of this study in the qualitative phase and the MDCC model, the eight-factor model at the end of the quantitative phase seemed to deviate away from the MDCC model. This might be due to two reasons. First, the eight-factor model was developed through a tool development procedure while MDCC was developed

as a theory and hence is more conceptual in nature. Second, during the item-pool development stage of this model items from other existing tools were added. This is while the MDCC model was not fully operationalised and so did not have much chance to be added to the item pool. Both these reasons could have contributed to the fact that the final model suggested in this study was more distanced from the MDCC model compared to the themes suggested in the earlier stages of the study. There are still ways that the MDCC model can help expand the eight-factor model. In the following paragraphs the possible and mutual impact of the eight-factor model and the MDCC model will be discussed.

One possible impact of the MDCC model on the eight-factor model is to help elaborate the factors. For example, the last factor in the eight-factor model is about dealing with racism but it only has two items and needs to be elaborated. This factor can be extended using the third dimension of the MDCC model (foci of cultural competence that is related to social justice advocacy). According to this dimension, there are four levels where dealing with racism can be focused on: societal level, organisational level, professional level, and individual level. At each of these levels the counsellor can demonstrate a different set of competencies in dealing with racism. Also, the second dimension of the MDCC model can help further categorise the concepts within a factor from the eight-factor model. For example, the dealing with cultural differences factor in the model suggested in this study has items about attitude (item 70), and open-mindedness (item 80) which can both be grouped as 'attitude and beliefs' as suggested by the KAS dimension of the MDCC model. This factor also has items that are about knowing the impact of policies, poverty, immigration and

other factors on the lives of students (item 79) which can be grouped as 'knowledge' in the KAS model. And finally, this factor also has an item that talks about being a role model. This idea is a skill that the counsellor is expected to have and can be categorised as 'skill' in the KAS model.

There is yet another way that the eight-factor model in this study and the MDCC model can influence each other. As Sue and Sue (2013) suggested, the first dimension of the MDCC model is to be completed as the construct of MCC is explored and expanded through different cultural settings. The findings of this study can help add ideas to this first dimension. There will be more elaborations on this matter while discussing the contributions of the study in section 8.3.

It is crucial at this stage to discuss the eight-factor model in contrast with models that are suggested based on studies in Malaysia. In the next section, the discussion will hover around the differences between the model suggested in this study and the existing models in the Malaysian context leading to a discussion on the unique contributions of this study.

7.5 Comparison Between the Findings of This Study and the Malaysian Models:

The literature review of this study revealed the existence of two types of models suggested for the Malaysian counselling context. First are the models that were developed conceptually (based on other literature or the scholar's personal experiences and expertise in the field) or used qualitative interview methods. Abdul Rahman et al. (2013), Alladin (2009), Farhana Baharudin (2012), and Othman & Abdullah (2015), developed some of the most significant

models in this category. Second are the models that were developed based on quantitative statistical analysis or mixed method studies. Shah (2014, 2019), Amat and Shah (2013), Yusof (2008, 2017), Abdul Rahman, Zubaidah, Jais, and Mohd Isa (2014) and Aga Mohd Jaladin (2019, 2011) were among the most significant researchers in this category.

The result of this study showed similarities with a few of the abovementioned models. These similarities were greater with the conceptually developed models and models that were developed through qualitative methods. Four out of the six factors suggested by Othman and Abdullah (2015) appeared in the results of this study. 6 of the 22 sub-categories reported by Abdul Rahman et al. (2014) and 10 out of 32 sub-categories in the MCC model suggested by Farhana Baharudin (2012) emerged in this study. Other studies such as Mohd Dagang et al. (2013), Mohd Dagang (2015), and Bali and Othman (2017) corroborated some of the factors emerged in this study as well.

The models that were developed based on quantitative methods, however, had little commonalities with the findings of this study. The model suggested by Aga Mohd Jaladin (2019, 2011) and the factors suggested by Shah (2014) were the two most outstanding models suggested for the MCC of Malaysian counsellors in the past ten years. Both these models used mixed method designs and the results of the studies were highly compatible with existing western models. Aga Mohd Jaladin (2011) concluded that there were five factors for MCC, all of which were identical to five of the dimensions of the MCC model suggested by Sue (1992). The results from Shah's (2014) research were even closer to the existing western models. His study confirmed the three

dimensions of knowledge, awareness, and skills that have been suggested by a majority of western MCC models. None of these models had any commonalities with the findings of this study at the factor level, although there were some similarities at the subgroup level. Five sub-categories out of 27 categories in the model suggested by Aga Mohd Jaladin (2011) were similar to the findings of this study.

The fact that the findings of this study were in accordance with other studies in the same field in the Malaysian context is well expected. But the fact that data-driven models that used quantitative analysis methods (suggested by Aga Mohd Jaladin (2011) and Shah (2014)) revealed significantly different factor structures compared to the factors emerged from this study is both an interesting and a valuable observation. The next few paragraphs will discuss the possible reasons for this disparity.

The first possible reason for the disparity between the findings of this study and the two other studies in the same field and context is the perspective of the study. Both Shah (2014) and Aga Mohd Jaladin (2011) developed their models based on the perspective of the counsellor. Whether the counsellor was experienced or still a student, she or he was well exposed (and probably adapted to) the existing western models of MCC. It is possible that these participants responded to the survey and interviews based on the knowledge and vision they gained through the western-based education they received (Aga Mohd Jaladin, 2017; Othman and Abdullah, 2015). This study, on the other hand, used non-expert participants. The MCC construct is explored from the perspective of the client and not counsellors. The participants of the study

were school students from the age of 15 to 17 who were unlikely to be exposed to western theories of MCC. These participants are expected to have a response that is closer to their Malaysian culture. This argument is supported by scholars' recommendation that the construct of MCC needs to be studied through different perspectives (Aga Mohd Jaladin, 2017) to gain a better resolution. Sue cautioned that since many scholars were educated through the current dominant western-based MC education, their point of view may not well represent their own cultural backgrounds (Carter, 2005; Sue, 2001b).

The second possible reason for the significant differences between the findings of this study and the two previous studies in Malaysia is the research instrument used for qualitative data collection. Both Shah (2014) and Aga Mohd Jaladin (2011) used Sue's theory to develop a questionnaire. Even though both researchers argued that western-based models and tools might not be suitable to the Malaysian context they both adapted Sue's theory (1992). They then used other sources such as experts and other MCC tools to develop a pool of items. The wording of the items was a clear reflection of the KAS model in both cases. They both clustered the questions based on this model. Clustering questions together may inflate the correlation between the items and create an unreal factor structure (Weijters, Geuens, & Schillewaert, 2009).

To explain further the issues on the development of the questionnaire, the two tools will be examined in more detail here. Aga Mohd Jaladin's questionnaire is separated, both visually and conceptually, into four sections. Questions 1 to 8 were clustered together, questions 9 to 15 were grouped together, and questions 16 to 22 and 23 to 32 were clustered together as well.

The proximity effect might have played a role when the factor structure appeared to be very similar to this grouping. (Factor 4 consists of questions 1, 2, 3, 4, 6 and 7, factor 1 consists of questions 9, 10, 11, 12, 13, 14 and 15; factor 2 consists of questions 16, 17, 18, 19, 20, 21 and 22; factor 5 consists of questions 23, 24 and 25; and factor 3 consists of 29, 30, 31 and 32.) The fact that all these grouped questions appeared in the same factor together can be due to an assimilation effect (Dillman et al., 2009).

The proximity effect of the items in the questionnaire could have also played a role in Shah's factor structure. The item numbers 1, 2, 3, 4, 5, 6, 7 and 8 formed the first factor, items 24, 30, 31, 32, 33, 34, 35, 36 and 37 formed the second factor, and items 28, 38, 39, 40, 41 and 42 formed the third factor. This is while the wordings of these items are also grouped in a way to reflect awareness for the first group of questions, knowledge for the second group and skill for the last group. Because in both studies the questionnaire was built based on the KAS model, it was worded according to the KAS model and the items were conceptually and visually grouped according to this model it is reasonable to conclude the factor structure might have been manipulated by the proximity effect.

The questionnaire used for this study did not follow the KAS model. The findings of the first part of the qualitative study proved that the KAS model could not explain the data and hence the questionnaire was formed following the themes that emerged from the data that was collected from the participants (Malaysian students). Also, this study used AMOS in conjunction with SPSS to minimise the impact of the proximity effect on the factorisation, as suggested in

the literature (Weijters et al. 2009). This might be among the reasons why the factor structure formed in this study had very little in common with the two earlier studies.

Another important fact that supports this argument is that the results from the qualitative phases of the studies done by Aga Mohd Jaladin (2011) and Shah (2014) have more similarities with the result of this study. This indicates that when open-ended questions or semi-structured interview methods were applied the themes emerged were similar to the result of this study. But when the questionnaire was used to explore the factor structures the domains had no similarities with the results from this study. This proves that the tool used in both these studies can be responsible for the disparity in the results.

The third possible reason for the differences between the models suggested earlier by Aga Mohd Jaladin (2011) and Shah (2014) and the model suggested in this study might be due to differences in the methodologies. Both Aga Mohd Jaladin and Shah implemented mixed method designs in their studies. Both of them used quantitative methods in the first phase followed by a qualitative phase for further exploration. It seems that in Aga Mohd Jaladin's research the quantitative part carried more weight and was given more importance compared to the qualitative part. This can be seen in the way the suggested 3D model is formed. The 3D model reflects the factors that emerged from EFA and not the themes that appeared during qualitative data analysis. Moreover, the qualitative part was analysed in the light of the quantitative factors and subscales. The themes that emerged from qualitative data analysis were either forced to fit into the factors that emerged during the EFA analysis or simply

eliminated during the construction of the 3D model. For example, the qualitative analysis revealed a new theme named 'Language'. But this theme did not appear in the 3D model. There was only one dimension on the process of multicultural counselling that was explored entirely during the qualitative phase and later was added into the 3D model (Aga Mohd Jaladin, 2011). In this way the methodology did not put much emphasis on the indigenous data and the research started with Sue's model (1992) and ended up with a model similar to Sue's (2001) model.

Similar to Aga Mohd Jaladin's study, the research method in Shah's study put more emphasis on quantitative data. The qualitative data analysis is well elaborated but there was no conclusive model that gathered all the analysed themes together unlike the quantitative result that clearly put forward a three-factor model consisting of knowledge, awareness and skills. This study also applied mixed method research, but the qualitative phase was done prior to the quantitative phase and with a grounded theory approach. The categories were developed based on the emerging themes, allowing the data to drive the results rather than the theory. Also, neither of these two studies enhanced validity and reliability testing via AMOS. This study incorporated both factor analysis and SEM to arrive at the final model and this might be another reason for the disparity between the two suggested models and the model in this study.

In summary, the result of this study shows some level of similarity with Malaysian models that were developed conceptually, such as Farhana Baharudin (2012), or developed mainly based on qualitative methods such as Othman and Abdullah (2015), and Abdul Rahman et al. (2014). However, the

findings differ from two other studies that were developed based on quantitative methods for four possible reasons. First, it explored the MCC through the perception of young students who were not exposed to the existing theories of counselling. Second, this study was designed in a way to give voice to the participants' input over theory. Third, the tool used in this study was developed based on a meticulous tool development process that reduced the impact of theory and decreased subjectivity. Finally, this study employed AMOS, a software that provides testing methods that was not used in the other Malaysian studies. This software provided valid and reliable methods for testing the model and improving the established validity and reliability of the results of this study.

