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Students' Perceptions of Cultural Competence and Diversity Training in European Psychology Programs:

Predictors and Implications for Training Programs
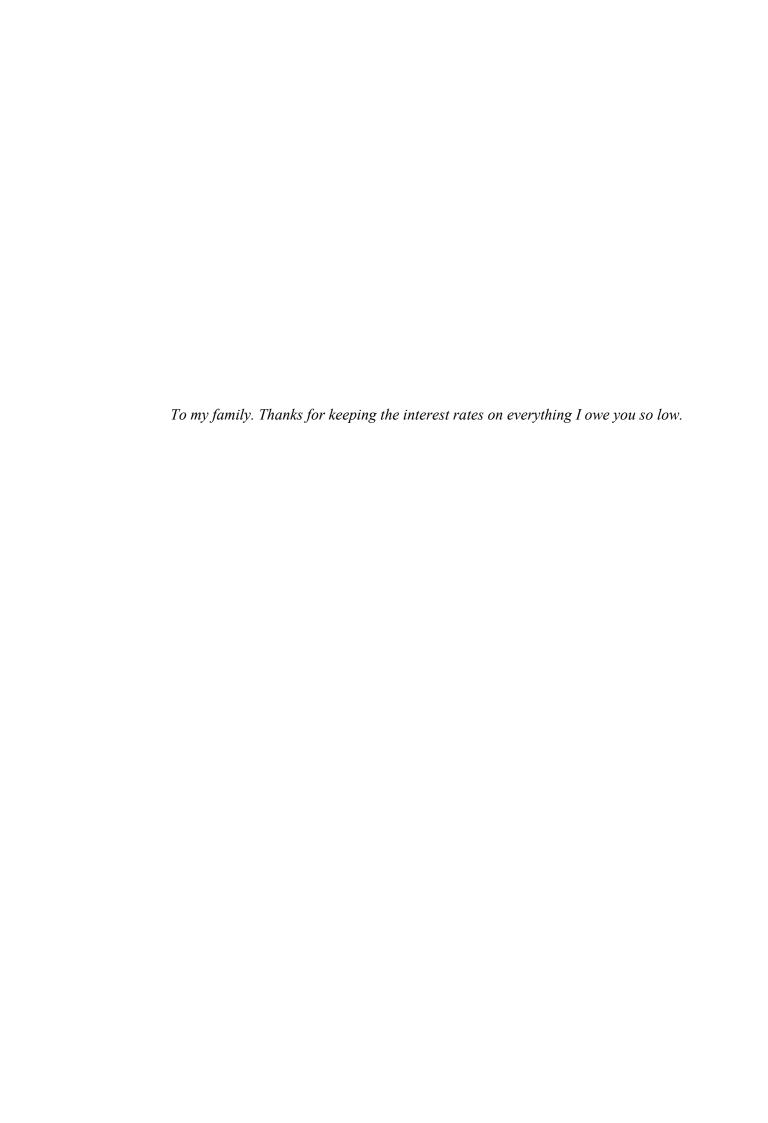
Laurine Isabelle Tertilt

Master in Psychology of Intercultural Relations

Supervisor:
Dr. Carla Marina de Matos Moleiro, Associate Professor, ISCTE - Instituto Universitário de Lisboa

October, 2023

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To my family. Thanks for keeping the interest rates on everything I owe you so low.

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Resumo

O objetivo deste estudo foi investigar a autoperceção dos/as estudantes de psicologia em relação à competência cultural e à formação em diversidade nos programas de psicologia na Europa. O estudo avaliou em que medida a diversidade cultural e as questões LGBTQI+ estão integradas no currículo e supervisão, ambiente de formação, investigação multicultural, e honestidade no recrutamento nos cursos de formação em psicologia, com base nos relatos dos/as estudantes, e se essas áreas preveem a competência cultural auto-relatada pelos/as estudantes. Foram examinados outros fatores, para além da formação, que podem estar relacionados à autoperceção da competência cultural de estudantes. Um total de 302 estudantes de 22 países europeus participaram no estudo. O estudo utilizou o Multicultural Awareness Knowledge Skills Survey- Counselor Edition-Revised (MAKSS-CE-R) para avalar a auto-perceção dos/as estudantes da competência cultural e o Multicultural Environmental Inventory-Revised (MEI-R) para avaliar os programas de formação em psicologia, usando um desenho exploratório e correlacional. Os resultados indicaram que os níveis de competência cultural autoreportados pelos/as estudantes foram moderados. As questões de diversidade cultural dentro dos programas de psicologia foram também avaliadas de forma moderada em toda a Europa e foram encontradas associações diferentes com as competências culturais autoreportadas pelos/as estudantes. O conhecimento e as competências foram previstos de forma positiva pelo currículo e supervisão, investigação multicultural, e honestidade no recrutamento, e relacionados a outros fatores como cursos anteriores de diversidade cultural na licenciatura e formação externa em competência cultural. A consciência foi prevista de forma negativa pelo currículo e supervisão e de forma positiva pela investigação multicultural, e foram encontradas associações com o nível de formação e a participação num programa de intercâmbio internacional. São discutidas implicações para os programas de formação em psicologia e futuras pesquisas.

Palavras-chave: competência cultural auto-relatada, programas de psicologia europeus, estudantes de psicologia, diversidade cultural, LGBTQI+

Abstract

The purpose of this study was to investigate students self-perceived cultural competence and diversity training in European psychology programs. The study assessed the extent to which cultural diversity and LGBTQI+ issues are integrated into the curriculum and supervision, training environment, multicultural research, and honesty in recruiting of psychology training programs, based on students reports, and whether these areas predict students' self-reported cultural competence. Factors other than training that may be related to students' self-perceived cultural competence were examined. A total of 302 psychology students from 22 European countries participated in the study. The study used the Multicultural Awareness Knowledge Skills Survey-Counselor Edition-Revised (MAKSS-CE-R) to ask students for their self-perception of cultural competence and the Multicultural Environmental Inventory-Revised (MEI-R) to evaluate psychology training programs, using an exploratory and correlational design. Results indicated that students' self-reported levels of cultural competence were found to be moderate. Similarly, cultural diversity issues in psychology programs were addressed moderately across Europe and were found to relate differently to students' self-perceived cultural competencies. Knowledge and skills were positively predicted by curriculum and supervision, multicultural research, and honesty in recruiting, and related to other factors such as previous cultural diversity courses in undergraduate studies and external training in cultural competence. Awareness was predicted negatively by curriculum and supervision and positively by multicultural research, and associations were found with the level of training program and participation in an exchange program. Implications for psychology training programs and future research are discussed.

Keywords: self-perceived cultural competence, European psychology programs, psychology students, cultural diversity issues, LGBTQI+ issues

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CHAPTER 1

Introduction

Psychologists are facing an increasingly globalized world and a culturally diverse society which is increasing the need to develop the cultural competence to be able to interact successfully and communicate sensitively with culturally and socially diverse people (Eurostat, 2023; La Parra-Casado et al., 2017; Barden et al., 2015; Scholten & Geddes, 2016; Giddens, 2003). Yet, people belonging to ethnic/racial, sexual or gender minority groups[1] experience more challenges and obstacles than other groups when accessing quality mental health care or treatment (Chen & Rizzo, 2010; Kiselev et al., 2020). Research indicates that structural barriers like language barriers, communication methods, and financial constraints, along with a lack of diversity among health providers, hinder access to services. Additionally, socio-cultural barriers such as discrimination, micro-aggressions, clinical bias, and misunderstandings of needs can contribute to health disparities (Chen & Rizzo, 2010; Brown, 2006; Moleiro et al., 2013; Teunissen et al., 2014; Ikram et al., 2015; Ilozumba et al., 2022).

Concurrently, self-reports of mental health professionals and psychologists indicated insecurities and unpreparedness to work effectively with clients of culturally different backgrounds (Kim & Lyons, 2003; Lee & Khawaja, 2013; Geerlings et al., 2018) which can lead to higher dropout rates, rejection, and misperception of the issues that impact members, e.g., the LGBTQI+ community (Moleiro et al., 2018; de Haan et al., 2018; Aggarwal et al., 2016). Although, Hansen and colleagues (2006) demonstrated an increasing knowledge and awareness of other cultures among professional psychologists, disparities persist in implementing these competencies in practice, resulting in an inability to competently intervene with non-majority populations. Given the diverse roles in which psychologists can operate (i.e., therapist, educator, community worker, researcher, advocate, and others) this gap may be particularly worrisome.

In recent decades, significant efforts have been devoted, particularly in the United States, to establishing specific standards, recommendations, and guidelines for working with culturally diverse populations within the field of psychology and integrating these into

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[1] The term "minority group" will be used to refer to marginalized or vulnerable groups, subjected to prejudice and discrimination, who live in the shadow of the majority populations, the "majority group" (UNESCO, 2006)

education and training programs (Coleman, Morris, & Norton, 2006; APA, 2003; Schouler-Ocak et al., 2015). In recent years, the European Federation of Psychologists' Associations (EFPA) has emphasized the significance and urgency of this subject for 21st century European psychologists. The EFPA task force on cultural and ethnic diversity has set the specific goals to raise awareness of cultural competence in practitioners and students of psychology in Europe, and to stimulate the inclusion of cultural and ethnic diversity issues in curricula and coursework resulting in the European Certificate in Psychology (EuroPsy; Jensen & Kolman, 2018). Researchers have noted the positive outcomes of cultural diversity trainings on racial attitudes, interactions between students and faculty, and the development of cultural competence (Dickson et al., 2010; Dickson & Jepsen, 2007; Coleman, 2006). Extensive research has explored the optimal methods to incorporate cultural diversity issues into the training programs, highlighting its importance in various aspects of training, encompassing curriculum, clinical practice, research, and the overall educational atmosphere (Fouad, 2006).

The present research will start with a comprehensive review of the literature concerning relevant terms, concepts, and various models of cultural competence. Additionally, it will present an overview of previous studies on diverse methods, strategies, and approaches to cultural diversity training, as well as outline strategies for integrating cultural diversity issues into the curriculum and educational environment of university psychology programs. It is crucial to understand what facets of training models might be effective and consider other factors that play a role in the development of cultural competence. In addition to training, appropriate and valid measures for assessing cultural competence in programs and individuals are imperative. Therefore, this paper will evaluate various measures of cultural competence and their research limitations. The study aims to identify gaps and strengths in cultural competence trainings in European psychology programs as well as provide a snapshot of student's self-perceived cultural competence. Another objective of the study is to shed light on other factors that may be important in the development of cultural competence in students. The method section will outline the measures employed in the current study, followed by the presentation of the results. Lastly, a discussion of the findings and a conclusion of the research will follow.

