UNIVERSITI PUTRA MALAYSIA

INFLUENCE OF SELF-PERCEIVED MULTICULTURAL COUNSELLING COMPETENCE ON COUNSELLING SELF-EFFICACY AMONG COUNSELLING TEACHERS

MAIZATUL MARDIANA BINTI HARUN

FPP 2015 7

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By

MAIZATUL MARDIANA BINTI HARUN

Thesis Submitted to the School of Graduate Studies, Universiti Putra Malaysia, in Fulfilment of the Requirements for the Degree of Master of Science

January 2015

DEDICATION

This thesis is dedicated to:

My beloved father and encouraging siblings who have supported me all the
way since the beginning of my journey,

and

My supportive and reliable friends.

Abstract of thesis presented to the Senate of Universiti Putra Malaysia in fulfillment of the requirements for the degree of Master of Science

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Chair : Rusnani Abdul Kadir, PhD
Faculty: Educational Studies

The purpose of this study was to investigate the influence of self-perceived multicultural counselling competence on self-efficacy among counselling teachers. This study was also designed to explore the relationship between multicultural counselling competency and self-efficacy among counselling teachers. Additionally, this study aimed to identify the relationship between selected counselling teachers' demographic variables such as age, years of working experience and multicultural training received with counselling teachers' self-perceived multicultural counselling competence and self-efficacy.

This quantitative-correlational research was carried out among secondary school counselling teachers in Negeri Sembilan. A simple random sampling method was used to get 200 respondents. Each respondent received a set of questionnaire via post, and a total of 167 counselling teachers participated in the study. The questionnaire consists of three parts; (i) demographic questionnaires, (ii) Multicultural Counselling and Training Survey-Revised (MCCTS-R), and (iii) Multicultural Counselling Self-Efficacy-Racial Diverse (MCSE-RD) form. The MCCTS-R and MCSE-RD were adapted and translated into the Malay language.

As the focus of the study, the linear regression analysis was conducted to determine the influence of self-perceived multicultural counselling competence on counselling teachers' self-efficacy. The relationship between self-perceived multicultural counselling competence and self-efficacy was tested by conducting the Pearson product moment correlation coefficient analysis. Similar analysis was conducted to examine the relationship between age, number of multicultural trainings received and years of working as a counselling teacher with multicultural counselling competencies and self-efficacy. A series of descriptive analyses were conducted to assess the level of the counselling teachers' self-perceived multicultural counselling competence and self-efficacy.

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The descriptive analysis revealed that the respondents scored at the moderate level for self-perceived multicultural counselling competence and self-efficacy. The main finding of the study is that the self-perceived multicultural counselling competence was found to be a significant predictor of counselling teachers' self-efficacy. Specifically, the self-perceived multicultural counselling competence contributed 28.2% of influence on the variability of counselling teachers' self-efficacy. The Pearson product moment correlation coefficient showed that there is a significant, positive and strong correlation between self-perceived multicultural counselling competence and self-efficacy. The results of the study showed that age was related to the counselling teachers' multicultural counselling competence only, while the number of multicultural training experiences were related to both the counselling teachers' multicultural counselling competence and their self-efficacy.

In conclusion, the finding of this study suggests that counselling teachers who perceived themselves as somehow multiculturally competent, also believe themselves as efficacious in handling multicultural counselling sessions. Thus is very important that this aspect is given due attention by the training institutions in their counselling teacher preparation programs, and also by the Ministry of Education in the counselling teacher professional development. Future studies should control the sample based on demographic variables such as gender, ethnicity and geographical school setting to provide different insight related to the development of self-efficacy.

**PENGARUH PERSEPSI-KENDIRI KOMPETENSI KAUNSELING
PELBAGAI BUDAYA KE ATAS EFIKASI KENDIRI DALAM KALANGAN
GURU KAUNSELING**

Oleh

MAIZATUL MARDIANA BINTI HARUN

Januari 2015

Pengerusi: Rusnani Abdul Kadir, PhD
Fakulti :   Pengajian Pendidikan

Kajian ini adalah bertujuan untuk mengkaji pengaruh persepsi-kendiri
kompetensi kaunseling pelbagai budaya ke atas efikasi kendiri dalam guru
kaunseling. Kajian ini juga meneroka hubungan antara kompetensi
kaunseling pelbagai budaya dengan efikasi kendiri. Kajian ini juga
bertujuan untuk mengenalpasti hubungan antara pembolehubah
demografik terpilih guru kaunseling seperti umur, bilangan tahun
pengalaman bertugas sebagai guru kaunseling dan bilangan latihan
pelbagai budaya yang diterima dengan persepsi-kendiri pelbagai budaya
dan efikasi kendiri.

Kajian kuantitatif-korelasi dikalangan guru kaunseling di Negeri Sembilan.
Kaedah persampelan rawak mudah telah digunakan untuk mendapatkan
200 orang responden. Setiap responden menerima satu set soal selidik
melalui pos dan 167 guru kaunseling telah terlibat dalam kajian ini. Set
soal selidik terdiri dari tiga bahagian iaitu (i) bahagian demografik
responden, (ii) Senarai Semak Kompetensi (Kecekapan) dan Latihan
Kaunseling Pelbagai Budaya *(MCCTS-R),* dan (iii) Skala Efikasi Kendiri
Kaunseling Pelbagai Budaya - Borang Kepelbagaian Ras *(MCSE-RD).*

Analisis Regresi Linear telah dijalankan untuk mengenal pasti pengaruh
persepsi-kendiri kompetensi kaunseling pelbagai budaya ke atas efikasi
kendiri guru kaunseling. Manakala, analisis korelasi Pearson telah
dijalankan untuk mengenal pasti hubungan antara persepsi-kendiri
kompetensi kaunseling pelbagai budaya dan efikasi kendiri. Analisis
korelasi Pearson juga dijalankan untuk mengenal pasti hubungan antara
umur, bilangan latihan pelbagai yang diterima dan bilangan tahun
pengalaman bertugas sebagai guru kaunseling dengan persepsi-kendiri
kompetensi kaunseling pelbagai budaya dan efikasi kendiri. Satu siri
analisis deskriptif turut dijalankan untuk mengukur tahap kompetensi
kaunseling pelbagai budaya dan efikasi kendiri guru kaunseling.