7.6 Advancing the Field of Knowledge Through A Unique Perspective:

In the past few sections, the findings of this study were discussed in contrast with the literature both internationally and in Malaysia. This section will point out the unique aspects of the SCMCC construct that emerged in this study. Some of these aspects have never been mentioned in any other studies reviewed in this research, and some of them have emerged in other studies but were dismissed mainly because they were not aligned with the theory adopted by those studies. It is in line with this research's conceptual framework to extract and highlight the dimensions of SCMCC that distinguish Malaysian SCMCC from the existing literature. The research problem in this study centred around the fact that the current theories of MCC and SCMCC are mainly from the Euro-American point of view and will remain incomplete if other cultural perspectives

are not included in the MCC constructs. Also, the findings of the first phase of this study confirmed the literature that suggested an MCC model needs to be constructed for the Malaysian context. Both these reasons highlight the importance of the unique construct of SCMCC that emerged from the data in this study. This study explored Malaysian students' perception of MCC of their school counsellor and found distinct themes that add value and depth to the understanding of the MCC construct both in Malaysia and worldwide. The following paragraphs discuss these distinct aspects.

7.6.1 Providing Advice and Suggestions

One of the most unexpected themes that emerged during the qualitative phase was about the role of the counsellor as an adviser. The students repeatedly used the phrase 'giving suggestions and advice' in a variety of settings. These responses were grouped together and coded as 'provide culturally suitable advice', 'provide variety of suggestions', 'provide academic advice', and 'avoid giving advice in a top-to-down manner'. These subcategories together helped form the theme 'giving suggestions and advice'. This theme did not appear as a separate item in the questionnaire since it did not reflect a cultural competency but was rather a general counselling competency. Yet the existence of this expectation of the clients towards the counsellor remains important.

Another support for the claim that Malaysian clients expect to receive suggestions and advice during a counselling session was gathered in the demographic data collection forms. In an attempt to increase the validity of the data collection process, a question was added to the demographic data

collection form. The students were required to mention three main roles of the school counsellor. This was to provide evidence that the participants were aware of who 'a counsellor' is to be capable of responding to 'what multicultural competencies do they expect him/her to have'. 26% of the respondents mentioned giving suggestions and advice as one of the main roles of a school counsellor. This percentage marks more than a quarter of the respondents.

The fact that Malaysian clients expect to receive advice from their counsellor is against western counselling norms and practices. The role of the counsellor, and mental health practitioners in general, is defined based on a western individualistic approach where the job of the counsellor is to help the client find the best choices he/she has (Sue, 2001a). This is unlike many indigenous healing practices or religious counselling practices where giving advice and putting forth a guide map for the clients is a common practice (Parham, Ajamu, & White, 2015). Sue explains that expecting to give advice or mentoring is considered taboo in a counselling session (Sue, 2004) while many Latino groups, for example, would consider giving advice and suggestions a sign of the counsellor's being helpful and supportive (Sue, 2001a). This might be why none of the discussed literature considered giving advice as an MC construct in Malaysia. This idea would have been immediately rejected on the premise that the respondents are unfamiliar with the concept of counselling. This study, on the other hand, highlights this perspective and considers the possibility of it to be one of the main constructs of MC and counselling in Malaysia.

7.6.2 Clothing and Attire

Another unique expectation that emerged during data analysis both in the qualitative and later in the quantitative phase was the importance of clothing and attire. The qualitative analysis revealed two subcategories as 'knows what the appropriate attire for a counsellor is' and 'is comfortable with clothing norms in my culture'. These two formed a theme called 'clothing and attire'. Knowing the appropriate attire for a counsellor to wear to school is an interesting concept when it is discussed in the light of the Malaysian multicultural setting. In Malaysia people of different cultural backgrounds often wear traditional clothing or variations of modern clothing that is rooted in their cultural wear (Raybeck, 1983; Shaari, Terauchi, Kubo, & Aoki, 2003). The attire Malaysians wear in public represent Malaysia's cultural diversity. This makes it even more important for a counsellor to know what attire is considered appropriate for the cultural setting of the school he/she is serving. The second notion represents an attitude that emphasises the counsellors being comfortable or accepting of the cultural norm of the students, regardless of his/her own cultural standards.

This concept also appeared after the factorisation process in two items in the third factor: 1) It is important that my counsellor knows the appropriate attire to wear to school in our culture, and 2) It is important that my counsellor is familiar with our dress code and is comfortable with the clothing norms in my culture. This unique factor might well be considered as a construct of MCC in the Malaysian context where attire reflects the cultural diversity of the people.

7.6.3 Sense of humour

Another unexpected concept that emerged during the qualitative analysis and was later confirmed during quantitative analysis was sense of humour. Different aspects of the concept of humour were brought up by the participants, including 'not making the counselling too serious' and 'making the session fun' as well as 'knows the boundaries of proper and acceptable jokes'. This concept also appeared after factor analysis in the factor titled 'communication (language)'. The item representing this concept is 'it is important that my counsellor has a proper sense of humour (is able to cheer me up without breaking my cultural norms or being sarcastic)'. There are studies that point out the differences between western and eastern points of view in humour during normal interactions (Yue, Jiang, Lu, & Hiranandani, 2016). These findings highlight the importance of the humour factor in a multicultural setting. Yue et al. (2016) found some cultures consider humour a normal and important part of everyday life, while others consider it less desired and something that needs to be applied with caution. Assuming that this is also applicable to Malaysian culture, it is very important for a counsellor to be sensitive and aware of using humour suitable to the multicultural setting of the school he/she is serving.

7.6.4 Issues Regarding the Younger Generation

The concept of age as a multicultural aspect in counselling has been discussed in the literature by many scholars including Sue (2001a). It also appeared in the MCC model for Malaysian context suggested by Farhana Baharudin (2012). In this study however, the specific age of the participants added a new perspective to the concept of age. A subcategory emerged after

factor analysis suggesting that ‘being non-judgmental towards the younger generation’ is an important aspect of multicultural counselling for younger clients.

To elaborate on the concept of younger generation, the themes generated during the qualitative phase would be a rich point of reference. The ideas and issues around the concept of younger generation are 1) problems that are specific to this generation and were not there before, 2) the specific mindset of this generation, 3) main challenges that students of this generation face, 4) the social issues specific to this generation and 5) issues regarding social media, and the world of games and movies. Considering that the majority of the counsellors belong to a different generation it is important that they familiarise themselves with the modern challenges, issues, and aspects of the next generation. While some of these challenges might be timeless others are specific to each generation and dealing with them requires specific competencies.

7.6.5 Being Positive

While it may seem natural to expect a counsellor to be positive and help the clients to stay positive as well, it is still important that many students point out this concept in a variety of ways. Having a ‘positive vibe’ and possessing ‘positive problem-solving skills’ seemed to be among the most important aspects of this concept. This concept did not appear in the tool since it was a general counselling competency and not a multicultural counselling competency. Yet the fact that it appeared in other studies done on Malaysian samples make it an important factor to consider. Similarly, Aga Mohd Jaladin

(2011) reported that being a positive thinker was among the 42 perceived characteristics of a multiculturally competent counsellor.

7.6.6 Role Model

This unique expectation appeared both in the qualitative and quantitative parts of the study. The theme 'being a role model regardless of cultural differences' appeared in the qualitative analysis. This concept was then confirmed to be a part of the construct during the factor analysis. The item 'can be a role model regardless of cultural differences' was then factorised and added as 'dealing with cultural differences'. This is yet another unorthodox expectation from the counsellor that challenges the roles assigned to a counsellor by western frameworks. A similar concept was reported by Abdul Rahman et al. (2014) when a subscale of leadership appeared as a required competency of a counsellor in Malaysia.

7.6.7 The Importance of Education and Exam Results

Many models and tools have mentioned being aware of different family structures and family styles and being skilful in providing counselling in accordance with the culture of the family as an MCC (e.g. SCMC, Sue's model (1992), MCKAS). There is a new aspect of this concept that was explored in this study: knowing the importance of education and exam results for our families. It is of utmost importance for a multicultural counsellor to be aware of the academic expectations of different families to be able to provide suitable services to the students.

7.6.8 Knowing the Good, the Bad, and the Taboos

Another noteworthy unique finding is the fact that Malaysian students expect their counsellor to know which behaviours are culturally desired and which are culturally unacceptable. The item generated based on this idea moved further than just knowing what is good and bad and emphasised knowing the consequences of doing the good or the bad in that culture.

Another related concept was knowing the taboos in that culture. Behaviours such as walking into prayer areas with shoes or writing a student's name on the board in red ink might be considered taboo for some students in the Malaysian culture (researcher's personal experience). The counsellor not only needs to know these in his/her own daily interactions but also needs this knowledge to provide better counselling to the students. Both these items appeared in factor 3 'knowledge about specific cultural facts'. The item containing the concept of taboo was later eliminated, however it remains conceptually important and relevant.

7.6.9 Being Able to Act Friendly

The fact that students mentioned this as a competency that was important to them requires reflection. At first glance it may seem obvious that a counsellor needs to be able to act friendly, and this competency is not specific to multicultural counselling. But looking at the full item provides a better understanding of this concept. The item 'it is important that my counsellor is able to act friendly in a way that is culturally appropriate for me' is grouped with other items in the communication factor. It appears that this item highlights that friendliness is a culturally-bound concept, and even though all clients may

expect a friendly counsellor, the way the counsellor demonstrates this friendliness needs to be culturally tuned to the diverse clients.

7.6.10 Polite and Proper

During the qualitative analysis stage, the concept of proper behaviour had a vivid presence. This theme accommodated many subcategories such as proper eye contact, display of emotional behaviour, mannerism, gesture, language, humour and jokes, clothing, friendliness, greeting, way of support, boundaries of personal space. These concepts were then separated in the item pool stage and were regrouped with other items during factor analysis. Yet, the demand for the counsellor to act polite and culturally proper remained visible. While some of these ideas are not new to MCC constructs (such as the concept of eye-contact, knowing the meaning of gestures, and culturally suitable personal space in MCKAS and MSCM models), others were unprecedented. Avoid being impolite or vulgar (item 42) and capable of using proper gestures when talking (item 43) were mentioned as required competencies for the first time. The fact that Malaysian students put so much emphasis on politeness and courtesy adds an interesting and unique dimension to the construct of MCC.

7.6.11 Special Needs Students

People with special needs was a theme that emerged during the qualitative stage. It consisted of three concepts: 1) does not patronise people with special needs 2) knows how to work with people with special needs, and 3) respect my abilities and treat me like a capable being. Some of the items formed based on these ideas were eliminated during expert review stage mainly due to the suggestive nature of the items. Even though the items that were presented in

the item pool did not make it through the rigorous methods of SEM testing, the fact that Malaysian students have certain expectations when it comes to dealing with special needs students remains important. Sue and Sue considered physical disability as a sub-category of the culture-specific attributes of multicultural counselling (Sue and Sue, 2013). It is only sensible to consider students with special needs as a sub-category for culture-specific attributes of multicultural school counselling.

Bali and Othman (2017) conducted research on involvement of school counsellors with special needs students and found out that the issue of dealing with special needs students is understudied in Malaysia. They suggested that this issue be addressed further through the counsellors' MCC training.