CHAPTER 2

Theoretical Background

2.1. Understanding Cultural Competence and Related Concepts

In comprehending the concept of cultural competence and its relevance, it is essential to investigate its elements and the associated terminology. *Culture* is a dynamic system encompassing shared rules, attitudes, beliefs, values, language, behaviors, and norms that are shared by a group while also being adapted and expressed individually (Matsumoto & Juang, 2004; Awaad, 2003; Betancourt et al., 2002). The term itself is often confused with expressions of race, ethnicity, or religion but is rather influenced by them as it is by sex, age, gender, sexual orientation, and socioeconomic status (Betancourt et al., 2002; Braveman et al., 2011). Personal experiences and their interpretations as well as group identification, shape one's culture (Carrillo et al., 1999; Purnell, 2014) making it fluid and unique to each person. Simultaneously, one's cultural identity impacts one's experience, expression, course, and outcomes of mental health problems, as well as one's help-seeking behavior and responses to health treatment (Kirmayer, 2012).

Cultural competence refers to the possession of skills and knowledge that are specific and appropriate for a particular culture. Additionally, it includes the ability to effectively function in cultural settings other than one's own (Cross et al., 1989). It involves understanding, valuing, and effectively interacting with individuals from diverse cultural backgrounds (Nair & Adetayo, 2019) and can be addressed on different levels such as the individual, organizational/institutional, and societal (Betancourt et al., 2005). For instance, the health care system as a representative of social institutions, regulates the recognition of different problems and decides on which social and cultural differences attention is focused, based on the majority/dominant culture in a culturally diverse society (Kirmayer, 2012). Furthermore, encounters in the different practical fields of psychology are shaped by the differences between a client/patient and professional in terms of social position and power, relating to one's cultural knowledge and identity, religion, and language and other aspects of one's cultural identity. Previous literature recognizes cultural competence as a bridge to address disparities in access and healthcare quality (Garneau & Pepin, 2015; Campinha-Bacote, 2002), and its importance in health services and mental health promotion to provide ethical and conducive services (Anderson et al., 2003).

One prominent model of cultural competence is the Multicultural Counseling Competency (MCC) model by Sue et al. (1982). This model comprises three key components: self-awareness, which involves recognizing personal biases and understanding others' worldviews; cultural knowledge, which encompasses an understanding of cultural backgrounds, practices, traditions, and communication styles; and skills development, which emphasizes employing culturally sensitive intervention strategies (Pope-Davis et al., 2003). Expanding on Sue's model, Balcazar et al. (2009) introduced a four-component approach, highlighting the iterative nature of becoming culturally competent. This approach includes critical awareness of biases, gaining cultural knowledge, developing effective communication skills, while applying these components contextually.

However, recent discussions in literature have raised critiques of the term "cultural competence" and its appropriateness and effectiveness in clinical services (Kirmayer, 2012; Lekas et al., 2020; Danso, 2018; Green-Moton & Minkler, 2019). Accordingly, the term is criticized for potentially reinforcing social and cultural stereotypes, power imbalances, and portraying competence as something that can be achieved through *content* (e.g., by gaining knowledge about different cultures). For these reasons, scholars have advocated for alternative terms and concepts that better articulate the meaning of cultural competence such as ''cultural responsiveness'' (Sue et al., 1991), ''cultural safety'' (Papps & Ramsden, 1996), or ''cultural humility'' (Tervalon & Murray-Garcia, 1998). In contrast to cultural competence, these approaches focus on power issues, greater openness, and attentiveness in dialogues and intercultural encounters. For instance, cultural responsiveness refers to one's capacity to effectively engage, communicate, or interact with individuals who are culturally different to oneself in professional practice by valuing diversity (Tervalon & Murray-García, 1998). Cultural safety emphasizes the recognition of different factors that create power differences and inequalities by examining social, historical, economical, and political circumstances (Anderson et al., 2003). Likewise, cultural humility emphasizes the *process* by enhancing one's capabilities. Its focus is rather on the willingness to learn from patients/ clients, self-reflexibility and assessment, and creation of power-balanced relationships (Kirmayer, 2012; Hook et al., 2013; Lekas et al., 2020).

Nevertheless, it is an ongoing discussion about which of the terms may be more appropriate (Danso, 2018; Green-Moton & Minkler, 2019). Each of these approaches draws attention to different dimensions of working with culturally and socially diverse individuals while obscuring other dimensions. Some voices emphasize the fact that no construct can cover the range of issues related to transforming the mental health system and addressing the existing

levels of diversity (Kirmayer, 2012); others claim that using one term instead of the other may not yield any advantages (Danso, 2018; Green- Moton & Minkler, 2019). For the current study, the term "cultural competence" will be used based on the tripartite model of MCC (Sue et al., 1982). Since the many definitions and interpretations of cultural competence may include the understanding of some other approaches (Danso, 2018), the term is widely recognized and understood universally (Alizadeh & Chavan, 2016; Danso, 2018; Green-Moton & Minkler, 2019). Additionally, the present paper will use the words cultural competence, cultural (diversity) competence, and social and cultural diversity interchangeably, referring to the broad scope of what diversity entails. The term *multicultural* will only be used when referring to the original names of the measures.

2.2.   Cultural Diversity Competence and Training Programs

According to the American Psychology Association (APA, 2003) and its "Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologist", educators should employ the different constructs of cultural diversity in psychological education. Cultural diversity education and training have been found to positively impact students' cultural diversity awareness, knowledge, and skills, both in undergraduate and postgraduate students (Castillo et al., 2007; D'Andrea et al., 1991; Estrada et al., 2002; Neville et al., 1996). However, practical implementation is diverging, with educators employing different formats in training programs that seem to focus on different constructs of cultural competence. Ongoing research is investigating the effectiveness of different parts of training programs on the facets of cultural competence, specifically exploring the diverse teaching methods, nature of course content, teaching and instructional strategies, and other aspects within programs that may play a role.

Reynold (2011) suggested methods and information on the ways cultural diversity can be infused into academic programs based on the perception and experience of faculty members who teach cultural diversity in counseling courses. The results indicated that students' reactions were perceived to be more positive towards cultural diversity courses when a variety of teaching methods are used, including self-disclosure, space for open and safe discussions, and broader definitions of diversity. Findings regarding the extent of attention given to the different aspects of the MCC model revealed that students indicated only a limited focus on skill development. This finding is consistent with Priester and colleagues (2008) who explored the content of course syllabi for culturally diverse coursework and showed that the focus is mostly on learning

about other groups. At the same time, only low emphasis is placed on self-awareness and recognizing one's cultural identity, and almost no focus is given to developing skills (Priester et al., 2008).

Likewise, Pieterse and colleagues (2009) examined 54 syllabi regarding mandatory diversity-related courses in counseling education programs in the United States. The authors found that most courses claim to adhere to the awareness, knowledge, and skills model of cultural diversity. However, the actual course content was found to vary considerably. Course content emphasized mostly knowledge and awareness, with less focus on skills training and counseling interventions and a lack of specific skill-based instructions such as case conceptualizations, diagnosis, assessment, practica, and internships. Specifically, course contents focused on the "population-specific" approach by examining the histories, values, and cultures of selected groups. However, instructors have expanded the boundaries of cultural diversity by including age, sexual orientation, gender, and disability; a wider focus on more contextual variables (e.g., socioeconomic status, religious/spiritual orientation) and intersectionality was found to be emphasized inconsistently across syllabi.

Simultaneously, the finding by Pieterse et al. (2009) portrays a controversy among researchers and educators regarding the type of content that should be addressed in cultural diversity trainings. On the one hand, the traditionalists emphasize that cultural diversity training should solely focus on the traditional racial minority groups in a society (Priester et al. 2008). At the same time, this approach is criticized as having the danger of solely lecturing about major minority groups since the sole expansion of cultural knowledge and beliefs may reinforce cultural stereotypes and promote over-generalization (Arredondo & Toporek, 2004; Deardorff, 2006). On the other side, there is a multiculturalist approach that promotes a broader definition including socioeconomic status, sexual orientations, gender, religion, and national origin (Fassinger & Richie, 1997), which is criticized for diminishing a consciousness-raising focus on racism (Lentin, 2005). Thus, a theoretical discourse exists regarding diversity in course content, debating between a more conventional approach focusing on prominent minority groups and the option of adopting a broader conceptualization. However, empirical findings from training programs indicate a preference for the former approach.

Research also investigated a variety of teaching strategies, such as traditional, exposure, participatory, and experiential, that are used in training programs to achieve different training objectives and enhance aspects of cultural competence. Traditional strategies may be employed to transmit particular information aimed at increasing students' knowledge of cultural norms and values, for instance, through lectures and reading assignments (Reynolds, 1995). To

increase sensitivity among students towards individuals of a cultural group, exposure strategies may be used in the form of presentations by guest speakers belonging to different minority groups (Neville et al., 1996; Ridley et al., 1994). Further, students are challenged to examine their individual values, presumptions, and potential biases through participatory strategies such as simulations, role plays, and class discussions (Kim & Lyons, 2003). Experiential exercises and activities may encourage students' self-reflection and introspection, as well as interactive sharing and critical questioning (Pedersen, 2000; Roysircar, 2004). Moreover, clinical training experience may play a crucial role in the development of cultural competence. For example, practica related to cultural diversity offer opportunities to work with individuals that are culturally different to the students (Ridley et al., 1994) and may be specifically impactful when students are given the space to reflect on diversity matters within their supervision (Bhat & Davis, 2007; Nilsson & Duan, 2007).

It is suggested that the employment of multiple strategies is most beneficial for the promotion of student's cultural competencies (Roysircar, 2004). Likewise, Dickson et al. (2008) found interactive and process-oriented instruction as the optimal strategy for the development of cultural diversity competencies in training, which includes a combination of participatory and experiential strategies (Roysircar, 2004). There are three clusters of process components that students reported as crucial in cultural competence training and development, including: 1) personal experience with individuals from culturally diverse backgrounds outside of the training; 2) the inclusion of didactic and experiential aspects of the training; and 3) interactions and experiences with peers from culturally diverse backgrounds within the cultural diversity training (Coleman, 2006). The last component has been found to be instrumental in positive attitudes change regarding diversity (Neville et al., 1996). Therefore, different teaching strategies may be a useful tool to enhance the different components of cultural competence and can be employed to achieve different training objectives.

Moreover, the learning environment, program climate, recruiting processes, and perceived systemic support may also influence the development of students' cultural competence and the effectiveness of diversity and cultural competence training. Dickson and Jepsen (2007) showed that perceptions of the learning environment in terms of programs' cultural ambience predicted all cultural competencies: awareness, knowledge, and skills, which is consistent with other research (Gloria & Pope-Davis, 1997; Sue, 2001). The daily routines and practices within a training program portray the attitudes and behaviors of an environment and can, therefore, reveal a program's actual commitment to diversity (Gloria & Pope-Davis, 1997). This can include, for instance, the clear expression of dedication to diversity and the

program's guiding principles, institution's active efforts to attract diverse students and retain diverse faculty members; fair and equitable admission processes; and an annual evaluation of students and faculty regarding cultural competence (Fouad, 2006). Beyond that, institutions can employ different organizational and structural methods, such as diversity committees and the development of competencies to address the needs of specific populations. In addition, culturally sensitive environments that promote a safe and comfortable climate for students and faculty (Pope-Davis et al., 2000; Dickson & Jepsen, 2007) are crucial in the development of cultural competence in students. Coleman (2006) showed that students who felt supported by their departments and institutions regarding diversity issues described experiencing more constructive and thought-provoking exchanges with peers and faculty members.