Kompetensi kaunseling pelbagai budaya dan efikasi kendiri guru kaunseling berada pada tahap sederhana. Dapatan utama kajian menunjukkan persepsi-kendiri kompetensi kaunseling pelbagai budaya adalah peramal yang signifikan ke atas efikasi kendiri guru kaunseling. Persepsi-kendiri kompetensi kaunseling pelbagai budaya didapati menyumbang 28.2% ke atas varians efikasi kendiri guru kaunseling. Dapatan kajian turut menunjukkan terdapat hubungan yang signifikan, positif dan kuat antara persepsi-kendiri kompetensi kaunseling pelbagai budaya dan efikasi kendiri. Daripada dapatan kajian juga, umur dan bilangan latihan pelbagai budaya yang diterima didapati mempunyai hubungan yang signifikan dengan persepsi-kendiri kompetensi kaunseling pelbagai budaya. Manakala, hanya bilangan latihan pelbagai budaya yang diterima mempunyai hubungan dengan efikasi kendiri.

Keseluruhannya, dapatan kajian mencadangkan bahawa guru kaunseling mempersepsi diri mereka sebagai sederhana kompeten dan mereka juga percaya bahawa mereka mempunyai efikasi kendiri dalam menjalankan sesi kaunseling pelbagai budaya. Oleh itu, fokus persediaan guru kaunseling dan pembangunan profesional guru kaunseling dicadangkan untuk lebih memberi penekanan kepada pemantapan efikasi kendiri guru kaunseling. Maka, adalah sangat penting agar aspek ini diberi perhatian oleh institusi latihan terhadap program persediaan guru kaunseling, dan juga oleh Kementerian Pendidikan dalam program perkembangan professional guru kaunseling. Pada masa hadapan, kajian ini menyarankan supaya topik ini dikaji dengan melibatkan guru kaunseling atau kaunselor dari seting lain. Selain itu, pengkaji turut dicadangkan untuk mengawal aspek tertentu demografik sampel untuk memperoleh dapatan yang berbeza dalam menyumbang kepada perkembangan efikasi kendiri guru kaunseling.

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This thesis was submitted to the Senate of Universiti Putra Malaysia and has been accepted as fulfillment of the requirement for the degree of Master Science (Guidance & Counselling). The members of the Supervisory Committee were as follows:

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Date :

Declaration by graduate student

I hereby confirm that:
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- quotations, illustrations and citations have been duly referenced;
- this thesis has not been submitted previously or concurrently for any other

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Name and Matric No.: <u>Maizatul Mardiana Binti Harun, GS 30124.</u>

Declaration by Members of Supervisory Committee

This is to confirm that:

- the research conducted and the writing of this thesis was under our supervision;
- supervision responsibilities as stated in the Universiti Putra Malaysia (Graduate Studies) Rules 2003 (Revision 2012-2013) are adhered to.

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LIST OF ABBREVIATIONS

ACA	American Counselling Association
AMCD	American Multicultural Development
ANOVA	Analysis of Variance
ASCA	American School Counsellors Association
BIDR	Balanced Inventory of Desirable Responding
CACREP	Council for Accreditation of Counselling and Related Educational Programs
CCCI-R	Cross-Cultural Counselling Inventory-Revised
CoBRAS	Color-Blind Racial Attitudes Scale
CSES	Counsellor Self-Efficacy Scale
CSES-A	Cultural Self-Efficacy for Adolescents
CSRF	Challenging Skills Rating Form
CSS	Counsellor Self-Efficacy Scale
DSM-V	Diagnostic and Statistical Manual of Mental Disorders, Fifth Edition
MAKKS-CE-R	Multicultural Awareness, Knowledge & Skills-Counsellor Edition- Revised
MAKSS	Multicultural Awareness, Knowledge and Skills
MAKSS-CE-R	Multicultural Awareness, Knowledge and Skills-Counsellor Edition-Revised
MANOVA	Multiple Analysis of Variance
MCAS-Form B	Multicultural Counselling Awareness Scale – Form B: Revised Self-Assessment
MCCTS-R	Multicultural Counselling Competence and Training Survey-Revised
M-CDS	Marlowe-Crowne Social Desirability Scale
MCI	Multicultural Counselling Inventory
MCKAS	Multicultural Counselling Knowledge and Awareness Scale
MCSE-RD	Multicultural Counselling Self-Efficacy-Racial Diversity
MEI-R	Multicultural Environment Inventory Revised
MSSBQ-M	Multicultural Supervision Skills and Behaviours Questionnaire-Modified
NCDA	National Career Development
OMCHA	Oregon Mental Health Counselling Association
RPI	Responding Proficiency Index
SCARS	School Counsellor Activity Rating Scale
SCCS	School Counsellor Scale
SCMES	Counsellor Multicultural Self-Efficacy Scale
SCSE	School Counsellor Self-Efficacy Scale
SCT	Social Cognitive Theory
SET	Self-Efficacy Theory
SPCSS	Supervisor Perceived Cultural Similarity Survey
SRES	Sex-Role Egalitarianism Scale

CHAPTER 1

INTRODUCTION

1.1 Overview

In this chapter, the discussion will cover the topic on background of the study, problem statement, research objectives, research questions, significance and limitations of the study, and also the definition of important terms included in the study.

1.2 Background of the Study

Multicultural counselling refers to a counselling relationship where the counsellor and client are culturally different, "which may be the result of socialization in a unique cultural way, developmental or traumatic life events, or the product of being raised in a particular ethnic environment (Gladding, 2009, p. 85). Earlier, Arredondo, Toporek, Brown, Jones, Locke, Sanchez and Stadler (1996) provided a more technical definition for multicultural counselling by defining multicultural counselling as the "preparation and practices that integrate multicultural and culture-specific awareness, knowledge and skills into counselling interactions" (p. 43).