7.7 A New Tool:

This section will discuss the final version of the SCMCC-MSP (see appendix D for the full version of this tool). After an initial exploration of Malaysian students' attitudes towards their school counsellor's MCC, it became apparent that a new tool is needed in this field. The research question was revised to reflect the explorations in the study. In response to the second research question a new tool was developed. This tool was then reassembled based on literature on the best layout, most suitable fonts, best positioning of the questions, cover page, and scaling. Finally, the face validity of the tool was tested and the guide to its usage was provided. This tool is one of the main significant and novel outcomes of this study. To design this questionnaire, three

facets were considered: language, layout and format, and question order. Each of these facets will be discussed in the following sections.

7.7.1 The Language

The first important decision about the format of the questionnaire was about the language of the scale. Providing bilingual questionnaires is a common practice in many countries but the two languages are not normally presented on the same page. In cases where both languages appear on the same page they are presented on separate segments or competently separated areas of the page (Dillman et al. 2014). The practice of providing two languages back to back and item after item is an unorthodox practice in the field of survey. Other Malaysian MCC questionnaires choose a different method of handling language issues. The questionnaire used in Aga Mohd Jaladin's research (2011) was originally bilingual but eventually each language was printed on a separate form and provided upon request. The questionnaire in Shah's study (2014) was provided in Bahasa Malaysia only.

The participants in this study suggested the bilingual format first in the qualitative pilot test and later in the quantitative pilot test. The final face validity too confirmed that the participants preferred a bilingual form. It also revealed that participants prefer the two languages to appear back to back for ease of use as they would refer to the other language for better understanding of the item. This practice is common in many Malaysian official forms.

Dillman et al. (2014) suggest the use of different backgrounds when items of different languages are presented on the same page. In order to create separate regions and make it easy for the respondents to follow through their

language of interest, SCMCC-MSP uses a shaded background that separates the BM items from the English items throughout the questionnaire. The demographic questions are provided in two separate regions. These regions are side by side with the BM side on the left being shaded while the English side on the right is not. This usage of colour and spacing for creating ease of use and creating a seamless flow through the questionnaire is supported by the literature (Fanning, 2005).

7.7.2 The Layout

The second decision about the format of the questionnaire was about the layout. Respondents use visual guides and graphical language to respond to items they are unsure of (Christian & Dillman, 2004). For this reason, a few adjustments were made to the SCMCC-MSP. The first was the usage of question numbering. Numerical clues provide researchers' intention and help respondents understand the order and the organisation of the questionnaire (Fanning, 2005). Hence, items were numbered from 1 to 33 and the demographic questions were numbered from 1 to 7. The second adjustment was providing a box and border to group the two languages together with their response options and separate them from other items. This formatting provided spacing between items and conceptually separated them (Bradburn, Sudman, & Wansink, 2004). The third consideration was the font and font size. The font 'calibri' was chosen for its readability and professionalism (Dillman et al. 2014) and the font size was chosen to provide the best line length. Also, a consistently smaller font size was used for response options to separate them from the items (Christian & Dillman, 2004).

The last consideration about the layout was the controversial usage of matrix questions. Matrixes are used when response options are only elaborated once on top of the page and boxes to choose are then provided in front of each item without labels. The respondents must refer to the top of the page to check the labels for each box. Matrixes save space and provide a cleaner overall look, but they add to the complexity of the questionnaire and demand the respondents to move their eyes vertically and horizontally after reading each item (Morrison, Dillman, & Christian, 2010). To ease the job of the respondents and to provide a smoother flow through the items, no matrix was used in SCMCC-MSP. Instead, the response options were repeatedly typed for each item. (See appendix D)

7.7.3 The Question Order

The final consideration for the design of the questionnaire was the question order. The order of the questions impacts the cognitive flow of the items and their responses (Fanning, 2005). The first question has to be chosen carefully as it plays a great role in the response rate (Dillman, 2000). It must apply to everyone, be easy to read, reflect the purpose of the survey and be interesting (Dillman et al., 2009). The sensitive and more personal questions should not be in the beginning of the questionnaire. The first item was chosen to be 'it is important that my counsellor is non-judgmental towards the younger generation'. This item is straightforward, it applies to all the respondents, and is a good representation of what the questionnaire is about. The demographic questions were placed at the end of the questionnaire (Dillman, 2000) and a back cover was added to conclude the questions and provide a space for additional comments.

7.8 Conclusion:

This chapter presented the discussion around the two main contributions of this study. Sections 7.1 to 7.6 discuss the conceptual contributions of the study. These consist of the 25 themes, an 8-factor model, and an 11-item unique perspective of Malaysian students on SCMCC. These contributions were compared with existing literature. Section 7.7 discussed the other main contribution of the study which is a validated and enhanced bilingual tool that captures Malaysian students' perspective on the SCMCC. In the next and final chapter of this thesis, the limitations, implications, and contributions of this study will be elaborated on and suggestions for further research will be presented.

Chapter Eight: Conclusion

8.1 Introduction:

This chapter brings the study to a conclusion. Chapter 1 introduced the research problem, aims, questions, significance, and the conceptual framework of the study. Chapter 2 reviewed the literature around MCC and SCMCC both worldwide and in Malaysia and pinpointed the existing gaps. Chapter 3 set the philosophical ground for the methodology of this research and explained the theoretical framework of the study. It provided the rationale for adopting a sequential mixed method study that started with qualitative explorations and ended with quantitative investigations. Chapter 4 laid out the research plan to address the first research question. This chapter focused on identifying the constructs of SCMCC as perceived by Malaysian students and presented the results which was a list of 25 themes and 93 subcategories. This chapter concluded that there is a need to develop a new tool for SCMCC in Malaysia prior to constructing a model. Chapter 5 initiated the development of the tool in response to the second research question and ended with introducing a pool of items for the tool. Chapter 6 explained the methods for the quantitative phase and illustrated the results of reliability and validity tests of the newly developed tool. This chapter also presented the quantitative methods used to develop a model for SCMCC in Malaysia. Chapter 7 provided an elaborated discussion of the results for the qualitative and quantitative phases in light of the literature. It also integrated the results of the qualitative and quantitative research and presented explanations for the novel contributions of the study. The current

chapter will sum up the contributions of the study, suggest possible implications of the contributions, introduce the limitations of the study and put forth some recommendations for further research.

8.2 Original Contributions of the Study:

The focus of this study was to examine Malaysian students' perspective on their school counsellor's MCC. As established earlier in chapter 2, currently there is a gap in the literature around MCC theories in Malaysia. The few available studies on Malaysian MCC models suggest contradicting recommendations. Some argue that the Malaysian MCC model cannot be assumed similar to the Western theories (eg. Amat, 2019) while others used these Western theories in the research structure and ended up suggesting Malaysian models with constructs similar to those of Western models (eg. Shah, 2014; Aga Mohd Jaladin, 2011). These studies suggested Malaysian MCC models and tools that are very similar to the existing theories and are based on the KAS model construct (knowledge, attitude, skill).

To address this issue and investigate the construct of MCC from a Malaysian point of view, this study aimed to construct a Malaysian SCMCC model through the perspective of 15 to 17 year old Malaysian students, and introduce a culturally suitable tool to establish the validity and reliability of this model. For this purpose, this study put forth three research questions: 1) What school counselling multicultural competency constructs emerge from Malaysian students' perspective? 2) What school counselling multicultural competency tool can be developed to propose and validate a model? 3) What school

counselling multicultural competency model can be proposed based on the constructs and factor structure of the tool? A sequential exploratory method was designed to address these questions. Through the initial explorations, this study reaffirmed the notion that the construct of SCMCC in Malaysia does not match the widely used theories of MCC. Specifically, the KAS model was proven to be unfit for the Malaysian students' perspective on SCMCC. This discovery shaped the next sequence and explorations in this study. The fact that the SCMCC constructs identified in this study do not fit the three constructs of knowledge, attitude, and skill from the KAS model, is one of the contributions of this study. This claim was tested again in the quantitative phase of the study and reconfirmed.

This exploration was in response to the first research question regarding the examining of the constructs of SCMCC. This investigation led to a list of 25 themes that defines the dimensions of the SCMCC construct. These 25 themes constitute the second contribution of this study. Each theme has an average of four descriptive subcategories. Together, these themes and the 93 subcategories identify the domains and basic constructs of SCMCC from the perspective of the Malaysian students.

Table 8.1: 25 constructs of SCMCC in Malaysia

1. Proper behaviour	6.Working with other influential parties	11.Avoid stereotype	16.People with special needs	21.Issues regarding our generation
2.Variety of methods and styles	7.Understanding	12.Acceptance and respect	17.Knowledge about family and community	22.Clothing and attire
3.Language skills	8.Non-judgmental	13.Comfortable with differences	18.Students' help-seeking and openness	23.Facts about culture and religion
4.Giving suggestions and advice	9.Open-mindedness	14.Developing cultural Identity	19.Effect of other groups on students	24.Racism
5.Dealing with parents	10. Willingness to learn	15.Can relate to me	20.Individualism vs collectivism	25.Be a role model

These themes were combined with literature to build up an item pool. The item pool was then subjected to quantitative analysis and eventually crafted a new tool: The School Counsellor Multicultural Counselling Competencies-Malaysian Students Perspective (SCMCC-MSP). This 33-item bilingual tool is the third contribution of this study. It is a direct response to the second research question regarding the development of a tool to assist in constructing and validating a model for SCMCC. The data collected through this process was then subjected to structural equation modelling to compose a model for SCMCC in Malaysia. This model proposed 8 factors and 33 descriptive items.

SCMCC-MSP is the first tool that is constructed to assess the client's perspective on SCMCC in Malaysia. This tool was tested for internal reliability, composite reliability, construct validity (discriminant and convergent validity), face validity, and common method bias. The tool was translated through a double-translation method and is available in English and Bahasa Malaysia. The layout and formatting of the tool was studied and chosen through fastidious considerations. The SCMCC-MSP is a novel contribution as there is no other tool, up to date, that is developed and validated to assess Malaysian students' perspective on SCMCC.

The School Counselor's Multicultural Counseling Competencies – Malaysian Students' Perspective

Below are a number of statements regarding the multicultural competencies of a school counselor.
For each statement, choose if you strongly agree, agree, disagree, or strongly disagree.

Berikut adalah beberapa kenyataan berkenaan kepelbagaian keupayaan seorang kaunselor sekolah. Untuk setiap pernyataan, pilih sekiranya anda sangat bersetuju, bersetuju, tidak bersetuju, atau sangat tidak bersetuju.