More recently, Thomas and de Ponte (2018) provided a practical proposal for the development of educational programs based on the *Regensburg Model for Developing Intercultural Competence* implemented 2001 in Germany. The model includes a combination of different teaching approaches, strategies, and several crucial aspects identified by previous literature regarding the development of cultural competence. Generally, the program includes several components such as *cultural general* and *specific* knowledge combined with *information-oriented* and *experience-oriented* components (Thomas, 2010; Brisjin & Pedersen, 1976; Gudykunst & Hammer, 1983). Application of the individual components depends on the progress of the program and format of teaching (e.g., lectures or assessments). It advocates for a holistic approach that includes different levels of learning on emotional, cognitive, and action level. The program emphasizes additional central program components such as a foundation on psychological theories (e.g., intergroup processes, acculturation, cultural standards by Thomas, 2010), intercultural and interdisciplinary interactions, meta-contextualization, attitudes of appreciation, and life-long self-management. At the same time, it highlights the involvement and commitment to cultural competence of different institutional levels such as the departments/ university (in terms of development, implementation, and evaluation), research (in terms of scientific foundations, and inclusion of qualified staff), and individual in form of a person that oversees intercultural competence. Even though the program is positively evaluated by former students, grades and its longevity, there is no information available on its actual effectiveness on MCC development or indications on long-lasting effects of the program. In addition, Thomas (2017) examined whether the components of the Regensburg model were integrated into other training programs across Europe. Exploratory surveys were sent to the teaching staff of different Eurpoean psychology programs including a table with specific characteristics of the model regarding the content, methods, and didactics. The primary findings

indicated that most academic programs placed emphasis on the cognitive level, while giving little attention to the emotional or action level. Moreover, diversity issues were predominantly integrated into individual or elective courses. However, it should be noted that the survey showed low response rates, with feedback received only from four countries. This limitation makes generalizability challenging and underscores the necessity for a more comprehensive understanding in Europe

2.3.   Cultural Diversity Competence and Factors Other Than Training

Besides diverging findings on the effectiveness of educational methods and training approaches on the different facets of cultural competence, literature also suggests factors beyond and independent of training that may influence one's cultural diversity competence. Examples are experiences in exchange programs (Zayac et al., 2021; Canfield et al., 2009; Behrnd & Porzelt, 2012) and belonging to a minority group (Ivers, 2012; Geerlings et al., 2018).

Although there is large evidence on the effectiveness of studying abroad on developing intercultural competence, some studies report fewer positive effects (Davies et al., 2015). Research suggests that student's engagement with aspects of the culture rather than solely being exposed to a culturally diverse context may positively influence intercultural competence (Pedersen, 2009; Wesp & Baumann, 2012). A study by Zayac et al. (2021) explored the impacts of a culture scavenger hunt on the development of intercultural competence, with no results regarding increased cross-cultural tolerance and empathy. Thus, it is suggested that, despite studying abroad being considered the gold standard for developing intercultural competence, it might be important to meet certain key conditions. Accordingly, conditions may include equal status between group members, intergroup cooperation, common goals, and institutional support (Allport, 1954; Earnest et al., 2016; Tropp & Pettigrew, 2004).

In addition, the length and quality of the stay may influence the experience and effectiveness of cultural competence (Williams, 2005). There are many different types of study abroad programs, ranging from one week to two semesters or several months. Canfield et al. (2009) conducted a qualitative study on short- and long-term study abroad programs for counseling students and found an overall positive impact from the experience, which is in line with other findings (Lindsey, 2005; Cordero and Rodriguez, 2009; Tomlinson-Clarke & Clarke, 2010; Barden & Cashwell, 2013). However, Behrnd and Porzelt (2012) suggest that the length of the stay abroad is associated with its impact by showing that students who spent six months or longer aboard portrayed better outcomes in intercultural competence than those in shorter

programs. Likewise, Watson et al. (2013) investigated the positive impact of long-term stay abroad programs and found that students showed an increase in proficiency in language, cross-cultural competence, and regional awareness. Research is providing potential explanations for the positive impact of studying or staying abroad. Generally, experiencing a culture firsthand is seen as an opportunity for experiential learning (Ng et al., 2009). According to the experiential/culture learning theory and intercultural transformation theory (Taylor, 1994; Yang, 2017), the process of personal growth that is experienced by many students is facilitated due to a self-reflexive system that is activated when external factors or stimuli do not match with one's expectations. Consequently, one's balance is disrupted, which causes stress and requires an individual to develop adaptive measures to regain balance. Thus, staying aboard may exhibit positive effects on cultural competence when certain conditions and quality are met while there is no ultimate consensus regarding the effect of length.

Another factor investigated is the impact of ethnicity and belonging to a minority group on one's cultural competence. Previous research results found that those participants who described themselves as belonging to a minority rated themselves higher on their MCC than did their counterparts (Ivers, 2012; Pope- Davis et al., 1995). In line, Constantine (2001) showed that the MCC observer-ratings of Ph.D. level psychology students indicated that African American and Latino students showed higher MCC scores compared to the European American students. One explanation may be cross-cultural exposure and an enhanced salience of racial and ethnic issues, facilitating the effectiveness of working with diverse clients. The results also highlight the importance on differences between minority and majority students concerning self-perceived and observed MCC. In contrast, results by Ivers' (2012) showed no difference in overall MCC scores between African American and European American counseling students, suggesting potential differences (in cross-cultural exposure and minority experience) between different ethnic minority groups in the US context. Likewise, a study by Geerlings et al. (2018) investigated the potential association of belonging to a cultural minority and found that cultural minority and majority individuals are equally culturally competent. It is suggested that minority experience might depend on the country of residence. Hence, there might be conflicting results due to differences in experience of individuals belonging to a minority group in terms of context and country.

2.4. Measures of Cultural Diversity Competence

2.4.1. Measures of Individual Cultural Diversity Competence

Following the development of the concepts of cultural competencies, various measurement tools have been developed to assess the cultural and diversity competence of individuals. Most cultural competence tools are self-report measures (Benuto et al., 2018; Shen, 2015). The most used instruments are the Multicultural Competency Inventory (MCI; Sodowsky et al., 1994), White Racial Identity Attitude Scale (WRIAS) (Benuto et al., 2018), and the Multicultural Awareness, Knowledge, and Skills Survey (MAKSS-C). The latter survey was developed by D'Andrea et al. (1991) and is based on Sue et al.'s (1982) model of MCC which is widely acknowledged as the most prevalent model of cross-cultural competence (Geerlings et al., 2018). The revised surveys were named Multicultural Awareness Knowledge and Skills Survey – Healthcare Edition (MAKSS-HC) and the Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition (MAKSS-CE; D'Andrea et al., 1991) that received much attention and has been modified for various disciplines. However, despite its popularity, the MAKSS-CE has been criticized for a lack of support for validity of its scores (Ponterotto & Alexander, 1996) and its proneness to social desirability (Constantine & Ladany, 2000). Consequently, Kim et al. (2003) tried to revise and improve the MAKSS-CE by addressing these critiques. Their research identified meaningful factors underlying the items and found a total 33 items which they named the Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (MAKSS-CE-R). Despite several limitations of self-report quantitative measures of cultural competence, for instance, lack of psychometric testing and inclusion of diversity, and social desirability (Shen, 2015; Benuto et al., 2018), there are also substantial reasons to use those measures in research such as a potential to increase the quality of research by using multi-institutional and professional comparisons through large databases (Lie et al., 2011). Another benefit is the cost and time-effectiveness in comparison to qualitative research (Kumas-Tan et al., 2007).

2.4.2. Measures of Diversity in Training Programs

Program evaluation tools include the Multicultural Competency Checklist (MCC; Ponterotto et al., 1995) and the Multicultural Environment Inventory-Revised (MEI-R; Pope-Davis et al., 2000) to examine the effectiveness of cultural competence education and diversity training. The earliest assessment tool developed is the MCC for counseling psychology programs (Ponterotto et al., 1995) which consist of 27 self-report items intended to assess the graduate program and covers six categories, namely, minority representation, curriculum issues, counseling practice

and supervision, research considerations, student and faculty competency evaluation, and physical environment. This scale is intended for completion by a training director, serving as a method for evaluating the degree to which the faculty is aligning with competency standards (Hays, 2008). However, the survey has also been used to evaluate the perception of counseling psychology students regarding the multicultural training offered in their programs. This is because students may be in the best position to evaluate their program's and their ability to meet the competencies of the MCC (Constantine et al., 1996). It was created to help programs identify both short- and long-range goals regarding meeting specified competencies identified by these authors. While Ponterotto et al.'s (1995) model and the APA guidelines for assessing multicultural issues offer a useful framework for evaluating multicultural environments, there is a need for an assessment instrument that systematically addresses cultural and social diversity issues. One limitation of the tool is that it is structured as a checklist that only allows programs to either meet or not meet the criteria within a given area. This format raises concerns as it lacks the capacity to rate the degree of development in the areas. Additionally, a single category lists multiple competencies, requiring further delineation into different statements.

The following tool, the MEI-R (Pope-Davis et al., 2000), is a 27-item survey that measures how well graduate counseling psychology programs address intercultural issues at the individual level. The survey expands the MCC scale and asks participants to rate items on a 5-point Likert scale. The MEI-R has four subscales: 1) Curriculum and Supervision, 2) Climate and Comfort, 3) Honesty in Recruitment, and 4) Multicultural Research. The Curriculum and Supervision subscale measures how well intercultural issues are integrated into course work and practicum experiences, while the Climate and Comfort subscale assesses trainees' sense of safety and value within their training environment. The Honesty in Recruitment subscale examines whether trainees would be honest about multicultural issues in their recruitment of potential students, faculty, or staff, and the Multicultural Research subscale measures the amount of research produced by faculty and students that focus on intercultural issues.

2.5 Definition of the Research Problem and Goals of the Present Study

Despite efforts made by APA and recently by the EFPA to increase awareness in terms of diversity and the importance of inclusion of diversity issues in training and education the field of psychology in Europe (Jensen & Kolman, 2018), so far it is not clear whether there were actual efforts made in the academic and institutional agencies and whether these efforts are effective in increasing students cultural and diversity competence. Cultural competence

curricula may vary across different fields of psychology in terms training methods, content, and attention addressed to different components of cultural competence (Horvat et al., 2014; Jongen et al., 2018; Lie et al., 2011). The current study therefore aims to investigate the integration of cultural and diversity competence in different psychology programs in Europe and the self-perception of cultural competence of the students. The research aims to identify gaps, strengths, and future directions in different psychology programs by exploring the curriculum, the educational climate, the research foci, and the recruiting efforts. Moreover, the study strives to explore to what extent the self-perception of students' cultural competence may be predicted by other factors than training. These insights might help to develop guidelines and short as long-time goals for a European psychology curriculum based on the Bologna process, that incorporates cultural and social diversity issues within educational training across European psychology programs. The present study will use self-report surveys to investigate the curriculum and the self-perceived cultural competence of the students.