Multicultural counselling is known as the fourth force in the counselling movement, after psychoanalysis, behaviourism, and humanistic concepts of counselling (Gladding, 2009). It originated from awareness of the diversity among the citizens in the United States, and that professional helpers cannot disregard cultural differences. The pinnacle of multicultural counselling movement is perhaps the establishment of the Association of Multicultural Counselling and Development (AMCD) in 1985.

In Malaysia, the concept of multicultural counselling is slowly developing as the profession becomes aware of multiculturalism and diversity among its population. With three major ethnic groups, the Malays, Chinese and Indian; and other sub-ethnic groups such as Iban, Melanau, Kadazan and Bajau, cultural pluralism definitely prevails in Malaysia. The cultural pluralism can be seen from various religious practices, traditional customs and languages spoken. The diversity is further deepened by the presence of non-citizens which made up of 8.2 per cent out of 28.3 million Malaysians, as shown by the 2010 Population and Housing Census done by Department of Statistics, Malaysia (http://www.statistics.gov.my). Certainly this multiculturalism is reflected by the student population in schools. Williams (2010) stated that the diversity in a nation can be reflected in a classroom. Thus, schools and counselling teachers will definitely be challenged to fulfil the needs of multicultural students (Sharifah Norsana & Mohamed Najib, 2011).

One aspect of the national education philosophy is to generate psychologically healthy students. As such counselling teachers have a big role to play. They

need to be able to provide counselling services to all students regardless of the cultural backgrounds. According to Fuertes, Miville, Mohr, Sedlacek and Gretchen (2000) the success of a counselling relationship with a culturally diverse student is related to the counselling teacher's awareness on how different he or she is to the students. Multicultural awareness is one of the elements of multicultural competence model proposed by Sue, Arredondo and McDavis (1992). School counsellors must be multicultural competent, because to be practicing counselling ethically, one must be a multicultural competent counsellor (Arredondo & Toporek, 2004).

To successfully work with multicultural clients, counselling teachers need to believe that they are confident about their ability to do multicultural counselling sessions based on their self-perceived multicultural counselling competence. The belief about their confidence on own ability refers to a concept that was proposed by Albert Bandura (1982), which is the self-efficacy. He defined self-efficacy as the individuals' level of confidence on their ability to accomplish a task or to achieve a goal. Later Lent, Lopez, and Bieschke (1991) began started working on self-efficacy, specifically mathematics self-efficacy. Their work has stimulated more research on self-efficacy such as academic self-efficacy by Hampton (1998).

Self-efficacy has been studied with other constructs from diverse perspectives, such as work related behaviour, motivation, academic achievement and self-esteem. So popular is the concept of self-efficacy that researchers from all kinds of fields are studying it, producing a myriad of sub concepts such as general self-efficacy, academic self-efficacy, counselling self-efficacy and multicultural counselling self-efficacy.

Sheu and Lent (2007) agreed with Constantine and Ladany (2001) who maintained that by measuring the level of multicultural counselling self-efficacy, an understanding of one's multicultural competence would be enhanced. Multicultural counselling self-efficacy is defined by Neville and Mobley (2001) as the counsellors' culturally based cognitive process in constructing beliefs about their capabilities in performing culturally appropriate tasks and behaviours during interaction with clients.

Constantine and Ladany (2001) also emphasized on important dissimilarity of multicultural counselling competence and multicultural counselling self-efficacy. They maintained that self-efficacy expectations are related to the actual performance of skills and behaviours. In consequence, it can be stated that dimensions such as knowledge and self-awareness are self-perceptions of multicultural counselling competence and self-efficacy is directly tied to specific behaviours. In conclusion the three concepts of self-perceived multicultural counselling competence, multicultural counselling competence and multicultural counselling self-efficacy have difference meanings.

In their studies, Baharuddin (2012) and Aga Mohd Jaladin (2013) reported that counsellor trainees and professional licensed counsellors perceived themselves to have enough understanding about multicultural counselling. The counsellor trainees claimed that they acquired moderate level of multicultural awareness and multicultural knowledge but perceived themselves as deficient

in multicultural counselling skill. This may reflect that counselling teacher preparation is successful in instilling multicultural awareness and providing multicultural knowledge but not in empowering the trainees with multicultural counselling skill. Lack of emphasise to empower skills will affect the development of a future counselling teachers self-efficacy in managing multicultural counselling session.

Counselling teacher with higher self-efficacy is believed to also have higher perceived ability in conducting counselling session with multicultural clients in order to cater with the cultural impasses that may arise during counselling session. They also expected to run the assessment that well-suited with the multicultural clients' needs and they able to conduct the intervention that multiculturally relevant with the multicultural clients' issues. Counselling teacher with self-perceived multicultural counselling competence is expected to have higher self-efficacy, so that they can work effectively with multicultural students/clients in the school.

1. 3 Problem Statement

Counselling teachers are challenged in applying and operationalize the counselling theories while working with the multicultural students. Counselling teachers struggled to adapt the Western origin theories in order to make it less cultural bias and suit the Malaysia's cultural norms. For instances, in career counselling session, counselling teachers need to adapt the Western career counselling theories that put less weigh on family and community approval. This is contradicting with the Malaysian who practice collectivistic cultural norm that signify family and community approval in the career decision making process.

Students in the school as the client come from different ethnicity, religion, state of origin, language, socio-economic status, lifestyle and age. This diversity challenged school counsellor with more severe and complex issues (e.g., incest, teenage pregnancy and mental illness) present by the students (See & Ng, 2010; See, Othman, Salim & Che Din, 2009). In 1990s, truancy is believed to be related with students' negative attitude or the family low socio-economic. Nowadays, truancy is also related with other complex factors such as abused (sexual, physical or emotional) and addiction (internet addiction, substance addiction).

The school reality showed that students tend to engage with counselling teachers that they believe had similarity in term of ethnicity, religion and language (Hilmi, 2006). However, cultural impasses still arise in this condition where counselling teacher and student hold different value. This difference is related to the difference worldview that not only influenced by religion, ethnicity and language but also affected by the generation gap. Thus, counselling teachers still struggled to understand and adapt their student's value that probably opposite with their own value.