1	It is important that my counselor is non-judgmental towards younger generation.
	Adalah penting untuk kaunselor saya agar tidak menghakimi/prejudis terhadap generasi muda.
	<input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju
2	It is important that my counselor is non-judgmental about my social class (income level or how much money my family have).
	Adalah penting untuk kaunselor saya agar tidak menghakimi/prejudis terhadap saya dari segi kelas sosial (pendapatan).
	<input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju
3	It is important that my counselor is understanding and can understand me the way I am not based on what other teachers/students say about me.
	Adalah penting untuk kaunselor saya boleh memahami saya bukan berdasarkan dari pandangan guru/pelajar lain terhadap saya.
	<input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju
4	It is important that my counselor recognizes racism in various levels and its effects on our lives.
	Adalah penting untuk kaunselor saya untuk mengenali perkauman dalam pelbagai peringkat dan kesannya terhadap kehidupan kami.
	<input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju
5	It is important that my counselor is aware of racist concepts in counseling profession.
	Adalah penting untuk kaunselor saya sedar akan konsep perkauman dalam profesion kaunseling.
	<input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju

Figure 8.1: SCMCC-MSP (first page)

1

An 8-factor model was established through qualitative methods and subjected to a variety of reliability and validity tests. The model was tested against other possible models including the three-construct KAS model. The 8-factor model was found to achieve a high reliability and validity. Up to this date

no other model has suggested these 8 factors for SCMCC or MCC and some of the factors are unique to this model. This model is the fourth and most important contribution of this study. It concludes the response to the third research question regarding the construction of a model for SCMCC in Malaysia.

The comparison of these findings with the existing models and theories of MCC and SCMCC, revealed 11 unique aspects of Malaysian SCMCC as identified by the participants of this study. These aspects are either in contrast with the existing ethnocentric models of MCC and SCMCC, or not included in the main constructs of the existing theories. These 11 unique aspects highlight the distinct perspective of Malaysian students on SCMCC and introduce new dimensions to MCC. These 11 unique aspects are the fifth contribution of this study (figure 8.1).

Table 8.2: 11 unique aspects of Malaysian SCMCC

Providing Advice and Suggestion	Sense of Humour	Issues Regarding Our Generation	Being Positive
Role Model	The Importance of Education and Exam Results	Knowing the Good, the Bad, the Taboo	Being Able to Act Friendly
Polite and Proper	Special-Needs Students	Clothing and Attire	

In a world where many individuals and organisations accept global citizenship and social justice as emerging realities of life (Pais & Costa, 2020), MCC gains more prominence. Multicultural school counselling competencies are to ensure that all students from different segments of the community receive a fair level of service. It also helps to nurture the potential of a diverse group of people so that the community can benefit from all its human resources. However, the concept of MCC is underdeveloped since the models and tools are ethnocentric (Sumari et al., 2020). This study offers new insight to the constructs, definitions and models of SCMCC and MCC by examining them through the perspective of Malaysian students.

These insights are important because they uncover the point of view of students who are the recipients of counselling services in schools and their perceptions are understudied (Bahari et al., 2014). This study also presents a Malaysian SCMCC model free from the cultural preconceptions of existing Western models. This is especially important because the Malaysian cultural context is significantly different from the American cultural background on which the existing MCC models have been based (Amat, 2019; Lino & Hashim, 2019). The results of this study provided empirical proof for this notion that the non-Malaysian models cannot be used as a construct for a Malaysian SCMCC.

Overall, the five contributions of this study are significant in two ways. On one hand these contributions can advance existing efforts in developing a Malaysian MCC theory and enhance the theorisation and application of a culturally suitable counselling model in Malaysia. On the other hand, these findings can expand the understanding of MCC worldwide and enrich the

existing theories. It can shift the current ethnocentric understanding of MCC to a more culture inclusive framework and add more depth to the definition of MCC. Finally, they have the potential to break the mental barriers in developing nations that assume counselling is, and shall always be, a Western concept; and that diverse cultural heritage from across the world cannot add much value to the well-developed theories of multicultural counselling. The researcher hopes that empowered by the findings of this study, Malaysians, as well as other nations, recognise their unique voice and find the aspiration to share their valuable insight. The following section will discuss the implications of these findings in more detail.

8.3 Implications of the Study:

The findings of this study have both theoretical and practical implications. The 8-factor model can complement the MDCC model (Sue, 2001), while the 25 themes can enrich the current definitions of multicultural counselling worldwide. The 8-factor model, together with the 11 unique aspects of SCMCC revealed in this study, can play a part in building a Malaysian theory for MCC. The SCMCC-MSP tool has practical implications and can be used to gather more information from diverse students in Malaysia on their perception of SCMCC. This tool can also be adjusted to assess other stakeholders' perspectives on SCMCC. The tool has the potential to be used as a measure for counsellors' cultural competence in Malaysia as well. The 8-factor model can also be used by the Ministry of Higher Education and Ministry of Education for training and policy making purposes. Each of these implications will be discussed in the following paragraphs.

As discussed in the literature review chapter, the MDCC model (Sue, 2001; Sue et al., 2019) is one of the most notable developments and most widely used models in the field of MCC (DeCino et al., 2018). Figure 8.2 suggests how the findings of this study (in blue text) can fit into the existing MDCC model. This model allocates a flexible dimension (dimension 1) for different group attributes of cultural competence. Sue and Sue (2013) suggested several group attributes of cultural competence (such as race, gender, sexual orientation, physical abilities, and race), but emphasised that these attributes are not universal. As suggested by Sue and other scholars (Banks and Banks, 2004; Aga Mohd Jaladin, 2017; Sue, 2001b), it is important that researchers explore these attributes through other cultural perspectives. The 25 themes and 8-factor model can add to this dimension of the MDCC model. The extended MDCC model in figure 8.2 is one of the ways that the findings of this study can improve the MDCC model.

Figure 8.2 illustrates the extended MDCC model. In the model originally suggested by Sue (2001a), dimension 1 represented sociodemographic group attributes of cultural competence, dimension 2 mapped out foci of cultural competence, and dimension 3 charted the three components of cultural competence. Each dimension was further elaborated. The first dimension was once broken down into specific categories of race and/or ethnicity (Sue, 2001). Another categorisation of the first dimension was suggested later in accordance with group-specific worldviews such as race, gender, and age (Sue & Sue, 2013). The 8-factor model and 25 themes in this research can contribute to this first dimension by adding to the group-specific worldview.

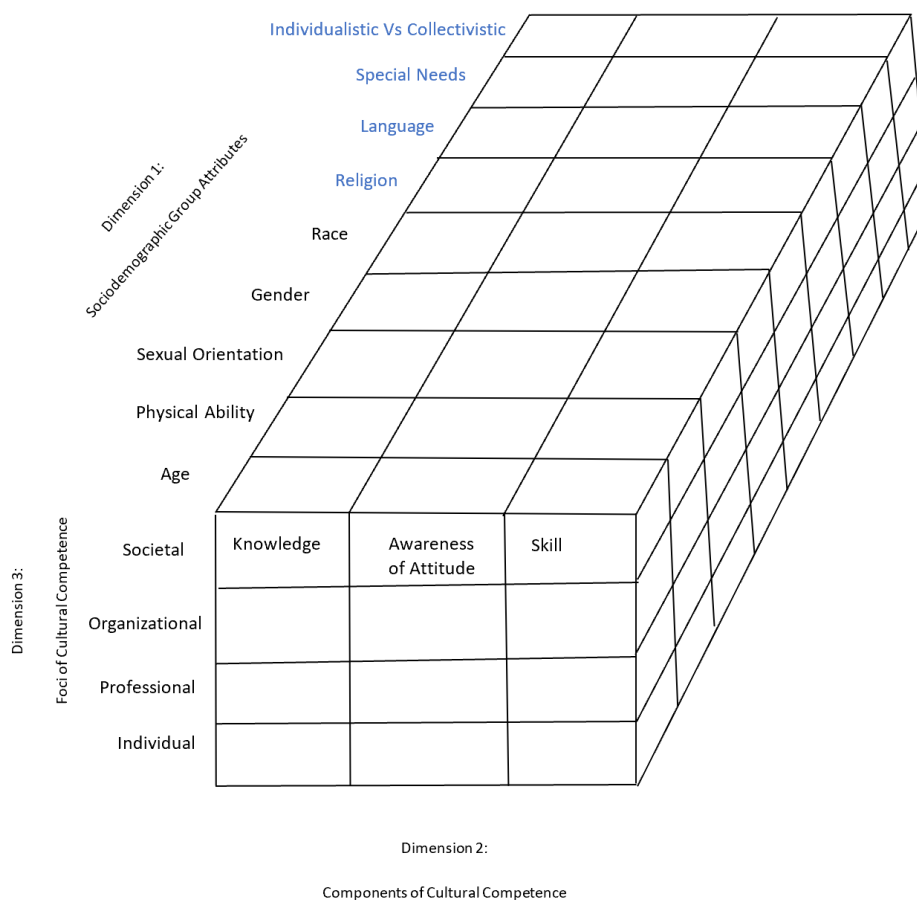


Figure 8.2: The extended MDCC model

Another theoretical implication of the findings of this study pertains to the definition of MCC and SCMCC. Multicultural counselling can be defined differently through diverse cultural perspectives (Sue, 2001b). Hence to achieve more universally valid definitions MCC needs to be explored through lenses of different cultures of the world (Leong & Ponterotto, 2003). Since Malaysia has a unique cultural setting (Lino & Hashim, 2019), and the concept of multiculturalism in Malaysia is significantly different from Western versions of it (Kymlicka & He, 2005), it can offer a new perspective to the existing limited

definitions of MCC. In other words, the way Malaysians define and perceive MCC can add depth to the existing definitions and constructs of MCC. The current definitions of MCC were elaborated in chapter 2 (see section [2.2.3](#)). Sue and Sue (2013: 46) defined MCC as:

"Multicultural counselling and therapy can be defined as both a helping role and a process that uses modalities and defines goals consistent with the life experiences and cultural values of clients; recognizes client identities to include individual, group, and universal dimensions; advocates the use of universal and culture-specific strategies and roles in the healing process; and balances the importance of individualism and collectivism in the assessment, diagnosis, and treatment of client and client systems."

The 25 themes explored in the qualitative phase of this study can contribute to the existing definitions of MCC in a few ways. First, Malaysian students envision another dimension of the counsellor's roles. The counsellor's multicultural counselling role can be extended to involve advice giving, mentoring, and being a role model (incorporating themes number 4 and 25 in table 8.1). Second, when the concept of MCC is applied in the school setting, the school counsellor should use modalities that are not only consistent with the life experience and cultural values of clients, but also of the client's parents and their parenting styles (incorporating theme 5 in table 8.1). Third, the counsellor should not just recognise client identities but also accept and respect these cultural identities (theme 12 in table 8.1) and assist in developing them (theme 14 in table 8.1) to include individual, group, and universal dimensions. Finally, the counsellor should be able to assess, diagnose, and treat while presenting himself/herself and offering his/her services in a culturally suitable manner (theme 1 and 3 in table 8.1). The above definition can be extended as follows:

“Multicultural counselling and therapy can be defined as a helping, mentoring, and advising role, as well as, a process that uses modalities and defines goals consistent with the life experiences and cultural values of clients (at school settings the goals must also be consistent with the client’s parents and their parenting styles); recognizes, accepts and respects client identities to include individual, group, and universal dimensions and assists the client to develop these identities; advocates the use of universal and culture-specific strategies and roles in the healing process; and balances the importance of individualism and collectivism in the assessment, diagnosis, and treatment of client and client systems while presenting himself/herself and offering his/her services in a culturally suitable manner.”

Finally, the last theoretical implication of the findings of this study is in developing a theory for MCC in Malaysia. In order to develop a holistic theory, the stakeholders’ perspective needs to be explored. The 8-factor model, together with the 25 themes, offer valuable insight into the perspective of Malaysian students about their school counsellor’s MCC. These insights can be combined with other stakeholders’ input, and this model can be used in conjunction with other models developed in Malaysia to contribute to a Malaysian theory of MCC.