CHAPTER 3

Methods

3.1. Participants

A total of 472 participants completed the survey, but $N = 170$ had to be excluded based on the pre-screening questions and post-hoc analysis. Namely, based on the quality question that assessed subjects' intention to honestly respond to the survey, $n = 10$ had to be removed from the analysis. Post hoc, the Little's test was performed to identify the nature and percentage of the missing values, indicating under 5% of missingness at the case level. Reasons for missing values may be length of the survey eliciting question fatigue or loss of interest (Curran, 2016; Huang et al., 2015) causing participants to skip or forget to complete a question. Aberrant responses may be caused by the survey administration over a crowd-sourced website (Buchanan & Scofield, 2018). Consequently, the missing data was classified as missing completely at random (MCAR). To reduce the impact of missingness, those participants with insufficient effort responding ($n = 11$) and those stopping after the socio-demographic information ($n = 149$) were removed from further analyses. The rationale for this was the lack of available and reliable information for the main study objectives. Further missing data was then handled using pair-wise deletion (Mirzaei et al., 2022). The total sample sizes of the surveys and each subscale used for the analyses can be reviewed in Table 4.1.

The final sample consisted of a total of 302 psychology students enrolled in a psychology program in one of the 22 European member states or in the United Kingdom. Participants ages ranged from 18 to 65 years ($M = 32.40$, $SD = 9.83$). A total of $n = 74$ (23.6%) participants considered themselves to be part of a specific cultural/ethnic minority group in the country in which they resided and self-described in terms of, e.g., immigration status, queer community, cultural minority group, ability status, religion, nationality, or ethnicity. Whereas $n = 182$ (58.1 %) reported to not considering themselves as part of a specific cultural/ethnic minority group, and $n = 46$ (14.7 %) did not know. Of the participants, $n = 117$ (37.4 %) reported to have completed a cultural diversity course in their bachelor education, whereas $n = 159$ (50.8 %) reported to not have taken a cultural diversity course. However, $n = 122$ (39.0 %) of the people taking the survey participated in cultural competence training outside of their psychology program, and $n = 164$ (52.4 %) did not participate in any. Before starting the current training program, $n = 63$ (20.1 %) took part in an exchange program, and n

= 226 (72.2 %) did not take part in any exchange program. Participants mentioned exchange programs such as Erasmus (+), AIESEC, Au pairs, language schools, student exchanges in high school, gap years, voluntary services, the Global Minds Program, and summer schools. An overview of further demographics for the participants and training programs can be found in Table 3.1.

Table 3.1.

Demographics Related to Participants and Training Program

Category N (N missing)	Levels	N	%
Gender Identity	Female	165	52.7
N = 302 (*11*)	Male	123	39.3
	Non-Binary	7	2.2
	Transgender/men	1	0.3
	Self-described[a]	5	1.6
	Prefer to not say	1	0.3
Nationality	Central America	1	0.3
N = 313 (*11*)	South America	6	2.3
	Northern America	3	0.9
	Western Europe	133	42.5
	Eastern Europe	14	4.4
	Southern Europe	72	22.9
	Northern Europe	47	14.8
	Southeastern Europe	1	0.3
	Western Asia	14	6.0
	Eastern Asia	1	0.3
	Southern Asia	7	2.3
	South-Eastern Asia	2	0.6
	Western Africa	1	0.3
	Northern Africa	1	0.3
Country of Study	Central and Eastern Europe	25	8.0
N = 302 (*11*)	Northern Europe	21	6.7

	Southern Europe	78	24.9
	Western Europe	171	54.6
Type of Program	General Psychology	120	38.3
$N = 302$ (*11*)	Health Psychology	31	9.9
	Clinical Psychology	27	8.6
	Educational Psychology	25	8.0
	Community Psychology	17	5.4
	Counselling Psychology	7	2.2
	Multiple Programs	24	7.7
	Other Program[b]	51	16.3
Year of Program	1st year	67	21.4
$N = 302$ (*11*)	2nd year	92	29.4
	3rd year	66	21.1
	Other	77	24.6
Level of Program	Bachelor/undergraduate study	133	42.5
$N = 313$ (*11*)	Master/graduate study	92	29.4
	Ph.D./postgraduate study	29	9.3
	Other	48	15.3

Note. [a] Participants self-described as "gender queer" and "genderfluid"

[b] Other programs were specified as being related to areas such as Cross-/Inter-/ Cultural Psychology, Communication Psychology, Social and Organizational/Industrial Psychology, Sport Psychology, Neuro and Cognitive Psychology, Criminology and Political Psychology, Technology and Theoretical Psychology, Biological and Personality Psychology.

3.2. Materials and Measures

3.2.1. Demographic Questions

First, participants were asked to fill out the demographic questions regarding their age, country of nationality, gender identity, and membership in a specific cultural/ethnic minority group in the country in which they resided. Then, participants were asked about the demographics of the program they are currently enrolled in. Questions addressed the level, year, type, and country of their current program. Further, participants are asked whether they have ever participated in

any cultural diversity course in their undergraduate education or outside of their educational program. Lastly, they were asked whether they had participated in an exchange program before. A general question about the importance of integrating cultural diversity issues into training programs was asked.

3.2.2. Self-Reported Cultural Competence

The MAKSS-CR-R by Kim et al. (2003) was used to assess the self-reported cultural competence of respondents. As mentioned previously, it consists of three subscales: awareness, knowledge, and skills. The response format was changed to a 7-point Likert scale. Recent studies have demonstrated increased reliability and validity of data due to a wider spread of options that better represent respondent's true viewpoints (Taherdoost 2022; Joshi, 2015; Finstad, 2010). By giving a non-decisive or neutral response option, respondents are not forced to have an opinion, and response bias may be decreased (Fernandez & Randall, 1991). To avoid response-order effects related to descending response order, especially with primary effects associated with left-side selection bias and social-desirability bias, the present response scale is portrayed in ascending order. It is indicated that in this way, participants spend more time choosing a true response (Chyung et al., 2018). Responses on the MAKSS-CR-R were measured using two different 7-Likert-type scales (1 = Strongly disagree or Extremely poor, 2 = Disagree or Poor, 3 = Slightly poor or Slightly disagree, 4 = Neither poor nor good or Neither agree nor disagree, 5 = Slightly good or Slightly agree, 6 = Good or Agree, 7 = Extremely good or Strongly agree), with higher scores representing greater self-perceived cultural competence.

Sample questions include "At the present time, how would you rate your understanding of the following term: Culture?" (Knowledge subscale); "Promoting a client's sense of psychological independence is usually a safe goal to strive for in most mental healthcare situations." (Awareness subscale); and "How would you rate your ability to effectively secure information and resources to better serve culturally different clients?" (Skills subscale). Based on criticism and recommendations of more recent literature regarding quantitative measures of cultural competence (Hulteng, 2022; Hays, 2008; Kumas-Tan et al., 2007) certain items were adopted from the revised MAKSS-HC and slightly modified in terms of wording and generalizability to more fields of psychology. One example would be: "How well would you rate your ability to accurately assess the mental health needs of persons with a non-heteronormative sexual orientation". The survey and the changes made to individual items can be reviewed in Annex C.

Researchers have found good psychometric properties for the MAKSS-CE-R, showing it to be a reliable and valid measure of cultural competence (Kim et al., 2003). In terms of the MAKSS-CR-R scores' reliability, the present data showed coefficient alphas indicating that internal consistency was good (i.e., > .70; Taber, 2017) for the 13-item knowledge (a = .85) and 12-item skills (a = .89) subscales, moderate for the 10-item awareness (a = .64) subscale, and good (a = .81) for the entire 35-item MAKKS-CE-R. The MAKSS-CE-R's demonstrated strong content and construct validity, established through item-scale correlations with the MCI, exploratory, and confirmatory factor analyses. Criterion-related validity was shown by significantly higher scores observed in individuals who completed multicultural counseling courses and those having more experience with culturally diverse clients (Kim et al., 2003).

3.2.3. Cultural Diversity Competence in Training Programs

The original MEI-R (Pope-Davis et al., 2000) consists of 27 items and was adopted to a total of 39 items for the purpose of the current study, which assessed the degree to which training programs address cultural diversity and, additionally, LGBTQI+ issues. As mentioned previously, the survey comprises four subscales: curriculum and supervision (19 items), climate and comfort (13 items), honesty in recruitment (3 items), and multicultural research (4 items). As done in the previous survey, the response format was changed and responses were measured on a 7- Likert-type scale (1 = Strongly Disagree, 2 = Slightly Disagree, 3 = Disagree, 4 = Neither disagree nor agree, 5 = Slightly agree, 6 = Agree, 7 = Strongly agree), with higher scores indicating a greater degree of emphasis on intercultural and diversity issues within the program.

Sample questions include: "I believe that cultural diversity issues are integrated into coursework" (Curriculum and Supervision); "The environment makes me feel comfortable and valued" (Climate and Comfort), "When recruiting new students, I am completely honest about the climate" (Honesty in Recruiting), and "There is at least one person whose primary research interest is in cultural diversity issues" (Multicultural research). Based on previous research (Sherry et al., 2005), 12 items were added in a way that the concept of "cultural diversity" was changed to refer specifically to LGBTQI+ issues and some items were modified to be more inclusive. One example item would be: "During exams, LGBTQI+ issues are reflected in the questions." The survey and changes made to individual items can be reviewed in Annex C.

The present data yielded excellent internal consistency with coefficients alphas of .95, .89, .83, and .89, for the scores on the subscales, Curriculum and Supervision, Comfort and Climate, Multicultural Research, and Honestly in Recruiting, respectively. The overall reliability was excellent with a Cronbach's alpha of .96. This is supported by previous studies

that adopted the MEI-R and demonstrated excellent psychometric properties regarding high-reliability coefficients ranging from α = .86 to α = .96 (Chaichanasakul, 2011). Harun et al. (2022) reported satisfying external validity with other measures (e.g., MCSE-RD and MCCTS-R)[2] and demonstrated that convergent validity was achieved.

3.3.   Procedure

After the institutional review board approval of the ISCTE-IUL Ethics Committee (Parecer 14/2023), participants were first recruited over snowball sampling in different EU countries. Data collection in this study took place from January to April 2023. The study was made available in Qualtrics (*Qualtrics XM*, 2005), an online platform for surveys and questionnaires. Participants were able to access the survey by scanning a QR code or through a link. In the second step, the survey was posted on different social media platforms, different psychology student associations were contacted of each EU country and asked to distribute the survey among their members. For those programs, where no information or contacts were available for student associations, the program directors were contacted via mail and asked for information regarding potential student associations or the distribution of the survey. Subsequently, EFPSA[3] member associations were contacted. The recruiting text for the student associations and program directors contained the information on the purpose and duration of the study, and can be reviewed in Annex B. There was no incentive or reimbursement given for participation. In the second phase of participant recruiting, crowdsourced sampling using *Clickworkers* was used as a mean to expand the participant pool in terms of access to wider demographics and a more comprehensive representation of the European training programs (Mullen et al., 2021). The survey included two additional questions, the reCAPTCHA and a quality check question about honestly answering the survey. In this way, it was tried to minimize potential bots (Buchanan & Scofield, 2018) while ensuring the inclusion of accurate and thoughtful responses which may be endangered with crowdsourced sampling (Hydock, 2018). In addition, a modification made the country of study question mandatory to ensure collecting data only in European training programs. The participants were reimbursed with 1.50 € for completing the survey. All participants were first presented with the informed consent, a brief description, and purpose of the study including information about voluntary participation, option to withdrawal from the study, and anonymous processing of their data (see Annex A). After agreeing to the consent

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[2] MCSE-RD = Multicultural Counseling Self-Efficacy Scale-Racial Diversity form (Sheu & Lent, 2007); MCCTS-R = Multicultural Counseling Competence and Training Survey (Holcomb-McCoy, 2001)
[3] EFPSA = European Federation of Psychology Student's Associations

form by clicking the "I agree" option, they were asked to fill in demographics questions regarding their person and subsequently the program they were enrolled in. Next, participants were presented with the MAKSS-CE-R, followed by the MEI-R. After completion of the surveys, they were presented with the debriefing and contact details for receiving further information regarding additional questions, curiosity on the outcomes, and other inquiries.