The process of determining the counselling goal that coherent with client's needs can be facilitated by the assessment of client's worldview (Ibrahim, 1991). To explore, understand and respect the student worldview, counselling

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teachers need to be aware with their worldview and acquire related multicultural knowledge. To operationalize worldview assessment and the counselling goal, counselling teachers need more than awareness and knowledge, they need to be confident on their ability to perform these challenging tasks. This real challenge asserts counselling teachers to be multiculturally self-efficacious with a specific knowledge and awareness such as multicultural knowledge and awareness.

Individual who work in challenging activities and persist in the face of obstacles and stressful situations is believed to have strong believed about themselves and implicates that this individuals have higher self-efficacy (Bandura, 1977). Therefore, does the counselling teachers believed they able and confident to face with the cultural impasses while managing multicultural counselling session, conducting assessment and performing intervention with the multicultural students?

Counselling teacher who has the self-efficacy in multicultural counselling can be recognized by the self-perceived multicultural counselling competence as Briones et al. (2009) mentioned that individual who are multiculturally efficacious are known by "their ability to effectively use skills or behaviours that demonstrate their multicultural counselling awareness and knowledge" (as cited in Sherman, 2011, p. 28). This is in line with Bandura's (1982) self-efficacy theory which posited that self-efficacy expectations are related to the actual performance of specific skills and behaviours or the observed competency.

Counselling teachers' understanding of clients' culture has long been noted in literature that it relates to clients mental health and the sessions effectiveness (Patterson, 2004). Confidence in demonstrating their skills is a confirmation of their awareness and knowledge, counsellors will provide service that clients trust and convince. Clients' trust and convince play important role in the smoothness and effectiveness of counselling process. Thus, in this study, counselling teachers will able to identify their level of multicultural knowledge and awareness as well as level of self-efficacy that undoubtedly significant to work with diverse population.

Therefore, the main purpose of this study was to investigate the influence of self-perceived multicultural counselling competence on self-efficacy among counselling teachers. This study also explored the relationship between self-perceived multicultural counselling competence and self-efficacy among counselling teachers. In addition, this study plan to identify any relationship between self-perceived multicultural counselling competence and self-efficacy with selected counselling teachers' demographic variables (e.g., age, number of multicultural trainings received, and years of working experience).

Literature related to self-perceived multicultural counselling competence with self-efficacy in Malaysian context is limited. The few studies related to counsellor's self-efficacy are those done by Ab Rahim, Syamilah and Syamsiah (20110, Wan Marzuki, Othman, Ab Rahim and Rohani (2009). This study hoped to fill the gap of knowledge of this topic in local context since most of the

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studies were done in outer context (e.g. United States, Saudi Arabia and Canada).

1.4 Research Objectives
The research aims to contribute to the development of multicultural counselling training for future and present school counselling teachers. The general objective of this study is to investigate the influence of self-perceived multicultural counselling competence on self-efficacy among counselling teachers in Negeri Sembilan.

The specific objectives of the research are:
1. To identify the level of self-perceived multicultural counselling competence and self-efficacy among counselling teachers in Negeri Sembilan.
2. To identify the relationship between counselling teachers' age, number of multicultural trainings received and years of working experience with self-perceived multicultural counselling competence among counselling teachers.
3. To identify the relationship between counselling teachers' age, number of multicultural trainings received and years of working experience with self-efficacy among counselling teachers.
4. To identify the relationship between self-perceived multicultural counselling competence and self-efficacy among counselling teachers in Negeri Sembilan.
5. To identify the influence of self-perceived multicultural counselling competence on self-efficacy among counselling teachers.

1.5 Research Questions
This study is expected to answer the following question, which are derived from the research specific objectives.
1. What is the level of self-perceived multicultural counselling competence among counselling teachers in Negeri Sembilan?
2. What is the level of self-efficacy among counselling teachers in Negeri Sembilan?
3. Is there a relationship between age with self-perceived multicultural counselling competence among counselling teachers?
4. Is there a relationship between the number of multicultural trainings received with self-perceived multicultural counselling competence among counselling teachers?
5. Is there a relationship between years of working experience as a counselling teacher with self-perceived multicultural counselling competence among counselling teachers?
6. Is there a relationship between age and self-efficacy among counselling teachers?
7. Is there a relationship between the number of multicultural trainings received and self-efficacy among counselling teachers?
8. Is there a relationship between years of working experience as a counselling teacher and self-efficacy among counselling teachers?
9. Is there a relationship between self-perceived multicultural counselling competence and self-efficacy among counselling teachers?

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10. Is there any influence of self-perceived multicultural counselling competence on self-efficacy among counselling teachers?

1.6 Research Hypotheses

Review of literature did not exhibit consistency in the findings related to the relationship between the studied variables, consequently research hypotheses in this study are stated in terms of null hypotheses:

1. H_{o1} There is no significant relationship between age and self-perceived multicultural counselling competence.
2. H_{o2} There is no significant relationship between numbers of multicultural trainings received and self-perceived multicultural counselling competence.
3. H_{o3} There is no significant relationship between years of working experience and self-perceived multicultural counselling competence.
4. H_{o4} There is no significant relationship between age and self-efficacy.
5. H_{o5} There is no significant relationship between number of multicultural trainings received and self-efficacy.
6. H_{o6} There is no significant relationship between years of working experience and self-efficacy.
7. H_{o7} There is no significant relationship between self-perceived multicultural counselling competence and self-efficacy.
8. H_{o8} There is no influence of self-perceived multicultural counselling competence on self-efficacy.

1.7 Significance of the Study

As mention earlier, multicultural counselling research in Malaysia is rigorously undertaken yet, thus contributing to the lack of published material either books or articles in journals related to multicultural counselling in the local context. So, the propose study has the potential to contribute to the growth and development of local multicultural counselling research as well as publication in this area. Generally, the study is significant in adding to the knowledge of multicultural counselling field of research, internationally and locally.

The research findings will benefit counsellor training institutions. Findings are expected to persuade counsellor in the component of self-efficacy of the counsellor trainees. Thus, counsellor educators can be give more effort in enriching their teaching and learning activities in order to boost the future counsellors' confidence to demonstrate their self-perceived multicultural counselling competence or the multicultural knowledge and awareness.