The practical implications of this study are related to both the model and the tool developed in this research. As mentioned earlier, the counsellor training programs in Malaysia currently are taken from American training systems (Aga Mohd Jaladin, 2017; Shah, 2019). These programs use textbooks and articles that are mainly written in America and use trainers that are trained in the

Western training system (Othman & Abdullah, 2015). The 25 themes and the 8-factor model will firstly be instrumental for the ministry of higher education in developing a more culturally valid training curriculum for future counsellors. These findings can also play a significant role in setting strategic guidelines and culturally suitable code of ethics for the Malaysian counselling association to be applied by current counsellors. In addition, the 25 themes and 8-factor model can serve as guidelines for school policy makers to incorporate multicultural competencies in the school environment.

The SCMCC-MSP tool can be beneficial for researchers who are investigating the stakeholders' perspective on SCMCC in Malaysia. Since this tool is a pen and paper self-administered measure, it is easy to be used in different areas in Malaysia. Minimum training is required for teachers of remote areas to assist in collecting data utilising this tool. The SCMCC-MSP can also be adjusted to serve as a measure to assess school counsellors' MCC through their client's perspective, supervisor's point of view, or as a self-rating measure. However, this tool has been built based on a limited sample and has proven to have some level of CMB. It is best that the tool be first validated for the specific sample and precaution must be taken to reduce CMB. The following section will discuss the limitations of SCMCC-MSP and other findings of this study in more detail.

8.4 Limitations of the Study:

The three main contributions of this study were: identifying the constructs of SCMCC in Malaysia through Malaysian students' perception, developing a tool to propose and validate an SCMCC model, and suggesting a cohesive model for the SCMCC in Malaysia. One of the main limitations of this study which impacts all these contributions is sample bias. As explained in chapter 6, a convenient sampling design was used due to low response rate. Moreover, the target sample were limited to students in Selangor State that indicate a limited geographic scope in Malaysia. These limitations reduce the applicability of the findings. It is recommended that the model and tool be validated when being applied on different samples in other Malaysian areas.

A second limitation was the presence of CMB. The result for CMB tests can change with different data sets, so it is recommended that the CMB test be repeated for each data set in future. This study took a few a priori methods to reduce the risk of CMB as suggested by Eichhorn et al. (2014). The first measure was to protect respondents' identity. This was done to a level that there is no possible way to trace any of the questionnaires to the individual respondents. The second measure was to announce that there is no right or wrong answer to the questions which reduces the respondents' anxiety. The third measure was to target respondents who had more experience among other students, hence the study targeted 15 to 17 year old students. The final measure was pretesting the tool before administering it.

Some post hoc measures were taken to control the CMB as well. Besides testing the CMB level in two separate phases, the results of the quantitative study was interpreted and presented in light of the results of the qualitative study. This reduced the impact of the CMB on the findings. However, this study could not utilise social desirability measures together with the item pool, due to the length of the tool. It is recommended that this tool be used together with social desirability items while also using different modes of research, such as interviews, in combination with the SCMCC-MSP tool.

Another limitation presented itself during the development of the model. A series of items were eliminated during the tool development process. These items were relevant to SCMCC and MCC constructs but had to be eliminated for various reasons such as being leading or sensitive for the respondents. Such eliminations would have not happened if the target respondents were the counsellors instead of the clients. It is possible then that some dimensions of the SCMCC are not included in the 8-factor model due to this limitation.

The final limitation of this study is regarding the researcher. The fact that she was not born or grew up in the Malaysian culture increases the impact of a non-Malaysian perspective on the study. To reduce this impact the researcher took a few methodological measures that helped reduce the subjectivity of the findings. These include analyst's triangulation and method triangulation, using a panel of experts during different phases of the study, and combining qualitative and quantitative methods. These measures, however, could only minimise but not eliminate the subjectivity throughout the research. It is

recommended that the results of this study be implemented in light of other similar studies done in Malaysia.

The researcher's limited competency in the BM language also impacted the study in two ways. First, it created some barriers in communicating with some of the participants who were not fluent in English, and second, it reduced the scope of the literature review around the literature which were published in BM. To overcome the language barrier during the survey, the researcher was accompanied by a research assistant who helped translate the conversation when needed. Also, using a set of open-ended questions instead of interview helped in reaching out to a wider range of participants. The researcher also used the help of an assistant to conduct the online search for the literature review. While these measures reduce the language gap between the researcher and the research content and participants, the results are expected to be hampered by this limitation. Researchers need to take these limitations into consideration before attempting to make any generalisation of the results.

8.5 Recommendations for Future Research

One of the findings of this research was a list of 11 unique multicultural counselling competencies that were considered important by Malaysian students (see table 8.2). These 11 competencies are not a part of any MCC or SCMCC model or theory. Future research could explore these competencies through qualitative methods and explore further on each one of them. These competencies might be elements of a unique Malaysian perspective, or just important aspects of MCC worldwide that had been ignored.

While the present study focused only on the students' perspective as the client of school counselling services, future research can explore MCC or SCMCC from the perspective of other stakeholders such as teachers, counsellors, and policy makers. The same research can also be repeated with students of other states in Malaysia as well as younger school students or older college students. Exploring the parents' point of view on the same matter can also be another angle to investigate the SCMCC constructs in Malaysia. Each of these researches potentially offer valuable insight to the MCC constructs in Malaysia that can lead to the construction of a metatheory for Malaysian multicultural counselling.

Another interesting angle to this research would be a comparison between responses in relation with the respondents' personal characteristics. Characteristics such as race, language, age, gender, whether they have had any counselling experience would provide a deeper insight into how Malaysians perceive SCMCC. This comparison was not possible in this study due to the fact that the demographic data forms were separated from the questionnaires. This was to ensure the respondents remain anonymous due to ethical considerations. Future research can investigate this matter further.

To bring theory into practice, future research could investigate ways to develop curriculum and training programs for counsellors in Malaysia incorporating the findings of this study. The 8-factor model, alongside the 25 themes can also be used to adjust the codes of ethic and counsellor's guidelines in Malaysia. Further research is required to connect findings of this study and similar studies to counsellors' practice in Malaysia. And finally,

researchers may utilise the SCMCC-MSP tool to develop and validate a tool to assess the competencies of Malaysian counsellors. This tool can also be modified as an online self-administered tool since all necessary information is provided in the information sheet and flashcards. Such studies would benefit the growth of the counselling profession in the multicultural context of Malaysia.

8.6 Conclusion:

This study succeeded in investigating the constructs of SCMCC as perceived by Malaysian students, proposing 8 underlying factors for the SCMCC in Malaysia and concluding that the commonly used construct of knowledge, attitude, and skill did not effectively fit the data collected in this study. During this endeavour, 25 themes that complement the existing definitions of SCMCC and MCC were revealed. The study also developed a validating tool that assesses the perception of 15 to 17 year old participants on the importance of their school counsellor's MCC and demonstrated the strength of its psychometric properties. Finally, through compiling the results from the qualitative and quantitative phases of the study, 11 unprecedented aspects of MCC were distinguished.

The literature review of this study pointed out the contradicting nature of research on Malaysian MCC models. This notion that Malaysia has a unique cultural setting and needs a culturally suitable MCC model is widely accepted; yet the MCC models are still being developed based on the constructs of non-Malaysian models. The results of this research provided evidence for this notion. These results also identified that there are common aspects between

the construct of MCC -as described by the participants of this study- and the non-Malaysian models. It is reasonable to conclude that while the current theories and models can be utilised to develop an MCC model for the Malaysian cultural context, these models should not be used as the main constructs for the tool development or the basic factorial structure to propose a model.

The conceptual framework of this study was based on three foundations. On one hand, the results were shaped based on these fundamental concepts and were affected by them, and on the other, the results offered a better understanding of these concepts. The first concept was that the current understanding of MCC is based on ethnocentric models. The results proved that the current non-Malaysian models do not support the data collected from the Malaysian respondents of this study. The second concept of the theoretical framework was that Malaysia has a unique cultural backdrop that prompts the need for a Malaysian MCC model of its own. This gave rise to an SCMCC model that was developed through the perspective of Malaysian students. The last notion that formed the conceptual framework of this study was about the nature of the MDCC model. The MDCC model offers some level of flexibility to accommodate non-American cultural points of view. The constructs of MDCC were used in the formation of the item pool in this study. The results also helped to extend the MDCC model and expand the definition of MCC.

The Malaysian multicultural setting provides an explicit opportunity to investigate MCC from a pristine point of view. Up to date of this study, several researchers strove to explore Malaysian MCC and propose MCC models and develop tools. However, none of those studies attempted to use their findings

to extend the existing commonly used Western models. It appears as if these scholars either believed that their findings only apply within the borders of Malaysia or were too humble to put the Malaysian perspective of MCC into the international field of multicultural counselling. The interactions between Malaysian research and the international MCC literature have so far been one-sided. The Malaysian models are highly influenced by the existing non-Malaysian models, but they do not tend to contribute to the international models. The methodology in this study was designed in a way to allow a complementary impact between the findings of this study and the existing models. This was achieved by putting more emphasis on the participants' perspective over the model used for this study, and in return allowing the result to suggest an extension to the MDCC model. The researcher invites Malaysian scholars to consider reciprocating the contributions of the widely used MCC models.

In a world which resembles more and more a global village and people are developing a stronger sense of global citizenship, the importance of collaborative contributions to expand the borders of science is undeniable. Envisioning "the entire human race as one soul and one body" (Bahauallah, 2010: 214) empowers us to contribute to the development of an MCC theory that celebrates diversity, advocates social justice, and encourages each segment of the population to take their part in the advancement of civilisation. Malaysian culture is enriched with a wealth of multicultural understanding. It is up to Malaysian scholars to scientifically explore this wealth of knowledge and join in the global discourse on multicultural counselling theories and

assessments. This study aspires to have offered a humble exhortation to this discourse.

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Appendices

A. BM Flashcards

B. BM Participant's Information Sheet

C. English Participant's Information Sheet

D. SCMCC-MSP

E. Pattern Matrix for the fifth (final) round of EFA 43 items

F. Pattern Matrix for the first round of EFA 80 items

Appendix A: BM Flashcards

Kad imbas /Flash Kad mengenai maklumat peserta yang ditemuramah

Kajian ini adalah mengenai kecekapan pelbagai budaya kaunselor sekolah.

Apabila kita mengatakan bahawa sesetengah masyarakat adalah terdiri daripada pelbagai budaya, kita bermaksud bahawa masyarakat yang berbeza dengan satu sama lain dalam erti kata: bangsa, agama, budaya, etnik, lokasi geografi, umur, status sosioekonomi, jantina, dan sebagainya. Oleh itu, apabila seorang kaunselor tergolong dalam kumpulan budaya yang berbeza (sebagai contoh, jantina yang berbeza daripada anda, atau berkomunikasi menggunakan bahasa pertama yang berbeza daripada anda, atau lebih tua dari anda), maka tetapan kaunselor - pelajar dipanggil "tetapan pelbagai budaya"

Apabila kita berkata kaunselor sepatutnya memiliki kecekapan pelbagai budaya, ini bermakna beliau sepatutnya dapat memberi kaunseling yang baik walaupun beliau tergolong dalam kumpulan kebudayaan yang berbeza. Ini bermakna beliau mesti mempunyai perasaan dan emosi dan juga kepercayaan yang betul tentang budaya anda. Kaunselor mesti mempunyai maklumat yang benar tentang latar belakang budaya anda, dan akhirnya dia harus mempunyai kemahiran yang tepat untuk menggunakan kaedah yang bersesuaian dengan budaya anda.