3.4. Research Design

The current research design was descriptive and correlational. Data was collected to provide a snapshot of the current affairs of students' self-perceived cultural competence and reported inclusion of cultural and social diversity issues in psychology educational programs. Further, relationships among the MAKSS-CE-R, MEI-R, and other variables as well as predictions were investigated.

3.5. Statistical Analyses

The demographic statistics of the participants, their cultural competence, and the training program were analyzed using descriptive statistics and frequencies. Means and standard deviations were reported for the subscales of the MAKSS-CE-R and MEI-R. Relationships between the MAKSS-CE-R and MEI-R subscales were computed with Spearman's rank-order correlation. To identify predictive relationships between the MEI-R subscales and the overall MAKSS-CE-R score and its three subscale scores, four separate multiple linear regression analyses were tested.

Associations between the demographic variables and the MAKSS-CE-R subscales scores were analyzed using independent sample *t*-tests. Means were compared across the distinct groups: belonging to a specific cultural/ ethnic group in the residing country (yes/no), participation in exchange program (yes/no), prior cultural competence education (yes/no), and previous cultural diversity course in bachelor's program (yes/no). These variables were chosen based on the cultural competence literature, and prior research in other educational training programs (Behrnd & Porzelt, 2012; Geerlings et al., 2018; Castillo et al., 2007). Differences in means for level of program (undergraduate, graduate, postgraduate, and other level) and the MAKSS-CE-R subscales were analyzed using one-way ANOVA with *post hoc* test (Tamhane T2). Further associations between the MAKSS-CE-R subscales and other demographic factors (gender identity, year of program, and type of program) were analyzed with one-way ANOVAs

and *post hoc* test (Tukey HSD or Tamhane T2), where appropriate, and are reported in supplementary data given that those were exploratory and not focus of the current research.

To identify the differences in means for the subscales of the MEI-R and the different levels of program (undergraduate, graduate, postgraduate, and other level), a one-way ANOVA with *post hoc* test (Tamhane 2) was run. Additional sequences of one-way ANOVAs, with *post hoc* tests (Tukey HSD and Tamhane T2), were used to analyze the relationships between the MEI-R subscales and other demographic factors such as year of program, type of program, and region of program, and can be found in supplementary data. Due to instrument inaccuracy, participants from different areas of psychology were combined into the category "Multiple Programs". The decision was affirmed by no differences in results when testing with and without the category. Differences between universities and countries were not assessed due to political sensitivities and varying sample sizes.

Lastly, means and standard deviations were computed for the importance of including of cultural diversity issues in the training program score. Relationships between the score of importance of inclusion and the subscales of the MEI-R and MAKSS-CE-R were analyzed with Spearman's rank-order correlation.

Results

4.1. Preliminary Results

Preliminary analyses were conducted to ensure that the assumptions for the analyses were met. The statistical assumptions for Spearman's rank correlation analysis were met, and scatterplots indicated monotonicity. For the regression analyses, all assumptions were met, and the data did not have to be adjusted. Scatterplots revealed linear relationships among the variables. The absence of multicollinearity was confirmed by examining correlations between predictor variables, namely the subscales of the MEI-R (see Table 4.1), all of which remained below .67. Additionally, tolerance and the variance inflation factor (VIF) were calculated as measures of multicollinearity (Curriculum and supervision: Tolerance = .417, VIF = 2.400; Comfort and climate: Tolerance = .487, VIF = 2.055; Multicultural research: Tolerance = .528, VIF = 1.895; Honesty in recruiting: Tolerance = .632, VIF = 1.582). To assess autocorrelations among residuals, scatterplots were examined, and a Durbin-Watson test was conducted. Durbin-Watson statistics (d) were found to be 2.167, 1.708, 1.997, and 2.128, respectively, suggesting no autocorrelation. Scatterplots of standardized residuals against predicted values were examined to assess the assumption of homoscedasticity. These plots displayed a consistent spread of points around the horizontal line at y = 0, indicating fulfillment of the assumption.

For the assumptions of t-test and ANOVA analyses, independence of observations was assured, and homogeneity of variances were evaluated using Levene's test (Levene, 1960). Detailed outcomes of these analyses are presented in the "Results" section. Outliers were scrutinized within each subscale and the demographic variables using z-scores to identify extreme values. Z-scores exceeding ±3.29 were considered potential outliers (Tabachnick & Fidell, 2019). Analysis results indicated the presence of a single extreme outlier, which was retained since it only represented a individual answer on one subscale among many variables. Although the Shapiro-Wilk test suggested potential violations of normality, visual inspection of the Q-Q plots indicated only a slight deviation from a normal distribution. Nonetheless, given the large sample size and the robustness of the F and t-tests, minor violations are unlikely to significantly impact normality (Elliot & Woodward, 2007; Pallant, 2020). Statistical sotware IBM SPSS Statistics (Version 29) was used to perform all analyses and a significance level of p < .05 was adopted as the threshold for statistical significance.

4.2. Means and the Association between Self-Reported Cultural Competence and Training Programs

The overall descriptive of the MAKSS-CE-R and MEI-R can be found in Table 4.1. Further means and standard deviations of the MAKSS-CE-R and the MEI-R by different program types can be reviewed in supplementary data (Table 4.2. and Table 4.3). This section will present the findings of the Spearman's rank-order correlations and the regression analyses to investigate the relationships among the MAKSS-CE-R and the MEI-R.

Self-reported ratings of participants showed average levels of self-perceived cultural competence in the subscales of overall cultural competence, awareness, knowledge, skills, with ratings ranging from a mean of 3.65 to 4.94 ($SD = 0.71$; $SD = 0.95$, respectively). Regarding the ratings of the dimensions of the MEI-R, participants evaluated the different areas of their program in terms of integration of cultural diversity and LGBTQI+ issues around the midpoint of the scale, with ratings ranging from a mean of 4.31 ($SD = 1.17$) to 5.16 ($SD = 1.12$).

A Spearman's rank-order correlation was run to evaluate the relationship between the awareness, knowledge, and skill subscales of the MAKSS-CE-R, and curriculum and supervision, climate and comfort, multicultural research, and honesty in recruiting subscales of the MEI-R (Table 4.1). Significant and weak to moderate positive relationships were found between the overall cultural competence and knowledge subscales, and the curriculum and supervision, comfort and climate, multicultural research, and honesty in recruiting subscales. Relationships between the four MEI-R subscales and skills were significant and moderately positive. In addition, significant but weak to moderate negative relationships were found between awareness and the subscales of the MEI-R. The relationship between the overall MEI-R and the subscales of the MAKSS-CE-R can be seen in Figure 4.1.

Figure 4.1.

Correlations Between Rating for Overall Training Program and Dimensions of Cultural Competence

Note. Relationships between overall MEI-R score taken by 294 students for the sub scales of the MAKSS-CE-R.

Table 4.1.

Means, Standard Deviations, and Spearman's Rank Correlations of the Main Study Variables

Variable	N	range	M	SD	1	2	3	4	5	6	7	8	9
1. MAKSS-CE-R (Total)	302	1-7	4.47	0.51	—								
2. Knowledge	302	1-7	4.93	0.82	.80**	—							
3. Skills	302	1-7	4.84	0.95	.82**	.65**	—						
4. Awareness	302	1-7	3.65	0.71	.02	-.34**	-.34**	—					
5. Curriculum and Supervision	294	1-7	4.31	1.17	.38**	.51**	.44**	-.38**	—				
6. Comfort and Climate	294	1-7	5.06	0.89	.37**	.41**	.45**	-.30**	.59**	—			
7. Multicultural Research	294	1-7	4.54	1.24	.44**	.46**	.39**	-.17**	.66**	.45**	—		
8. Honesty in Recruiting	293	1-7	5.16	1.12	.35**	.34**	.44**	-.29**	.40**	.59**	.28**	—	
9. Importance of Inclusion	302	1-5	3.77	1.17	.32**	.19**	.20**	.13*	.04	.15*	.12*	.14*	—

[a] MAKSS-CE-R = Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised: 1= MAKSS-CE-R (Total), 2 = Knowledge, 3 = Skills, 4 = Awareness; MEI-R = Multicultural Environmental Inventory-Revised: 5 = Curriculum and Supervision, 6 = Comfort and Climate, 7 = Multicultural Research, and 8 = Honesty in Recruiting; 9. Attributed importance of integration of cultural diversity issues into training programs.

Note. $^*p < .05.$ $^{**}p < .01.$

To predict self-reported cultural competence levels, four regression analyses were conducted, utilizing the four subscales of the MEI-R as predictors and the subscales of the MAKSS-CR-R as the outcomes (see Table 4.4.). The first regression model, computed for the overall MAKSS-CR-R score, was significant with a medium effect size, according to Ferguson (2009). The predictors accounted for 23% of the variance ($R^2 = .23$, $F(4, 292) = 20.92$, $p < .001$). Multicultural research ($p < .001$) and honesty in recruiting ($p < .05$) significantly predicted participants' scores on the MAKSS-CE-R, implying that emphasis on cultural diversity and LGBTQI+ issues in research and honesty about cultural diversity and LGBTQI+ issues in recruiting positively predicted self-reported cultural competence. Curriculum and supervision, and comfort and climate did not significantly predict overall self-reported cultural competence.

The subsequent regression model, analyzing the awareness subscale, indicating a significant regression equation with a medium effect size. Predictors explained 18% of the variance ($R^2 = .18$, $F(4,292) = 16.24$, $p < .001$), curriculum and supervision ($p < .001$) and multicultural research ($p < .05$) were significant predictors. Curriculum and supervision negatively predicted, while multicultural research positively predicted awareness. Comfort and climate and honesty in recruiting did not significantly predict awareness. This suggests that participants reported lower awareness when curriculum and supervision emphasized cultural and social diversity issues, contrasting with higher awareness when research by faculty and students focused on social or cultural diversity issues.