1.8 Limitations of the Study

This study has several limitations:

1. This study relies on the concept of self-perceived multicultural counselling competence as proposed by Constantine and Ladany (2001) which measured the multicultural awareness and multicultural knowledge. This study does not intent to examine the observed competency or the real performance of the participants pertaining to the concept of multicultural counselling competence.

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2.   The study is also only focus on secondary counselling teachers. So, the findings may not fit to be generalized on primary counselling teachers or those counsellors working in the higher learning institutions.

1.9. Definition of Terms

1.9.1. Self-Perceived Multicultural Counselling Competence

Multicultural counselling competence refers to competencies required by counsellors working with multicultural clients. Constantine and Ladany (2001) introduced the self-perceived multicultural competence in their idea on re-definition of multicultural counselling competence. They suggested that self-perceived multicultural competence refers to the multicultural awareness and multicultural knowledge as they believed to assess one's multicultural competence, these elements must be measured.

In this study, the self-perceived multicultural counselling competence refers to the awareness and knowledge components as measured by Multicultural Counselling Competence and Training Survey-Revised (MCCTS-R) (Holcomb-McCoy, 2001b; Holcomb-McCoy & Day-Vines, 2004).

1.9.2. Self-Efficacy

Albert Bandura (1982) defined self-efficacy as the individuals' level of confidence on their ability to accomplish a task or to achieve a goal. Self-efficacy belief is the major determinant of human action.

In this study, self-efficacy refers to the level of perceived ability counselling teachers have in demonstrating their multicultural counselling skills that it can lead to the achievement of counselling goals. It will be measured using Multicultural Counselling Self-Efficacy-Racial Diversity (MCSE-RD) (Sheu & Lent, 2007).

1.9.3. Counselling Teacher

Counselling teacher is defined as the school counsellor who provide academic, career, college access and personal/social competencies to elementary, middle and high school students (http://en.m.wikipedia.org). In local context, school counsellors refer to fulltime counselling teachers in secondary schools. Their services involve eight major aeas such as a) individual and group counselling, b) mental wellness and psychosocial, c) parenting, d) student self-development, e) drugs and substances intervention education, f) academic, g) career, and h) administration and management of counselling (*Sektor Pengurusan Kaunseling & Disiplin Murid, Kementerian Pelajaran Malaysia*).

In this study, counselling teachers refer to counselling and guidance teachers who are serving in secondary schools in Negeri Sembilan.

1.10 Summary

This chapter had introduced the background of the study, problem statement, research objectives, research questions, research hypotheses, significances and limitations of the study, as well as the definition of important terms included in the study.

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APPENDICES

Appendix A.1.   "Research Instruments Cover Page"

FAKULTI PENGAJIAN PENDIDIKAN

**KAJIAN EFIKASI KENDIRI KAUNSELING PELBAGAI BUDAYA
DAN KOMPETENSI KAUNSELING PELBAGAI BUDAYA**

Tuan dan Puan sekalian,

Salam sejahtera. Terima kasih kerana sudi terlibat dalam kajian ini. Kajian adalah bertujuan untuk melihat efikasi kendiri kaunseling pelbagai budaya dan kompetensi kaunseling pelbagai budaya guru kaunseling sekolah menengah semasa melaksanakan kaunseling pelbagai budaya di sekolah masing-masing.

Segala respon anda adalah digunakan untuk tujuan kajian rintis semata-mata. Oleh itu, diingatkan bahawa:

i.	Ini bukanlah satu ujian. Dengan itu, tiada jawapan yang betul atau salah.
ii.	Semua maklumat dan respon yang diberi akan dirahsiakan.
iii.	Nama tidak perlu ditulis di dalam soal selidik.
iv.	Sila jawab semua soalan.
v.	Sila jawab dengan jujur.
vi.	Masa yang diperlukan untuk menjawab soal selidik adalah 20-30 minit.

Saya mengucapkan berbanyak terima kasih di atas kerjasama yang anda berikan. Sebarang pertanyaan lanjut boleh diajukan kepada penyelidik melalui talian 012-2423249 atau emel mardianamaizatul@yahoo.com.

Maizatul Mardiana binti Harun
GS 30124
Fak. Pengajian Pendidikan
Universiti Putra Malaysia

Appendix A.2. "Demographic questions"

I. Maklumat Responden

Sila jawab semua soalan. Pilih satu jawapan bagi setiap soalan dan tindakan (√) pada jawapan yang berkenaan.

1. Umur : _____

2. Jantina:

	Lelaki
	Perempuan

3. Etnik:

	Melayu
	Cina
	India
	Lain –lain (nyatakan): _____

4. Status Perkahwinan : _____

5. Jenis Sekolah Menengah semasa di Tingkatan 5:

	Sekolah Menengah Harian
	Sekolah Menengah Jenis Kebangsaan
	Sekolah Menengah Berasrama Penuh
	Sekolah Menengah Teknik/Vokasional
	Sekolah Menengah Agama
	Sekolah Menengah Mengikut Jantina
	Lain –lain (nyatakan): _____

6. Tahap pendidikan dalam bidang kaunseling (Tanda √ lebih dari satu kotak):

	Sarjana
	DPLI
	Ijazah Pertama
	Kursus dalam perkhidmatan
	Lain-lain

7. Pengalaman mendapat pendedahan kepada kaunseling pelbagai budaya melalui latihan/kursus dalam perkhidmatan:

	Pernah (_____ kali)
	Tidak pernah

8. Pengalaman bekerja sebagai kaunselor/guru kaunseling:

_____ tahun

9. Keahlian dalam organisasi pofesional bidang kaunseling:

	Lembaga Kaunselor Malaysia
	Persatuan Kaunseling Malaysia (PERKAMA)
	Persatuan Psikologi Malaysia (PSIMA)
	Majlis Guru Kaunseling (MGK)
	Lain-lain (nyatakan): _____