Maka dalam soalan-soalan berikut, setiap kali kita bercakap mengenai latar belakang budaya anda, kami bermaksudkan: bangsa, agama, jantina, bahasa, status ekonomi anda. Khususnya apabila ia berbeza dengan latar belakang budaya kaunselor: bermakna dia mungkin dari keluarga yang lebih miskin atau lebih kaya daripada anda, atau menganut agama yang berbeza, atau paling tidak hanya lebih berumur daripada anda atau jantina yang berbeza daripada anda. Tidak menjadi masalah sekiranya anda tidak pernah ke sesi kaunseling sebelum ini, anda boleh membayangkan keadaan apabila anda bertemu dengan kaunselor yang berbeza dari segi budayanya dengan anda. Apakah jangkaan anda terhadapnya?

Sila jawab soalan-soalan dalam suasana pelbagai budaya!

Arahan peserta temubual secara umum:

Hai semua! Saya mempunyai berita baik dan berita buruk!

Berita buruk adalah anda perlu menjawab beberapa soalan bertulis !!!

Dan berita gembira pula, apa sahaja yang anda tulis adalah 100% betul! Tiada jawapan yang salah!

Dan ... anda tidak perlu menulis nama anda!

Ramai pelajar menggunakan perkhidmatan kaunseling di sekolah-sekolah setiap tahun. Sesetengah kaunselor adalah berasal daripada latar belakang budaya yang berbeza dengan pelajar. Mereka mungkin datang dari rantau yang berbeza daripada pelajar atau dari kaum atau agama yang berlainan, atau berasal dari keluarga yang lebih kaya atau miskin. Kaunselor bahasa pertama mungkin tidak sama dengan bahasa pertama pelajar dan akhirnya jantina kaunselor dan jantina pelajar mungkin berbeza. Ini semua perbezaan budaya.

Seorang kaunselor boleh dilatih dengan baik untuk menangani perbezaan ini supaya mereka tidak akan berhenti untuk memberikan khidmat kaunseling yang baik kepada pelajar. Latihan ini akan memberi kecekapan kepelbagaian budaya kaunselor, iaitu: percaya, pengetahuan, dan kemahiran kaunseling dengan pelajar latar belakang budaya yang berbeza.

Kajian ini bertujuan untuk mengetahui kecekapan kepelbagaian budaya yang anda fikir penting untuk kaunselor sekolah.

Baca arahan terlebih dahulu dan jawab tiga soalan. Tidak ada jawapan yang betul atau salah, apa sahaja yang anda tulis amat berharga dan penting kepada kami.

Terima kasih kerana menyertai penyelidikan kami!

Appendix B: BM Participant's Information Sheet

MAKLUMAT PESERTA

Fakulti Sastera dan Sains Sosial
Sekolah Pendidikan
Universiti Nottingham



Tajuk projek: Kepentingan Kecekapan Kauselor Sekolah dalam Mengendalikan Kaunseling Kepelbagaian Budaya

Penyelidik: Afsoon Fanaiyan

e-mel: kabx1afn@nottingham.edu.my

Penyelia: Profs. GANAKUMARAN SUBRAMANIAM

e-mel: GANAKUMARAN.SUBRA@NOTTINGHAM.EDU.MY

Nombor rujukan untuk Etika Pengesahan:

Ini adalah jemputan untuk mengambil bahagian dalam kajian penyelidikan mengenai kecekapan pelbagai budaya kaunselor sekolah. Maklumat ini direka untuk memberi anda maklumat mengenai kajian ini.

Penyertaan anda adalah secara sukarela, dan anda boleh mengubah fikiran anda untuk terlibat, atau menolak untuk menjawab soalan tertentu atau menghentikan perbualan pada bila-bila masa, dan tanpa memberi alasan. Anda bebas untuk menarik diri sebelum atau semasa kajian. Tiada kesan yang kurang menyenangkan terhadap anda sekiranya anda menolak untuk menyertai atau memilih untuk memberhentikan penglibatan ketika di pertengahan kajian. Untuk soal selidik tanpa nama, sebaik sahaja anda menamatkan soal selidik dan mengemukakan jawapan anda, adalah tidak mungkin untuk mengeluarkan data anda daripada kajian.

Apakah yang berkenaan dengan projek ini?

Ramai pelajar menggunakan perkhidmatan kaunseling di sekolah setiap tahun. Sesetengah kaunselor berasal daripada latar belakang budaya yang berbeza dengan pelajar. Mereka mungkin berasal dari rantau yang berbeza daripada pelajar atau mungkin dari kaum atau agama yang berlainan, atau berasal dari keluarga yang lebih kaya atau miskin. Penggunaan bahasa pertama kaunselor juga mungkin tidak sama dengan bahasa pertama pelajar dan selain itu, jantina kaunselor dan jantina pelajar juga mungkin berbeza. Ini semua merupakan perbezaan budaya.

Seorang kaunselor boleh dilatih dengan baik tentang bagaimana untuk menangani perbezaan ini supaya mereka tidak berhenti dari memberi khidmat kaunseling yang baik kepada pelajar. Latihan ini akan memberi kecekapan pelbagai budaya kaunselor, iaitu: percaya, pengetahuan, dan kemahiran kaunseling dengan pelajar yang mempunyai latar belakang budaya yang berbeza. Kajian ini ingin mengetahui kecekapan pelbagai budaya yang anda fikir penting untuk kaunselor sekolah.

Siapakah yang diminta untuk mengambil bahagian, dan mengapa?

Pelajar berusia antara 15 hingga 17 tahun dari sekolah-sekolah di Malaysia, diminta untuk menyertai projek ini. Mereka akan memberitahu betapa pentingnya untuk mereka mempunyai kaunselor sekolah dengan kecekapan pelbagai budaya. Ini akan membantu untuk membangunkan kaedah yang lebih

kukuh untuk mengkaji persepsi pelajar terhadap kecekapan pelbagai budaya kaunselor sekolah dan akan membantu memperbaiki perkhidmatan kaunseling sekolah pada masa akan datang.

Pendapat anda mengenai perkara ini adalah sangat berharga untuk sekolah dan juga untuk kaunselor supaya mereka lebih berpendidikan mengenai budaya jika perlu. Penyelidikan ini juga boleh membantu kolej-kolej dan universiti-universiti yang melatih kaunselor sekolah untuk melatih kaunselor dengan lebih baik dan memperbaiki program latihan kaunselor mereka.

Akhir sekali, input anda akan membantu saya untuk menjalankan penyelidikan dan menjadi seorang graduan pelajar PhD.

Apa yang diminta untuk saya lakukan?

Dalam kajian ini, anda akan diminta untuk menjawab 80 soalan tentang kecekapan yang anda fikir seorang kaunselor sekolah perlu ada. Penyelidik juga mungkin meminta anda untuk menerangkan dengan lebih lanjut tentang beberapa idea anda atau memberi lebih banyak maklumat berdasarkan jawapan anda, atau penyelidik juga mungkin bertanya tentang apa yang anda fikirkan secara umum mengenai soal selidik ini.

Adakah kajian ini akan memberi manfaat secara peribadi kepada saya?

Penyelidikan ini mungkin tidak memberi manfaat secara langsung kepada anda, tetapi secara tidak langsung ia akan membantu kaunselor sekolah pada masa akan datang untuk mengetahui dengan lebih lanjut tentang jangkaan pelajar mengenai kecekapan kepelbagaian budaya kaunselor. Jawapan anda akan membantu kami membuat soal selidik yang kemudiannya boleh digunakan oleh universiti atau penyelidikan lain untuk meningkatkan tahap kualiti kaunseling di sekolah.

Apa yang akan berlaku kepada maklumat yang saya berikan?

Jawapan anda (dalam bentuk bertulis dan dalam bahagian perbincangan) akan direkodkan dan disimpan selama 7 tahun dan boleh diakses oleh penyelidik dan / atau pihak berkuasa Universiti Nottingham. Nama anda tidak akan diterbitkan dan tiada siapa yang akan mengetahui apa yang telah ditulis atau dikatakan oleh setiap individu kerana data akan disimpan tanpa nama. Anda tidak akan dikenalpasti pada borang soal selidik atau demografi dan keputusan peribadi akan kekal sulit. Sementara data akan disimpan pada kertas soal selidik asal oleh penyelidik, baik salinan asal mahupun salinan tulisan tangan anda tidak akan diterbitkan dalam apa jua cara. Identiti anda akan kekal sulit dan jawapan anda tidak akan dapat dikesan. Pada akhir masa yang diberikan, kertas dan borang soal selidik akan dicarik.

Apa yang akan anda lakukan dengan data-data ini?

Hasil penyelidikan ini akan digunakan sebagai soal selidik dan boleh didapati melalui portal E-tesis Universiti Nottingham, untuk pihak yang berkenaan.

Sekiranya anda mempunyai sebarang soalan atau kemusykilan, jangan ragu-ragu untuk bertanya. Kami boleh dihubungi sebelum dan selepas penyertaan anda di alamat yang tertera di atas.

TERIMA KASIH ATAS PENYERTAAN ANDA

Sekiranya anda mempunyai sebarang pertanyaan atau aduan mengenai kajian ini, sila hubungi penyelia pelajar terlebih dahulu. Jika ini tidak dapat menjawab pertanyaan anda, sila tulis kepada Penyelaras Etika Penyelidikan Sekolah Pendidikan, Universiti Nottingham.

Penyelaras Etika Penyelidikan Pengajian Pendidikan: educationresearchethics@nottingham.ac.uk

Appendix C: English Participant's Information Sheet

PARTICIPANT INFORMATION

Faculty of Arts and Social Sciences
School of Education
University of Nottingham



Project Title: The importance of the school counselor's multicultural counseling competencies

Researcher: Afsoon Fanaiyan

e-mail: kabx1afn@nottingham.edu.my

Supervisor: Profs. GANAKUMARAN SUBRAMANIAM

e-mail: GANAKUMARAN.SUBRA@NOTTINGHAM.EDU.MY

Ethics Approval Reference Number:

This is an invitation to take part in a research study about the school counselors' multicultural competencies. This information is designed to tell you what it will involve.

Your participation is voluntary, and you may change your mind about being involved, or decline to answer a particular question or stop the conversation at any time, and without giving a reason. You are free to withdraw at any point before or during the study. There will be no unpleasant consequences if you reject to participate or choose to stop participating half way. For anonymous questionnaires, once you have finished the questionnaire and submitted your answers it is not possible to withdraw the data.

What is the project about?

Many students are using counseling services in the schools every year. Some of the counselors belong to different cultural background than the students. They may come from a different region than the students or be of a different race or religion, or come from a richer or poorer family. The counselor's first language may not be the same as the student's first language and finally the counselor's gender and the student's gender might be different. These are all cultural differences.

A counselor can be trained well on how to deal with these differences so that it will not stop him/her of giving a good counseling service to students. These trainings will give a counselor multicultural competencies, which is: believes, knowledge, and skills of counseling with students of different cultural background .

This study wants to know which multicultural competencies do you think is important for a school counselor.

Who is being asked to take part, and why?