The third regression model, focusing on the knowledge subscale, presented a significant regression equation with a medium effect size. Predictors explained 30% of the variance ($R^2 = .30$, $F(4, 292) = 30.95$, $p < .001$). Curriculum and supervision ($p < .05$), multicultural research ($p < .05$), and honestly in recruiting ($p < .05$) were significant. This suggests that curriculum and supervision, multicultural research, and honesty in recruiting positively predict self-reported knowledge levels. Participants perceived themselves as having more knowledge when cultural and social diversity issues were emphasized in coursework and supervision, multicultural research, and the recruiting process. No statistical significance was found for comfort and climate predicting knowledge.

Lastly, the regression model for the skill subscale yielded a significant regression equation with a medium effect size. Predictors explained 29% of the variance ($R^2 = .29$, $F(4, 292) = 28.85$, $p < .001$). Curriculum and supervision ($p < .05$) and honestly in recruiting ($p < .001$) were significant predictors. This suggests that curriculum and supervision, as well as honesty in recruiting, positively predict skills. Participants who perceived their skills as higher

indicated a greater emphasis on cultural and social diversity issues in their curriculum and supervision, as well as honest communication about cultural diversity issues in the recruiting process. No statistical significance was found for comfort and climate or multicultural research predicting the level of skills.

Table 4.4.

Multiple Regressions for overall MAKSS-CE-R, Awareness, Knowledge, and Skills

Predictor	MAKSS-CE-R			Awareness			Knowledge			Skills		
	B	ß	SE	B	ß	SE	B	ß	SE	B	ß	SE
Constant				-.289	-.476**	.050	.167	.238*	.053	.139	.172*	.062
Curriculum and Supervision	.005	.012	.035	-.010	-.012	.061	.079	.085	.065	.137	.129	.076
Comfort and Climate	.068	.120	.042	.120	.210*	.042	.128	.193*	.044	.074	.096	.052
Multicultural Research	.108	.263**	.029	-.069	-.108	.043	.128	.173	.046	.235	.276**	.053
Honestly in Recruiting	.098	.215**	.030									
R²		.225**			.184**			.301**			.286**	
R²adj		.214**			.173**			.291**			.276**	
F		20.92**			16.24**			30.95**			28.85**	

Note. MEI-R subscales include Curriculum and Supervision, Comfort and Climate, Multicultural Research, and Honestly in Recruiting.

$^*p < .05.$ $^{**}p < .01.$

4.3. The Associations between Demographic Variables, Cultural Competence and Training Programs

4.3.1. Demographic Variables and Self-Reported Cultural Competence

In this section, the outcomes of the independent sample paired *t*-tests are reported and conducted to examine the potential differences in cultural competence means related to categorical variables such as belonging to a minority group, exchange program, previous cultural competence education, and prior cultural diversity course in bachelor's degree. Additionally, a one-way ANOVA was employed to analyze the relationship to the categorical variable level of the program. For means and standard deviations of the overall MAKSS-CE-R, see Table 4.1. Additional results for gender identity, years of program, and types of programs can be found in supplementary data (Table 4.5. – 4.7).

The first independent samples *t*-test assessed whether there was a difference in the overall MAKSS-CE-R mean and its subscales (awareness, knowledge, and skills) between participants belonging to a specific cultural/ethnic minority group in their residing country (*n* = 74) and those not belonging to any specific cultural/ethnic minority group (*n* = 182), as shown in Table 4.8. The overall MAKKS-CE-R mean did not significantly differ between participants belonging to a specific cultural/ethnic minority group and participants who not. However, due to the violation of the assumption of homogeneity, caution is warranted in interpreting these results as Levene's test indicated unequal variances ($F(254) = 3.92$, $p = .049$). No statistically significant differences were observed in knowledge and awareness means between participants who were part of a specific cultural/ethnic minority group and those not part of any specific cultural/ethnic minority group. Likewise, no statistically significant difference emerged in skills means between participants who were part of a specific cultural/ethnic minority group and those not part. The negative *t*-value suggests a slightly lower mean for the specific cultural/ethnic minority group than for the non-minority group. Notably, the interpretation of Levene's test is applicable here, as the test revealed statistically different variances between the groups ($F(254) = 7.88$, $p = .005$). Results suggest that there are no differences in means in self-perceived cultural competence and its subscales when belonging to a specific ethnic/ cultural minority group in the residing country.

Table 4.8.

Independent Samples t-test for Belonging to Specific Ethnic/ Cultural Minority Group

Logistic parameter	Yes		No		$t(254)$	p	Cohen's
	$n = 74$		$n = 182$				d
	M	*SD*	*M*	*SD*			
MAKSS-CE-R	4.49	0.61	4.47	0.47	0.30	.761	.04
Awareness	3.67	0.85	3.64	0.68	0.26	.799	.04
Knowledge	5.07	0.93	4.89	0.79	1.59	.114	.22
Skills	4.73	1.13	4.87	0.88	-1.09	.279	-.15

Note. MAKSS-CE-R = Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (range: 1-7); Cohen's *d* = effect size with small = .20, medium = .50, and large = .80 effects (Ferguson et al. 2009).

The second independent samples *t*-test assessed whether there were differences in the mean of the overall MAKSS-CE-R and its three subscales between participants who had taken part in an exchange program ($n = 63$) and those who had not participated in any exchange program ($n = 226$), as shown in Table 4.9. Participants who engaged in an exchange program ($M = 4.65$, $SD = 0.48$) reported significantly higher means of overall cultural competence than those who did not participate ($M = 4.42$, $SD = 0.51$), $t(287) = 3.23$, $p = .001$. Likewise, participants who participated in an exchange program ($M = 4.06$, $SD = 0.83$) reported significantly higher means in awareness than those who did not participate ($M = 3.53$, $SD = 0.64$), $t(287) = 5.44$, $p < .001$. Levene's test ($F(1, 287) = 11.24$, $p < .001$) indicated statistically unequal variances between the groups. No statistically significant difference was found in knowledge and skills means for participants who engaged in an exchange program and those who did not. This implies that participating in an exchange program was related to higher means of overall self-perceived cultural competence and awareness of participants, while it did not relate to higher means of self-perceived knowledge or skills.

Table 4.9.

Independent Samples t-test for Exchange Program

Logistic parameter	Yes		No		$t(287)$	p	Cohen's
	$n = 63$		$n = 226$				d
	M	SD	M	SD			
MAKSS-CE-R	4.65	0.48	4.42	0.51	3.23	.001[*]	.46
Awareness	4.06	0.83	3.53	0.64	5.44	.001[**]	.78
Knowledge	5.05	0.81	4.90	0.83	1.27	.205	.18
Skills	4.84	0.87	4.84	0.98	0.05	.959	.01

Note. MAKSS-CE-R = Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (range: 1-7); Cohen's d = effect size with small = .20, medium = .50, and large = .80 effects (Ferguson et al. 2009).

[*]$p < .05$, [**]$p < .001$.

The third independent samples *t*-test explored potential differences in the means of the overall MAKSS-CE-R and its three subscales between participants who received cultural competence training outside of their program ($n = 122$) and those who did not undergo such training ($n = 164$), as shown in Table 4.10. Participants who reported having engaged in cultural competence training outside of their program reported significantly higher means of overall cultural competence ($M = 4.62$, $SD = 0.49$) compared to those who did not receive such training ($M = 4.38$, $SD = 0.50$), $t(284) = 4.12$, $p < .001$. Furthermore, participants who underwent cultural competence training outside of their program reported significantly greater means of knowledge ($M = 5.17$, $SD = 0.80$) compared to those who did not receive training ($M = 4.76$, $SD = 0.79$), $t(284) = 4.31$, $p < .001$. Participants with cultural competence training outside of their program displayed significantly higher skills means ($M = 5.02$, $SD = 0.97$) compared to those without such training ($M = 4.72$, $SD = 0.93$), $t(284) = 2.58$, $p = .010$). However, there was no significant difference in means of awareness between participants who had received cultural competence training outside of their program and those who had not. These findings suggest that participants who underwent cultural competence training outside of their program show

higher means in overall cultural competence, knowledge, and skills compared to those without such training.

Table 4.10.

Independent Samples t-test for Cultural Competence Training Outside of Program

Logistic parameter	Yes		No		$t(284)$	p	Cohen's
	$n = 122$		$n = 164$				d
	M	SD	M	SD			
MAKSS-CE-R	4.62	0.49	4.38	0.50	4.12	.001**	.49
Awareness	3.67	0.72	3.64	0.73	0.35	.727	.04
Knowledge	5.17	0.80	4.76	0.79	4.31	.001**	.52
Skills	5.02	0.97	4.72	0.93	2.58	.010*	.31

Note. MAKSS-CE-R = Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (range: 1-7); Cohen's d = effect size with small = .20, medium = .50, and large = .80 effects (Ferguson et al. 2009).

*$p < .05$, **$p < .001$.

The fourth independent samples *t*-test examined potential differences in the mean scores of the overall MAKSS-CE-R and its three subscales between participants who had prior cultural diversity courses in their bachelor's degree ($n = 117$) and those who did not ($n = 159$), as shown in Table 4.11. Participants who had previous cultural diversity courses in their bachelor's degree reported significantly higher means of overall cultural competence ($M = 4.61$, $SD = 0.45$) compared to those without such courses ($M = 4.40$, $SD = 0.53$), $t(274) = 3.30$, $p = .001$. Levene's test indicated unequal variances, $F(254) = 3.92$, $p = .049$. Furthermore, participants with previous cultural diversity courses in their bachelor's degree reported significantly higher means of knowledge ($M = 5.13$, $SD = 0.84$) than those without such courses ($M = 4.82$, $SD = 0.80$), $t(274) = 3.14$, $p = .002$. Similarly, participants who had previous cultural diversity courses in their bachelor's degree indicated significantly higher means of skills ($M = 5.04$, $SD = 0.86$) compared to those without such courses ($M = 4.72$, $SD = 0.99$), $t(274) = 2.82$, $p = .005$. Levene's test indicated a variance difference, $F(254) = 7.88$, $p = .005$. However, no significant

difference in awareness means was found between participants with previous cultural diversity courses in their bachelor's degree and those without such courses. Consequently, those with previous cultural diversity courses in their bachelor's degree reported higher means of overall cultural competence, knowledge, and skills.

Table 4.11.

Independent Samples t-test for Previous Cultural Competence Education

Logistic parameter	Yes		No		$t(274)$	p	Cohen's
	$n = 117$		$n = 159$				d
	M	*SD*	*M*	*SD*			
MAKSS-CE-R	4.61	0.45	4.40	0.53	3.30	.001*	.40
Awareness	3.64	0.75	3.67	0.73	-0.34	.735	-.04
Knowledge	5.13	0.84	4.82	0.80	3.14	.002*	.38
Skills	5.04	0.86	4.72	0.99	2.82	.005*	.34

Note. MAKSS-CE-R = Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (range: 1-7); Cohen's *d* = effect size with small = .20, medium = .50, and large = .80 effects (Ferguson et al. 2009).

*$p < .05$, **$p < .001$.