10. Lokasi sekolah anda sekarang:

	Sekolah Bandar
	Sekolah Luar Bandar

11. Pecahan pelajar sekolah anda kini, mengikut etnik:

Peratus (%)	Etnik Pelajar
	Melayu
	Cina
	India
	Orang Asli
	Lain-lain (Nyatakan): _____

71
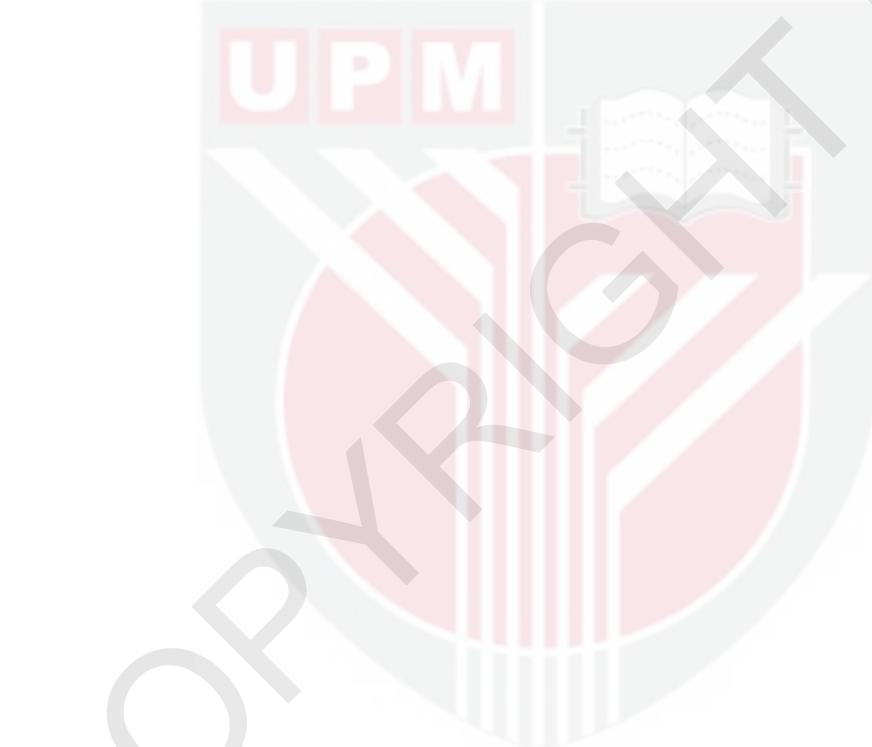
Appendix A.3. "Multicultural Counselling Competence Training and Survey – Revised"

II. **SENARAI SEMAK KOMPETENSI (KECEKAPAN) DAN LATIHAN KAUNSELING PELBAGAI BUDAYA**

Arahan: Sila baca setiap penyataan kecekapan dan nilai kecekapan pelbagai budaya anda dengan menggunakan skala 4-mata berikut.

1 - Tidak cekap (Tidak boleh melaksana pada masa ini)
2 - Agak cekap (Lebih latihan diperlukan)
3 - Cekap (Boleh melaksana dengan cekap)
4 - Sangat cekap (Boleh melaksana pada tahap yang tinggi)

Bil	Item	1	2	3	4
1.	Saya boleh berbincang tentang warisan etnik saya.				
2.	Saya sedar bagaimana latar belakang budaya dan pengalaman saya telah mempengaruhi sikap saya terhadap proses psikologikal (cth: membuat persepsi, membuat andaian)				
3.	Saya boleh berbincang tentang bagaimana budaya saya telah mempengaruhi cara saya berfikir.				
4.	Saya sedar bila sikap, kepercayaan dan nilai saya menghalang kemampuan memberi perkhidmatan yang terbaik kepada pelajar.				
5.	Saya boleh menyatakan secara lisan penerimaan saya terhadap pelajar yang berlainan budaya.				
6.	Saya boleh berbincang tentang pandangan keluarga saya terhadap kod tingkah laku yang boleh diterima dan tidak boleh diterima.				
7.	Saya boleh menjelaskan dengan baik maksud perkauman.				
8.	Saya boleh menjelaskan dengan baik maksud prejudis (prasangka).				
9.	Saya boleh menjelaskan dengan baik maksud diskriminasi.				
10.	Saya boleh menjelaskan dengan baik maksud stereotaip.				
11.	Saya boleh mengenal pasti asas budaya bagi gaya komunikasi saya.				
12.	Saya boleh mengenal pasti emosi saya yang positif dan negatif terhadap individu dari kumpulan etnik yang lain.				
13.	Saya boleh mengenalpasti reaksi saya berasaskan kepercayaan stereotaip tentang kumpulan etnik yang berlainan.				
14.	Saya boleh memberi contoh bagaimana kepercayaan stereotaip tentang individu yang berlainan budaya mempengaruhi hubungan kaunseling.				
15.	Saya boleh menyatakan perbezaan yang mungkin wujud dalam tingkah laku tanpa lisan bagi tiga kumpulan etnik utama (contoh: Melayu, Cina dan India).				
16.	Saya boleh menyatakan perbezaan yang mungkin wujud dalam tingkah laku lisan bagi tiga kumpulan etnik utama (contoh: Melayu, Cina dan India).				
17.	Saya boleh berbincang tentang perbezaan sub-budaya dalam kalangan sesuatu kumpulan etnik (contoh: Perbezaan pelajar India dari tahap ekonomi rendah dengan pelajar India dari tahap ekonomi tinggi).				