Students age between 15 to 17 years old from Malaysian schools, are asked to participate in this project. You are going to tell how important it is to have a school counselor with multicultural competencies. This will help to develop a stronger tool for investigating students' perceptions on school counselor's multicultural competencies and will help improve the school counseling services in future.

Your opinion on this is very valuable for schools and for counselors so that they can become more culturally educated if necessary. This research may help colleges and universities who train school counselors to train better counselors and improve their counselor training programs. Finally your input will help me to do my research and graduate as a PhD student.

What will I be asked to do?

In this study you will be asked to answer 80 questions about what competencies you think a school counselor should have. Then the researcher may ask you to explain more about some of your ideas or give more details based on your answers, or she may ask you what do you generally think about this questionnaire.

Will the research be of any personal benefit to me?

This research may not directly benefit you , but it will indirectly help school counselors in future to know more about student's expectation about the counselors multicultural competencies. Your answers will help us come up with a questionnaire which later can be used by universities or other researches to improve the quality of counseling at schools.

What will happen to the information I provide?

Your answers (both in written forms and in the discussion part) will be recorded (on paper) and kept for a duration of 7 years and may be accessed by the researcher and/or the authorities of the University of Nottingham. Your name will not be published and no one will know what each individual has written or said as the data will be stored anonymously. You will not be identified on the questionnaire or demographic forms and the personal results will remain confidential.

While the data will be stored on original questionnaire papers by the researcher, neither the original nor a copy of your hand writing will not be published in any ways. Your identity will remain confidential and your answers will be untraceable to you.

At the end of the given time the questionnaire papers and forms will be shredded.

What will you do with the data?

The result of this research will come up as a questionnaire and be available through university of Nottingham E-thesis portal, to authorized viewers.

If you have any questions or concerns, please don't hesitate to ask. We can be contacted before and after your participation at the above address.

THANK YOU FOR YOUR PARTICIPATION

If you have any queries or complaints about this study, please contact the student's supervisor in the first instance. If this does not resolve the query to your satisfaction, please write to the Research Ethics Coordinator of the School of Education, **University of Nottingham**.

School of Education Research Ethics Coordinator: educationresearchethics@nottingham.ac.uk

Appendix D: SCMCC-MSP

The School Counselor's Multicultural Counseling Competencies – Malaysian Students' Perspective

Below are a number of statements regarding the multicultural competencies of a school counselor.
For each statement, choose if you strongly agree, agree, disagree, or strongly disagree.

Berikut adalah beberapa kenyataan berkenaan kepelbagaian keupayaan seorang kaunselor sekolah. Untuk setiap pernyataan, pilih sekiranya anda sangat bersetuju, bersetuju, tidak bersetuju, atau sangat tidak bersetuju.

1	<p>It is important that my counselor is non-judgmental towards younger generation.</p> <p>Adalah penting untuk kaunselor saya agar tidak menghakimi/prejudis terhadap generasi muda.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
2	<p>It is important that my counselor is non-judgmental about my social class (income level or how much money my family have).</p> <p>Adalah penting untuk kaunselor saya agar tidak menghakimi/prejudis terhadap saya dari segi kelas sosial (pendapatan).</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
3	<p>It is important that my counselor is understanding and can understand me the way I am not based on what other teachers/students say about me.</p> <p>Adalah penting untuk kaunselor saya boleh memahami saya bukan berdasarkan dari pandangan guru/pelajar lain terhadap saya.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
4	<p>It is important that my counselor recognizes racism in various levels and its effects on our lives.</p> <p>Adalah penting untuk kaunselor saya untuk mengenali perkauman dalam pelbagai peringkat dan kesannya terhadap kehidupan kami.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
5	<p>It is important that my counselor is aware of racist concepts in counseling profession.</p> <p>Adalah penting untuk kaunselor saya sedar akan konsep perkauman dalam profesion kaunseling.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>

6	<p>It is important that my counselor uses methods that suit my learning style.</p> <p>Adalah penting untuk kaunselor saya menggunakan kaedah yang bersesuaian dengan cara pembelajaran saya.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
7	<p>It is important that my counselor knows what is the expected level of competitiveness or cooperation (team work) in my culture.</p> <p>Adalah penting untuk kaunselor saya mengetahui apakah jangkaan bagi tahap berdaya saing atau bekerjasama (kerjasama berpasukan) dalam budaya saya.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
8	<p>It is important that my counselor understands our parents parenting style, their methods and levels of discipline, and their expectations from us.</p> <p>Adalah penting untuk kaunselor saya memahami gaya didikan ibu bapa kami, kaedah yang digunakan, tahap disiplin serta jangkaan ibu bapa dari kami.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
9	<p>It is important that my counselor considers my family culture and my religious beliefs when giving career counseling and further education advices.</p> <p>Adalah penting untuk kaunselor saya mengambil kira budaya keluarga dan agama saya ketika memberi kaunseling kerjaya dan juga kaunseling untuk menyambung pelajaran.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
10	<p>It is important that my counselor knows about the attitude towards “family” in our culture. (For example: what is the proper relationship between family members, how are we supposed to treat family members or older members of the community.</p> <p>Adalah penting untuk kaunselor saya mengetahui tentang sikap terhadap “keluarga” dalam budaya kami. (sebagai contoh: apakah hubungan yang sesuai di antara ahli keluarga, bagaimanakah kami perlu melayan ahli keluarga atau golongan yang lebih tua dalam komuniti).</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>

11	<p>It is important that my counselor knows about different family structures (eg. father is the head, mother is the head, single parents, etc...) and how it affects our lives.</p> <p>Adalah penting untuk kaunselor saya mengetahui tentang struktur keluarga yang berbeza (sebagai contoh: ayah selaku ketua keluarga, ibu sebagai ketua, ibu bapa tunggal, dan lain-lain) dan bagaimana ia memberi kesan kepada kehidupan kami.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
12	<p>It is important that my counselor knows about the importance of education and exam results for our families and us.</p> <p>Adalah penting untuk kaunselor saya mengetahui tentang kepentingan pendidikan dan keputusan peperiksaan kepada kami dan juga keluarga.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
13	<p>It is important that my counselor knows how family, school, and community interact with each other in our culture and how this relationship affects us.</p> <p>Adalah penting untuk kaunselor saya mengetahui bagaimana keluarga, sekolah dan juga komuniti berhubung antara satu sama lain dalam budaya kami dan bagaimana hubungan ini mempengaruhi kami.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
14	<p>It is important that my counselor understands the meaning of different gestures in my culture and can use proper gesture when talking to me.</p> <p>Adalah penting untuk kaunselor saya memahami maksud gerak isyarat yang berbeza dalam budaya saya dan menggunakan gerak isyarat yang bersesuaian ketika bertutur dengan saya.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
15	<p>It is important that my counselor knows what is considered "good" and "bad" in my culture/religion, and how not following these norms/commands affects us.</p> <p>Adalah penting untuk kaunselor saya mengetahui apakah yang dianggap "baik" dan "buruk" dalam budaya/agama saya, dan bagaimana sekiranya tidak mematuhi norma/arahan akan memberi kesan kepada kami.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>

16	<p>It is important that my counselor knows some general facts and information about my culture: eg. history of my culture, holidays and festivals, foods, traditional clothing, traditions and religious observations and practices, ways of greeting etc...)</p> <p>Adalah penting untuk kaunselor saya mengetahui serba sedikit tentang fakta umum dan informasi berkaitan budaya saya (sebagai contoh: sejarah budaya, perayaan, makanan, pakaian tradisi, pandangan dan amalan agama serta tradisi, cara pertuturan dan sebagainya.)</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
17	<p>It is important that my counselor knows what behavior and language is considered proper in my culture and avoids being impolite or vulgar.</p> <p>Adalah penting untuk kaunselor saya mengetahui sikap dan bahasa yang bersesuaian/sopan dalam budaya saya dan mengelakkan sikap tidak sopan atau perbuatan kasar.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
18	<p>It is important that my counselor knows what is the appropriate attire for counselors to wear to school in our culture.</p> <p>Adalah penting untuk kaunselor saya mengetahui apakah pakaian yang sesuai untuk dipakai oleh kaunselor sewaktu berada di sekolah yang bersesuaian dengan budaya saya.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
19	<p>It is important that my counselor is comfortable with the clothing norms in my culture.</p> <p>Adalah penting untuk kaunselor saya berasa selesa dengan norma pakaian dalam budaya saya.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
20	<p>It is important that my counselor takes responsibility to remove language barriers (help us understand each other better) by getting a translator or learning my language or introducing me to another counselor who can speak my language.</p> <p>Adalah penting untuk kaunselor saya menggalas bertanggungjawab untuk menghapuskan kekangan bahasa (supaya dapat membantu kami memahami antara satu sama lain dengan lebih baik) dengan menggunakan penterjemah, atau mempelajari bahasa saya atau mengenalkan saya dengan kaunselor lain yang mampu bercakap dengan saya dengan menggunakan bahasa saya.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>

21	<p>It is important that my counselor is able to act friendly in a way that is culturally appropriate for me.</p> <p>Adalah penting untuk kaunselor saya mampu beramah dengan cara yang bersesuaian dengan budaya saya.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
22	<p>It is important that my counselor is able to mix some of the local languages with English that helps me to understand better as well as speaks in an accent I can comprehend.</p> <p>Adalah penting untuk kaunselor saya untuk mempunyai kemampuan dalam menggabungkan bahasa tempatan dan juga Bahasa Inggeris supaya dapat membantu saya lebih memahami dan juga mampu untuk bertutur dengan lebih lancar.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
23	<p>It is important that my counselor is able to communicate with me with culturally suitable gestures, tone, and voice projection and in a way it gains my interest.</p> <p>Adalah penting untuk kaunselor saya dapat berkomunikasi dengan saya menggunakan gerak isyarat, nada dan juga suara lantang yang bersesuaian dengan budaya dan dapat menarik minat saya.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
24	<p>It is important that my counselor has proper sense of humor. (is able to cheer me up without breaking my cultural norms or becoming sarcastic.)</p> <p>Adalah penting untuk kaunselor saya boleh bergurau senda bersesuaian dengan budaya saya. (mampu untuk menceriakan saya tanpa perlu melangkaui batas norma atau menjadi sindiran.)</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
25	<p>It is important that my counselor is open-minded about my cultural beliefs and practices that are different from his/her culture and may not have scientific basis. (Such as food restrictions and so forth).</p> <p>Adalah penting untuk kaunselor saya untuk berfikir terbuka tentang kepercayaan budaya dan amalan dan perbezaan amalan budaya saya daripada budaya nya dan mungkin tidak mempunyai asas yang saintifik (seperti larangan dalam pemakanan dan lain lain).</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>