A one-way ANOVA revealed a statistically significant difference in awareness scores among the levels of program groups ($F(3, 296) = 10.75$, $p < .001$), see Table 4.12. No statistically significant difference was found in the overall MAKSS-CE-R scores, knowledge, and skills across the different program levels. Post hoc comparisons using Tamhane's T2 test revealed that awareness scores at the bachelor's level ($M = 3.45$, $SD = 0.61$) were significantly lower compared to awareness scores at the master's level ($M = 3.92$, $SD = 0.80$), $p < .001$, and significantly lower compared to the Ph.D. level ($M = 3.91$, $SD = 0.77$), $p = .04$. The master's level group showed significantly higher awareness ($M = 3.92$, $SD = 0.80$) compared to the Other level ($M = 3.49$, S$D = 0.71$), $p = .001$. There was no significant difference between master's and Ph.D. levels, $p = 1.00$. Moreover, no significant difference in means was found between the Other level and the bachelor's ($p = .999$) or Ph.D. levels ($p = .089$). Taken together, these

results suggest that there are varying levels of awareness scores among different program levels. Specifically, the findings indicate that participants in the master's and Ph.D. levels tend to report the highest scores of self-perceived awareness compared to those at the bachelor's and Other levels.

Table 4.12.

One-Way ANOVA of Level of Program and MAKSS-CE-R, Awareness, Knowledge, and Skills

Dependent Variable	*MS*	*F (3,296)*	*p*	η^2
MAKSS-CE-R				
Between Groups	0.56	2.20	.088	.02
Within Groups	0.26			
Awareness				
Between Groups	4.98	10.75	.001**	.10
Within Groups	0.46			
Knowledge				
Between Groups	0.16	0.23	.873	.002
Within Groups	0.68			
Skills				
Between Groups	2.01	2.25	.082	.02
Within Groups	0.89			

Note. MAKSS-CE-R = Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (range: 1-7); (Partial) eta squared η^2 = effect size with small = .01, moderate = .06, and large = .14 effects (Cohen, 1988).
**$p < .001$.

4.3.2. Demographic Variables and Cultural Competence in Training Program

In this section, the outcomes of the one-way ANOVA conducted to analyze the categorical variable levels of the training program are presented. For the means and standard deviation of the MEI-R, see Table 4.1. Additional results for years of program, different regions of Europe, and types of programs can be found in supplementary data (Table 4.13.- 4.15.2).

The one-way ANOVA conducted to examine the differences in the MEI subscales across different levels of program (see Table 4.16). Levene's test indicated that the assumption

of homogeneity was violated for curriculum and supervision ($F(3, 290) = 4.04$, $p = .008$) and multicultural research ($F(3, 290) = 2.98$, $p = .032$). The ANOVA analysis revealed a statistically significant difference among the different levels of a program in terms of curriculum and supervision ($F(3, 290) = 4.60$, $p = .004$). Post hoc t-tests using Tamhane T2 test revealed that master levels had significantly lower scores in curriculum and supervision ($M = 4.13$, $SD = 1.14$) than Other program levels ($M = 4.63$, $SD = 0.77$; $p = .020$), and Ph.D. programs had significantly lower scores in curriculum and supervision ($M = 3.77$, $SD = 1.39$) than the level of Other program ($p = .024$). These findings suggest that the ratings of integration of cultural and LGBTQI+ issues into coursework and practicum experiences varies across the different levels of programs, specifically indicating the lowest scores of integrations of cultural and LGBTQI+ issues in Ph.D. studies.

Table 4.16.

One-Way ANOVA of Level of Program and the MEI-R subscales

Dependent Variable	MS	F	p	η^2
MEI-R:				
Curriculum and Supervision				
Between Groups	6.12	4.60	.004*	.05
Within Groups	1.33			
Climate and Comfort				
Between Groups	1.47	1.86	.137	.02
Within Groups	0.79			
Multicultural Research				
Between Groups	0.11	0.07	.975	.001
Within Groups	1.56			
Honestly in Recruiting				
Between Groups	0.37	0.30	.827	.003
Within Groups	1.25			

Note. MEI-R = Multicultural Environmental Inventory-Revised; Sample sizes were $N = 290$ for Curriculum and Supervision, Climate and Comfort, and Multicultural Research; and $N = 289$ for Honesty in Recruiting; (Partial) eta squared η^2 = effect size with small = .01, moderate = .06, and large = .14 effects (Cohen, 1988).

4.4. Perceived Importance of Cultural Diversity Issues, Cultural Competence, and Training Programs

As mentioned before, the importance of integrating cultural diversity issues into training programs was evaluated on a 5-point Likert scale. While n = 111 (35.5%) of the participants perceived cultural diversity issues as very important to be included in the training programs, only n = 10 (3.2%) perceived the inclusion as not important at all, with an overall mean of 3.77 (SD = 1.17). Test statistics for the perceived importance of integration into training programs can be found in Table 4.1. A Spearman's rank-order correlation was performed to evaluate the relationship between the subscales of awareness, knowledge, and skill of the MAKSS-CE-R and the mean score of importance of the integration of cultural diversity issues into training programs. There was a significant positive relationship between the overall MAKSS score and the attributed importance of integrating cultural diversity issues into training programs, $r_s(300)$ = .32, p < .001. Further significant but weak positive relationships were found between one's attributed importance of integrating cultural diversity issues and awareness, $r_s(300)$ = .13, p =.023; knowledge, $r_s(300)$ = .19, p < .001; and skills, $r_s(300)$ = .20, p < .001. Another Spearman's rank-order correlation was run to evaluate the relationship between the subscales of the MEI and the mean score of the attributed importance of integrating cultural diversity issues into training programs. There were significant but weak positive relationships between the attributed importance of integrating cultural diversity issues into training programs and evaluations of comfort and climate, $r_s(292)$ = .15, p = .012; multicultural research, $r(292)$ = .12, p = .041; and honesty in recruiting, $r_s(291)$ = .14, p = .019. No significant relationship was found between the reported importance of cultural diversity issues and the evaluation of curriculum and supervision (p = .501).

CHAPTER 5

Discussion

The present study aimed at exploring the current status of cultural diversity issues in different European psychology programs and the self-perceptions of students' cultural competence. Despite efforts made by APA and recently by EFPA to increase awareness in terms of diversity and the importance of inclusion of diversity issues into training and education in the field of psychology in Europe (Jensen & Kolman, 2018), so far, it is not clear whether there were actual efforts made in the academic and institutional agencies and whether these efforts were effective in increasing students' self-perceived cultural competence. Furthermore, this research aimed at gaining insights into the factors other than training that may relate to students' self-perceived cultural competence and what, if any, relationships existed between these factors, which may help to better understand directions for future research.

The current state of affairs of students self-reported cultural competence showed moderate levels for overall cultural competence, awareness, knowledge, and skills, with highest self-reported ratings for knowledge and lowest for awareness. Regarding students' reported evaluations for the training programs in psychology, students perceived the integration of cultural diversity issues into the different areas of training programs as moderate. Highest integrations were reported for honesty in recruiting, while lowest were recorded for curriculum and supervision. In summary, the findings of the correlational analysis revealed that there were weak to moderate significant relationships between the measures of self-reported cultural competence and the evaluation of diversity in different aspects of the psychology programs. Specifically, findings suggested that knowledge and skills were positively related to all factors of the training program, while awareness was negatively related to these factors. The findings of the regression analyses proposed that overall self-reported cultural competence is predicted by multicultural research and honesty in recruiting. Self-reported awareness was predicted by curriculum and supervision, and multicultural research. However, lower self-reported awareness was reported when cultural and social diversity issues were addressed more in curriculum and supervision, while self-reported awareness was higher when those issues were more emphasized in research. In terms of knowledge, curriculum and supervision, multicultural research, and honesty in recruiting positively predicted self-reported levels. For skills, curriculum and supervision, and honesty in recruiting predicted self-reported levels.

The results regarding other factors than training that may have a role in the development of cultural (diversity) competence showed that considering yourself part of an ethnic/cultural minority group in the residing country did not relate to self-perceived overall cultural competence, awareness, knowledge, or skills. However, taking part in an exchange program did predict self-reported overall cultural competence and awareness. Higher self-perceived awareness was also reported for the level of training program, indicating the highest in master's degrees and Ph.D. degrees. In contrast, participating in cultural competence training outside of one's program predicted self-reported overall cultural competence, knowledge, and skills but did not awareness. Similar results were revealed for taking part in prior cultural diversity courses during one's bachelor's degree. At the same time, it was found that Ph.D. studies show the lowest scores on inclusion of social and cultural diversity issues in curriculum and supervision compared to Other program levels.

Lastly, findings regarding the relationships between the attributed importance of cultural (diversity) issues in training programs and self-reported cultural competence were significant, showing positive associations for overall cultural competence and weak relation to awareness, knowledge, and skills. In terms of the relationship to psychology programs, weak positive relationships were found for comfort and climate, multicultural research, and honesty in recruiting, but none for curriculum and supervision.

The findings of the present research provide supporting evidence for previous research that there is a relationship between cultural competence development and psychology programs (Chaichanasakul, 2011). Whereas cultural diversity training and education have been found to be positively associated with increased self-reported awareness (Arthur & Achenbach, 2002), knowledge, and skills (Manese et al., 2001). Surprisingly, the current findings indicate that psychology students' lower levels of self-perceived awareness were associated with more emphasis and integration of cultural diversity in training and institutions. While this is rather counterintuitive to what one might expect, these results have also been reported in previous studies (Robb, 2014; Rew et al., 2014). This paradoxical finding will be presented and more detailed explained with the following findings.

While the awareness correlations were weak, it is important to consider that even a small negative relationship suggests that students who place more emphasis on cultural diversity in their curricula, research, institutional climate, and recruiting process tend to report slightly lower self-reported awareness. One possible explanation for the weak correlations may be that psychology programs might contribute to but are not the sole determinants of the development of awareness. Other factors that may function as potential mediators or moderatos, such as

quality of education, intercultural identity, or certain personality traits, intercultural interest, prior intercultural experience, and psychological flexibility, may play a more substantial role in increasing one's awareness (Bernardo & Presbitero, 2018; Azadipour, 2019; Punteney, 2016; Freeman, 2019).

Furthermore, the current findings specifically suggest that a focus on cultural and social diversity-related issues in the research of the faculty and staff fosters the overall self-reported cultural competence, awareness, and knowledge of students. This is in line with a study by Caban (2010) showing that psychology trainees' who participated in more diversity-related research were more likely to be aware of diversity topics and even engage in more action to change. Accordingly, the development of awareness is a substantial precursor for building cultural diversity knowledge and skills (Pitner & Sakamoto, 2005; Roysircar, 2004; Roysircar et al., 2005). However, the last was not confirmed in the current study. Besides, Sue et al. (1998) considered that becoming culturally competent necessitates an individual's commitment to more than just taking a diversity course; it involves taking personal responsibility for actively seeking out experiences that foster their own growth. Thus, in terms of this study, participation in diversity-related research may be a form of taking responsibility to further develop one's own cultural diversity competence and, consequently, increase one's awareness and knowledge.