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Bil	Item	1	2	3	4
18.	Saya boleh berbincang tentang bagaimana budaya mempengaruhi pemilihan kerjaya pelajar.				
19.	Saya boleh berbincang tentang bagaimana budaya mempengaruhi tingkah laku mendapatkan bantuan dalam kalangan pelajar.				
20.	Saya boleh berbincang tentang bagaimana budaya mempengaruhi simptom kecelaruan psikologkal.				
21.	Saya boleh menghuraikan kesesuaian suatu pendekatan kaunseling bagi suatu kumpulan individu.				
22.	Saya boleh menerangkan tentang bagaimana faktor seperti kemiskinan dan ketiadaan kuasa telah mempengaruhi keadaan semasa sesuatu kumpulan etnik.				
23.	Saya boleh berbincang tentang penyelidikan berkaitan isu kesihatan mental dalam kalangan populasi berlainan budaya/etnik.				
24.	Saya boleh berbincang bagaimana proses kaunseling mungkin bercanggah dengan nilai budaya bagi sesuatu kumpulan etnik.				
25.	Saya boleh menyenaraikan halangan yang membatasi pelajar dari menggunakan perkhidmatan kaunseling.				
26.	Saya boleh berbincang tentang ketidaksesuaian alat pengujian yang digunakan di sekolah.				
27.	Saya boleh berbincang tentang kaunseling keluarga daripada perspektif budaya/etnik.				
28.	Saya boleh menjangkakan bilamana cara menolong saya tidak sesuai bagi pelajar berlainan budaya.				
29.	Saya boleh membantu pelajar menentukan sama ada sesuatu masalah berpunca daripada sifat perkauman atau ketidakadilan orang lain.				

III. SKALA EFIKASI KENDIRI KAUNSELING PELBAGAI BUDAYA - BORANG KEPELBAGAIAN RAS (MCSE-RD)

Arahan: Soal selidik berikut mengandungi 37 item menyoal tentang persepsi terhadap kemampuan anda melaksana tingkah laku kaunselor yang berbeza-beza dengan klien yang **berlainan ras** dalam kaunseling individu. Dengan menggunakan skala 0-9, sila tandakan tahap keyakinan terhadap kebolehan anda melaksana setiap aktiviti **pada masa kini**, berbanding dengan bagaimana anda akan malaksana di masa hadapan. Sila bulatkan nombor yang menunjukkan jawapan anda yang terbaik kepada setiap item.

Apabila bekerja dengan klien yang berlainan ras daripada anda, setakat manakah anda yakin bahawa anda boleh melaksana tugas berikut dengan berkesan pada minggu depan?

Langsung tiada keyakinan				Berkeyakinan			Berkeyakinan sepenuhnya		
0	1	2	3	4	5	6	7	8	9

BIL	ITEM	0	1	2	3	4	5	6	7	8	9
1.	Berbincang secara terbuka mengenai perbezaan dan persamaan budaya antara klien dan anda.										
2.	Berdepan dengan isu ketidakpercayaan budaya dengan cara yang boleh memperbaiki hubungan terapeutik.										
3.	Membantu klien menyatakan apa yang dia telah pelajari dari kaunseling semasa proses penamatan.										
4.	Di mana sesuai, membantu klien meneroka isu perkauman atau diskriminasi berkaitan isu yang dikemukakan.										
5.	Mempastikan sesi berjalan lancar dan berfokus bagi klien yang tidak biasa dengan proses kaunseling.										
6.	Memberi respon dengan efektif kepada perasaan klien berkaitan dengan penamatan (contoh : kesedihan, rasa kehilangan, kebanggaan, kelegaan)										
7.	Menggalakkan klien mengambil peranan aktif dalam kaunseling.										
8.	Menilai kemajuan kaunseling secara berterusan.										
9.	Mengadaptasi cara klien menyatakan selamat tinggal mengikut budayanya dalam proses penamatan.										
10.	Menilai kesediaan klien terhadap penamatan.										
11.	Memilih alat penilaian yang bersesuaian dengan latar belakang budaya klien.										

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Apabila bekerja dengan klien yang berlainan ras daripada anda, setakat manakah anda yakin bahawa anda boleh melaksana tugas berikut dengan berkesan pada minggu depan?

Langsung tiada keyakinan　　　　　**Berkeyakinan**　　　　　**Berkeyakinan sepenuhnya**

0	1	2	3	4	5	6	7	8	9

BIL	ITEM	0	1	2	3	4	5	6	7	8	9
12.	Mentafsir ujian standard (contoh: *MMPI-2, Strong Interest Inventory*) dengan cara yang sensitif terhadap perbezaan budaya.										
13.	Mengurus ketidaksamaan kuasa (contoh: kuasa kaunselor lawan ketiadaan kuasa bagi klien) dengan klien yang telah mengalami perkauman atau diskriminasi.										
14.	Menggunakan prosedur kualitatif (contoh:*card sort, guided fantasy*) untuk menilai kerisauan klien dengan cara yang peka budaya.										
15.	Mengambil kira kemungkinan keluarga memberi impak kepada klien dalam konseptualisasi kes.										
16.	Menilai faktor budaya yang relevan (contoh: tahap akulturasi klien, identiti ras, nilai dan kepercayaan budaya).										
17.	Mengambil kira faktor budaya klien ke atas isu yang dikemukakan semasa konseptualisasi kes.										
18.	Memperbaiki kebuntuan silang budaya yang berlaku disebabkan masalah dalam penggunaan atau penentuan masa sesuatu kemahiran (contoh: membawa topik ras ke dalam terapi ketika klien belum bersedia untuk berbincang).										
19.	Melaksanakan penilaian status mental dengan cara yang peka budaya.										
20.	Membantu klien membentuk cara yang sesuai mengikut budaya untuk berurusan dengan sistem (contoh: sekolah, komuniti) yang mempengaruhinya.										
21.	Mengurus kebimbangan anda yang disebabkan kebuntuan silang budaya yang berlaku dalam sesi.										
22.	Menilai sindrom terikat-budaya (berdasarkan DSM-IV) bagi klien yang pelbagai ras (contoh: *brain fag, neurasthenia, nervios, ghost sickness*).										
23.	Membantu klien menentukan matlamat kaunseling dengan mengambil kira harapan keluarganya.										
24.	Membantu klien mengenal pasti bagaimana faktor budaya (contoh, perkauman, akulturasi, identiti ras) mungkin berkait dengan pola hubungan yang tidak adaptif.										