26	<p>It is important that my counselor knows how politics, immigration, poverty (having not enough money), powerlessness etc... influences our lives.</p> <p>Adalah penting untuk kaunselor saya mengetahui bagaimana politik, penghijrahan, kemiskinan (pendapatan), tidak berkuasa/lemah dan lain-lain mempengaruhi kehidupan kami.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
27	<p>It is important that my counselor is willing to have more exposure to people with variety of cultures and involve with minority groups.</p> <p>Adalah penting untuk kaunselor saya mempunyai keinginan untuk diberi pendedahan kepada golongan dari pelbagai budaya dan terlibat dengan kumpulan minoriti.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
28	<p>It is important that my counselor can be a role model regardless of cultural differences.</p> <p>Adalah penting untuk kaunselor saya untuk boleh menjadi contoh/model peranan/teladan tanpa mengira perbezaan budaya.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
29	<p>It is important that my counselor knows the boundaries of personal space and physical contact in my culture.</p> <p>Adalah penting untuk kaunselor saya mengetahui batas dari aspek ruang peribadi dan juga hubungan fizikal dalam budaya saya.</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>
30	<p>It is important that my counselor understands that the level of discussing intimate information (very personal information) should match my culture. (She/he should understand when some topics are too personal for me and I don't want to talk about it.)</p> <p>Adalah penting untuk kaunselor saya memahami tahap untuk membincangkan mengenai maklumat intim (maklumat yang terlalu peribadi) perlulah sepadan dengan budaya saya. (Kaunselor perlu memahami keadaan bilamana sesetengah topik adalah terlalu peribadi untuk saya dan saya tidak mahu bercakap mengenainya.)</p> <p> <input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju </p>

31	It is important that my counselor knows how much eye contact is appropriate in my culture and not to make too much or too little eye contact.
	Adalah penting untuk kaunselor saya mengetahui kadar hubungan antara mata yang bersesuaian dalam budaya saya.
	<input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju
32	It is important that my counselor is willing to learn more about different people and cultures.
	Adalah penting untuk kaunselor saya mempunyai keinginan untuk mempelajari dengan lebih mendalam tentang manusia yang berbeza dan budaya yang berbeza.
	<input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju
33	It is important that my counselor has a wide worldview and can see things from my cultural point of view.
	Adalah penting untuk kaunselor saya mempunyai pandangan yang luas dan mampu melihat sesuatu dari sudut pandangan budaya saya.
	<input type="radio"/> Strongly agree Sangat bersetuju <input type="radio"/> Agree bersetuju <input type="radio"/> Disagree tidak bersetuju <input type="radio"/> Strongly Disagree sangat tidak bersetuju

Thank you so much for completing these questions!
 There are few more questions about who you are in the next page.
 If you have any additional thoughts about any of the above topics, or any suggestions about the survey, please write them in the space below.

Terima kasih kerana melengkapkan soalan-soalan ini!
 Terdapat beberapa soalan berkaitan diri anda di halaman berikutnya.
 Jika anda mempunyai sebarang penambah fikiran berkaitan topic di atas atau sebarang cadangan berkaitan kaji selidik ini, sila tulis di dalam ruangan di bawah.

<u>About you...</u>	<u>Perihal Anda...</u>
1- How old are you?	1-Berapakah umur anda?
2- What is your nationality?	2-Apakah kewarganegaraan anda?
3- Are you a boy or a girl? <input type="radio"/> Girl <input type="radio"/> Boy	3-Adakah anda lelaki atau perempuan ? <input type="radio"/> Lelaki <input type="radio"/> Perempuan
4- What is your race? (If you are from mixed-race family you can choose more than one, or write in the space provided below) <input type="radio"/> Malay <input type="radio"/> Chinese <input type="radio"/> Indian <input type="radio"/> Others :	4- Apakah kaum anda? (Jika anda berasal dari keluarga campur-budaya, anda boleh memilih lebih dari satu pilihan atau menulis di dalam ruangan yang disediakan.) <input type="radio"/> Melayu <input type="radio"/> Cina <input type="radio"/> India <input type="radio"/> Lain-lain :
5- What language do you mostly speak: At school with your classmates: At home with your family:.....	5- Bahasa apakah yang sering anda gunakan: Ketika di sekolah bersama rakan sekelas:..... Ketika di rumah bersama keluarga:
6- If you have a choice to speak one of the following languages when talking to your counselor , which language will you choose? (Choose one or two) <input type="radio"/> English <input type="radio"/> Bahasa Malaysia <input type="radio"/> Chinese <input type="radio"/> Tamil <input type="radio"/> Others :	6-Jika anda mempunyai pilihan untuk bercakap salah satu bahasa berikut apabila bercakap dengan kaunselor anda , bahasa manakah yang akan anda pilih? (Pilih satu atau dua) <input type="radio"/> Bahasa Inggeris <input type="radio"/> Bahasa Malaysia <input type="radio"/> Bahasa Cina <input type="radio"/> Bahasa Tamil <input type="radio"/> Lain-lain :
7- Have you had any counseling sessions with your school counselor before? <input type="radio"/> Yes <input type="radio"/> No	7-Pernahkah anda terlibat/menghadiri sesi kaunseling dengan kaunselor sekolah anda sebelum ini? <input type="radio"/> Ya <input type="radio"/> Tidak

End of the questions
 Thanks again for completing this survey!

Soalan Tamat
 Terima kasih kerana menengkapkan kaji selidik ini!

Appendix E: Pattern Matrix for the fifth (final) round of EFA 43 items

Pattern Matrix a									
	Factor								
Item description/ Question number	1	2	3	4	5	6	7	8	9
knows the expected level of competitiveness/cooperation Q33	0.513								
understand our parents parenting style Q25	0.51								
consider family culture and religion in career counselling Q27	0.505								
knows our attitude toward family Q24	0.496								
knows about different family structures and its effects Q26	0.457								
value bilingualism Q19	0.451								
knows the importance of exam result and education Q35	0.422								
knows the interactions between family school community and its effects on us Q28	0.409								
uses methods that suits my style Q36	0.283								
non-judgmental towards younger generation Q2		0.718							
non-judgmental towards my social class Q4		0.713							
value intercultural relationships Q5 (non-judgmental toward mixed)		0.492							
avoid racist/sexist comments Q1		0.442							
understand me the way I am not the way teachers says Q8		0.352							

knows minorities get diagnosed ill more often Q51			-0.583						
knows the bias of education systems on minorities Q53			-0.493						
can address issues in the society that affect student life Q66			-0.404						
knows how community discriminate minorities Q55			-0.317						0.289
knows our cultural taboos Q47				0.714					
knows what's good/ bad and the effects of disobeying them Q46				0.712					
knows general facts and info about my culture Q45				0.515					
knows the proper behaviour language and gesture Q42	0.33			0.468					
knows the appropriate attire for counsellor Q39				0.388					
familiar and comfortable with our dress code Q38				0.382					
understands the meaning of different gestures Q43				0.299					
able to mix some local languages Q60					0.687				
can communicate with me with culturally suitable way Q75					0.493				
has proper sense of humour Q57					0.447				
tries to remove language barrier Q61					0.375				
able to act friendly in a culturally appropriate way Q56				0.285	0.375		-0.286		
willing to have more exposure to variety of people Q70						0.601			
can be a role model Q 72						0.463			
is open minded about my cultural beliefs with no scientific proof Q80						0.462			

knows how politics ,immigration ,poverty influence my life Q79						0.45			
knows the boundaries of personal space in my culture Q41							-0.647		
knows the cultural limits of eye contact Q40							-0.527		
understands the cultural boundaries for intimate information Q29							-0.299		
willing to learn about other cultures Q10								0.494	
learn my culture from me not a book Q11 (eliminated to improve α)								0.465	
wide world view & see things from my point of view Q6								0.346	
aware of racist concepts in the counselling profession Q50									0.583
recognize racism in various levels Q49			-0.389						0.434
aware of his own racist attitudes Q21 (eliminated to improve α)									0.335
Extraction Method: Principal Axis Factoring. Rotation Method: Oblimin with Kaiser Normalization. a Rotation converged in 25 iterations.									

Appendix F: Pattern Matrix for the first round of EFA 80 items

Pattern Matrix a									
	Factor								
Item description/ Question number	1	2	3	4	5	6	7	8	9
understands the cultural boundaries for intimate information	0.434								
knows main challenges of my generation	0.412								
knows the cultural limits of eye contact	0.402								
able to help me with culturally unsuitable aspects effecting my life	0.38								
understand how cultural backgrounds affects my personality	0.34								
knows the boundaries of personal space in my culture	0.318								
accepts if I want another counsellor Q23									
doesn't pressure me to embrace my culture Q18									
Non-judgmental towards my social class		0.706							
Non-judgmental towards younger generation		0.676							
value intercultural relationships		0.524							
avoid racist/sexist comments		0.445							
understand me the way I am not the way teachers says		0.412							
can work with student with special needs		0.344							
feel comfortable with our differences		0.312							

avoid all discriminations Q9		0.306							
avoid stereotype Q12									
Non-judgmental towards my grades and academic problems Q7									
knows the barriers that stops us from seeing a counsellor Q30									
knows the bias of education systems on minorities			-0.575						
knows minorities get diagnosed ill more often			-0.56						
knows the bias of testing			-0.378						
can address issues in the society that affect student life			-0.367						
knows about my performance in different subjects Q37			-0.328						
can work with community leaders			-0.316						
knows not all counselling concepts are culturally suitable			-0.313						
able to come up with solutions that match my culture and parenting style									
knows the importance of exam result and education									
able to mix some local languages				0.62					
has proper sense of humour				0.484					
can communicate with me with culturally suitable way				0.479					
able to act friendly in a culturally appropriate way Q56				0.392			0.349		

participate in multicultural training to learn more about my culture				0.36					
tries to remove language barrier				0.332					
uses methods that suits my style				0.33					
use variety of verbal and non-verbal methods				0.317					
able to build good relationship with our parentsQ62									
able to understand my accent Q78									
willing to learn about other cultures					0.577				
learn my culture from me not a book					0.38				
willing to share about his culture					0.374				
wide world view & see things from my point of view					0.336				
can be a role model						-0.504			
knows how politics ,immigration ,poverty influence my life						-0.455			
willing to have more exposure to variety of people						-0.436			
influence school leaders and policies to be more MC						-0.405			
is open minded about my cultural beliefs with no scientific proof						-0.399			
able to discuss the influence of culture on parenting styles and discipline style						-0.399			
can help teachers be more MC competent						-0.323			
knows what's good/ bad and the effects of disobeying them							0.695		
knows our cultural taboos							0.579		

knows general facts and info about my culture							0.555		
knows the appropriate attire for counselor							0.404		
understands the meaning of different gestures							0.347		
familiar and comfortable with our dress code							0.342		
keep up to date with research on MC							0.324		
help me embrace my culture							0.301		
able to discuss matters that are not culturally right for him Q16									
knows our help seeking behavior Q31									
knows about my lifestyle and students lifestyle Q48									
can show confidence without being overpowering Q77									
recognize racism in various levels			-0.351					0.523	
aware of racist concepts in the counseling profession								0.493	
knows how community discriminate minorities								0.377	
aware of his own racist attitudes								0.373	
knows his impact of communication style on me								0.364	
respect and connect with traditional help practices								0.339	
be supportive in culturally suitable way Q74									

can make me feel comfortable to talk about racism Q71									
knows our attitude toward family									-0.453
value bilingualism									-0.451
knows about different family structures and its effects									-0.441
understand our parents parenting style									-0.433
knows the proper behavior language and gesture Q43							0.391		-0.395
knows the expected level of competitiveness/cooperation									-0.378
consider family culture and religion in career counseling									-0.376
knows the interactions between family school community and its effects on us									-0.314
respect my religious/cultural beliefs									-0.304
understands the external factors that affect different students Q32									
treats me like a capable responsible person Q13									
Extraction Method: Principal Axis Factoring. Rotation Method: Oblimin with Kaiser Normalization. a Rotation converged in 25 iterations.									