Apabila bekerja dengan klien yang berlainan ras daripada anda, setakat manakah anda yakin bahawa anda boleh melaksana tugas berikut dengan berkesan pada minggu depan?
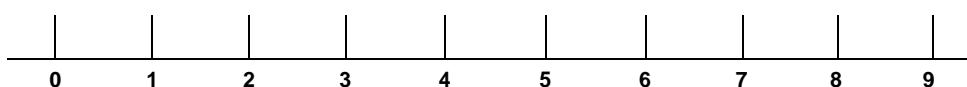
Langsung tiada keyakinan				Berkeyakinan			Berkeyakinan sepenuhnya		
0	1	2	3	4	5	6	7	8	9

BIL	ITEM	0	1	2	3	4	5	6	7	8	9
25.	Mengurus transferens timbal balik (*counter transference*) berasaskan ras atau budaya terhadap klien (contoh, *overidentification* dengan klien disebabkan rasnya).										
26.	Menggalakkan klien meluahkan perasaan negatif yang terbit dari salah faham atau kebuntuan silang budaya.										
27.	Menilai kepentingan dan makna budaya/ras dalam hidup klien.										
28.	Mengambil kira konstruk pelbagai budaya (contoh, akulturasi, identiti ras) apabila mengkonsepsikan masalah yang dikemukakan oleh klien.										
29.	Membantu klien menjelaskan bagaimana faktor budaya (contoh, perkauman, akulturasi, identiti ras) mungkin berkait dengan kepercayaannya yang tidak adaptif dan perasaan yang berkonflik.										
30.	Memberi respon dengan cara yang teraputik apabila klien mencabar kecekapan kaunseling pelbagai budaya anda.										
31.	Mengaku dan menerima tanggungjawab apabila anda, sebagai kaunselor, telah menyebabkan kebuntuan silang budaya.										
32.	Membantu klien membina tingkah laku baharu dan lebih adaptif yang selaras dengan latar belakang kebudayaannya.										
33.	Menyelesaikan salah faham dengan klien yang berpunca dari perbezaan komunikasi yang mengikut budaya (contoh, keakuran lawan konfrontasi).										
34.	Tetap fleksibel dan menerima dalam menyelesaikan ketegangan atau kebuntuan silang budaya.										
35.	Merawat sindrom terikat-budaya (berdasarkan DSM-IV) bagi klien yang pelbagai ras (contoh: *brain fag*, *neurasthenia*, *nervios*, *ghost sickness*).										
36.	Membantu klien menggunakan sumber keluarga/komuniti untuk mencapai matlamatnya.										
37.	Memberi rawatan kepada klien yang inginkan kepada pendekatan kaunseling yang berbeza (iaitu, mengarah (*directive*) lawan tidak mengarah (*non-directive*)).										

1. Penyeliaan adalah merujuk kepada suatu salah satu pembelajaran eksperiensial di mana berlaku proses refleksi terhadap perlaksanaan suatu tugasan dengan tujuan memperbaiki pencapaian lalu dan mempertingkatkan pencapaian untuk masa hadapan (Carroll, 2007). Adakah anda bersedia melalui penyeliaan oleh rakan sekerja/kaunselor senior dalam kaunseling pelbagai budaya?

    Ya: _____   Tidak: _____

2. Jika Tuan/Puan mempunyai pandangan berkenaan dengan kajian ini atau bidang kaunseling pelbagai budaya, sila nyatakan di sini.

    _____
    _____

_____ **TERIMA KASIH** _____-

BIODATA OF STUDENT

Maizatul Mardiana binti Harun holds Bachelor of Education, specializing in Guidance and Counselling from Universiti Putra Malaysia. In 2011, she was accepted to do her Master Science degree at Universiti Putra Malaysia. She was a Graduate Research Fellowship (GRF) recipient for four semesters, assisting lecturers in the undergraduate classes. In 2012, she was certified by Malaysian Counsellors Council as a professional licensed counsellor.

During the period of her study, she was also a demonstrator for undergraduate counseling lab classes. Other than that, she did assist her supervisor, Associate Professor Dr Rusnani Abdul Kadir in two research projects. The research projects were entitled "Identity Development Model for Mix Marriage Children (Malay-Non Malay)" and "Developing Multicultural Competence for Malaysian Counsellors".

LIST OF PUBLICATIONS

Paper Submitted to the Journals

Maizatul Mardiana Harun, Rusnani Abdul Kadir, & Sidek Mohd Noah. (2014). Brief review on multicultural counseling self-efficacy and multicultural counseling competency. *Middle-East Journal of Scientific Research 19 (Innovation Challenges in Multidiciplinary Research & Practice*, 61-68.

Maizatul Mardiana Harun, Rusnani Abdul Kadir, & Sidek Mohd Noah. (in press). Self-perceived multicultural counselling Self-efficacy levels among school counselling teachers. *Journal of Human Capital Development.*

Conference Papers

Maizatul Mardiana Harun, Rusnani Abdul Kadir, & Sidek Mohd Noah. (2014). Brief review on multicultural counseling self-efficacy and multicultural counseling competency. Presented at International Congress of Educational Research and Practice. Universiti Putra Malaysia.

Maizatul Mardiana Harun, Rusnani Abdul Kadir, & Sidek Mohd Noah. (2013). Efikasi-kendiri kaunseling pelbagai budaya guru kaunseling sekolah menengah. Presented at 19th PERKAMA International Counselling Convention. Kuala Lumpur, Malaysia.

Maizatul Mardiana Harun, & Rusnani Abdul Kadir. (2012). Hubungan antara efikasi kendiri kaunseling pelbagai budaya dengan kompetensi kaunseling pelbagai budaya guru kaunseling sekolah menengah. Graduate Research in Education Seminar 2012. Universiti Putra Malaysia.

Maizatul Mardiana Harun, & Rusnani Abdul Kadir. (2012). Tahap kompetensi kaunseling pelbagai budaya pelajar sarjana bimbingan dan kaunseling. Presented at 18th PERKAMA International Counselling Convention. Sabah, Malaysia.

Rusnani Abdul Kadir & Maizatul Mardiana Harun. (2012). Motivasi keusahawanan dalam kalangan pelajar sekolah menengah: Implikasi kepada guru kaunseling. Seminar Penyelidikan Pendidikan dan Pembangunan Sumber Manusia 2012. Universiti Putra Malaysia.

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