Furthermore, the present results indicate the significance of integrating cultural and social diversity issues into curriculum and supervision for enhanced self-reported knowledge and skills. These results partially align with previous literature by Priester and colleagues (2008) who found that coursework predominantly focused on learning about other groups, with less attention given to skill development. In contrast, our study revealed an emphasis on skill development in curriculum and supervision. Since the Bologna Declaration in 1999, several initiatives aimed to establish standards for psychology education and practice across Europe (Lunt, 2005). The EuroPsy Certificate outlines the competencies required in education and professional training to effectively practice as a psychologist across disciplines, placing particular emphasis on knowledge and skills (Lunt et al., 2001). This focus on an outcome-oriented approach (Bartram & Roe, 2005) that emphasizes the competencies and abilities to work in practice may extend to the course content on cultural competence. In addition, training programs that employ cultural diversity training may consider skill development naturally as an important part of training. Consequently, an emphasis on cultural competence's skill development in coursework and supervision may be present due to increased European efforts to foster this competence in psychology education.

Paradoxically, as mentioned above, more integration of cultural and social diversity issues into coursework and supervision seems to be associated with lower self-perceived awareness. At first glance, these findings suggest that the curricula in psychology education may not be adequate in enhancing and developing awareness in students (Priester et al., 2008). However, it may also be possible that with increased training, education, and experience in expanding their awareness, students may feel and self-rate as less aware as they learn more about diversity and begin to realize what they do not know about different cultures and groups and their own cultural background. Furthermore, this could demonstrate an increased ability of students to self-reflect on their abilities effectively and honestly. This idea also relates to the conscious competence learning model, which proposes four stages of the development of competencies (Randall, 2021). In the first stage, it is suggested that an individual will find itself in a position from unconscious incompetence to develop conscious incompetence, in which one's assumptions, attitudes, and behaviors are challenged and critically reflected. Thus, lower self-perceived awareness after cultural diversity inclusion in coursework and supervision can in fact be a sign of a student's finding themselves in a stage of being more aware about their incompetence.

Regarding honesty about cultural and social diversity issues when recruiting new people to the program, the present results demonstrate its importance for higher overall cultural competence, knowledge, and skills. Dickson and Jepsen (2007) found similar patterns by identifying honest recruiting efforts among the unique contributions to student's self-reported cultural diversity competencies. It is possible that psychology university programs that create an inclusive and welcoming atmosphere for newcomers also establish a conducive environment for enhancing students' cultural diversity competencies. For instance, programs that are perceived as welcoming to a diverse range of individuals may succeed in attracting culturally diverse faculty, students, and staff. It has been observed that psychology students have identified their interactions and experiences with peers from different cultural backgrounds as highly influential in their development of cultural diversity competencies (Coleman, 2006). Therefore, it is plausible that programs with diverse faculty members and students offer an environment that fosters regular opportunities for intercultural interactions, ultimately leading to an increase in students' cultural diversity knowledge and skill development (Nagda et al. 2004, Schmidt et al. 2020). Simultaneously, faculty, students, and staff from diverse cultural backgrounds who can positively contribute to a culturally diverse environment may be more disposed to participate in those psychology programs where students already exhibit a higher level of cultural diversity competence. In light of this, the current findings provide assistance

for the reciprocal nature as proposed by Sue (2001) between the individual student's level and the organizational level in the form of the cultural environment of the programs.

The current results show an unexpected finding, indicating a lack of statistical significance between comfort and climate and students' self-reported cultural diversity competencies. These finding contrasts with previous findings (Pope-Davis et al., 2000; Dickson & Jepson, 2007). Accordingly, it is expected when individuals believe to feel supported and comfortable in their training environment, they are more inclined to discuss diversity issues in class or supervision. Such engagement has been found to positively impact cultural competence. One possible explanation for this disparity in findings may be attributed to variations in the context and population studied. Despite assessing participants' diversity in terms of age, gender identity, belonging to a minority group, country of study in Europe, and nationalities, the current study did not account for the extent of diversity within the classroom environment. It is possible that a lack of variability in diversity among students in the courses hindered the development of critical thinking (Gurin et al., 2002). However, students in this study indicated to feel moderately safe, comfortable, and valued within the programs. Consequently, the missing impact of comfort and climate may be due to a potential homogeneity among students within the classroom that is not fostering challenging dialogue or thought-provoking interactions.

Results regarding other factors besides education have been inconsistent with previous literature. The present results related to belonging to an ethnic or cultural minority group in the country in which you reside contrast with a study by Pope-Davis et al. (1995), who hypothesized that students who belong to a minority group have higher cultural competence than those who belong to the majority because of "different" experiences. These differences in experiences can be explained by the fact that members of minority groups are more likely to experience microaggressions on a daily basis (Fouad & Arredondo, 2007; Sue et al., 2007), racism (Coates, 2008), and discrimination (Deal, 2007), which may lead to greater reflection on inequalities that affects awareness. However, the current findings are consistent with Geerlings et al. (2018), who demonstrated no difference in cultural competence between individuals belonging to a cultural minority or majority group in the Netherlands. They suggest that the experiences of members of minority groups in the U.S. may differ in terms of their actual experiences and may be country-specific.

An alternative explanation for the mixed findings could be attributed to the differences in the years when these studies were conducted. With the advent of globalization and increased mobility, there has been more exposure to diversity (issues) in recent years compared to two

decades ago. It is very likely that the current students have been exposed to various forms of diversity and training prior to participating in our study, as confirmed by the 39.0 % who reported having already attended prior cultural competence training. Furthermore, it is likely that respondents of the present study, including white cisgender students, were already motivated, and inclined to engage with cultural diversity issues than those who did not respond. This shift in societal/social awareness and willingness to address diversity issues may have influenced their self-reported cultural competence levels. It is important to recognize that the evolving educational landscape and societal norms play a critical role in shaping students' perspectives and attitudes towards cultural competence (Baxter, 2018; Chung & Rimal, 2016). Taken together, the experience of individuals not belonging to a cultural or ethnic minority group may differ from previous samples in terms of previous exposure to diversity and motivation to engage with cultural diversity issues.

The present results provide further evidence for the positive impact of exchange programs on cultural competence and awareness. Prior research showed that experiential learning, which includes international experiences such as studying abroad, is a particular effective strategy for enhancing cultural competence and awareness (Repo et al., 2017; Rampold et al., 2020). Individuals are immersed in a foreign culture which provides valuable and challenging insight into one's own cultural framework (Bohman & Borglin, 2014; Marshall, 2017). Drawing from intercultural experiential learning and transformative learning theory (Taylor, 1994; Yang, 2017), it is suggested that personal growth during international experiences is facilitated through a self-reflexive process in which one may become more aware of own prejudices, discomfort, or uneasiness with a new or dissimilar situation or experience (Earnest et al., 2016). Bernhd and Porzelt (2012) noted the importance of the duration of stays abroad being most effective when lasting for six months or longer. But even shorter periods of two weeks that are accompanied by guided reflections can increase cultural awareness (Bønløkke et al., 2018). While the current study did not inquire about the duration of the exchange program, many respondents indicated their participation in Erasmus/+ programs, which typically last between 2 and 12 months (Durovic & Lovrentjev, 2015). Thus, those engaging in experiential learning experiences may demonstrate higher self-reported awareness due to exposure that fosters critical self-reflection.

Furthermore, these results indicate the importance of participating in cultural diversity courses in undergraduate studies and additional cultural competence training outside of the program in the development of knowledge and skills. In line, Chappell (2014) demonstrated improved self-reported cultural knowledge of students after taking a cultural diversity course

in their undergraduate studies but indicated no difference in cultural diversity awareness before or after. Patterns suggest that students reported notable growth in their knowledge around several key constructs relevant to cultural diversity (such as terms as cultural humility, microaggressions, or racism among others) which complements prior research (Chappell, 2014; Patterson et al., 2018). Although previous studies among undergraduate students did not find similar effects on skill development (Estrada et al., 2002; Robinson & Bradley, 1997). Notably, these studies were all limited due to a small sample size that was rather homogenous, possibly limiting the kinds of intercultural classroom interactions that may be critically important for the development of intercultural skills (Allport, 1954). Regarding external cultural competence training, more cultural diversity training is found to foster the development of self-perceived cultural competence (Teasley et al., 2014) and can possibly be tailored to the specific needs of students. For instance, Tummala-Narra et al.'s (2012) survey assessed trainings outside of formal education and found a more profound effect on cultural competence than standardized cultural diversity trainings that were provided in post-graduate programs. Therefore, formal and non-formal education may be particularly beneficial for the development of cultural competences such as knowledge and skills.

Lastly, the current findings add a novel dimension, namely the significant positive association between one's attributed importance of integrating cultural diversity issues into training programs, students' self-reported cultural competence, and the perceived cultural diversity integration into the psychology programs. It is worth noting that these relationships are only correlational and weak, and no causality can be assumed. The Self-Determination Theory (SDT; Adams et al., 2017) can be useful for examining these results. Accordingly, applying the SDT provides a valuable framework for understanding why perceiving a topic as important may be crucial for both individual's cultural competence development and their program evaluation. In terms of the current study, considering the integration of diversity as important, may indicate its relevance to the student's own experiences, values, and goals. Consequently, students may be driven to engage more deeply with the content of cultural diversity issues which is related to increased cultural competence. At the same time, when students perceive this integration as important and the program is more responsive to their needs and interests, the evaluation of the program may be positively impacted due to more overall satisfaction and engagement with the program (Webber et al., 2013). However, it is also possible that students who already have a higher level of cultural competence are more likely to see the importance of integrating cultural diversity into training programs. Alternatively, there could be additional variables that are influencing both the perception of importance and

cultural competence such as personality traits (Van der Zee & Van Oudenhoven, 2013; Peifer & Yangchen, 2017), critical consciousness (Lee & Haskins, 2022), or credibility of trainers (Hassi et al., 2011) among others. The last may possibly explain a lack of relationship to curriculum and supervision in this study. This suggests the significance of further exploring underlying factors which increase the salience and relevance of cultural diversity issues in students.

5.1. Implications

There are several practical and theoretical implications of the current findings regarding the integration of cultural diversity issues into psychology programs and curricula and the development of cultural competence among students. Foremost, the study provides an overview about the status of self-perceived cultural competence among psychology students in Europe, with overall moderate levels of awareness, knowledge, and skills. While not optimal, these findings may be seen as a positive indication that students in European psychology programs perceive themselves as moderately aware, knowledgeable, prepared, and confident to interact and communicate with those culturally different from themselves. It is worth noting, however, that the standard deviations were rather high, suggesting large variability in students' perceptions across different program types and countries. Therefore, the results should be seen as an encouragement for university programs to continue their efforts and commitment to cultural diversity issues.

Secondly, the current results highlight the complexity of the awareness aspect of cultural diversity practice, suggesting that different activities could potentially impact awareness differently, resulting in difficulties in measuring and interpreting the construct and outcomes accurately and consistently. Taking the "conscious competence model" in mind, the self-perceived cultural competence may solely provide insights into the incompetence students are aware of, while lacking insights into the incompetence of which participants are unaware (Randall, 2021). In addition, the results highlight that universities can use different ways to develop awareness in students by involving them in cultural diversity activities surrounding experiential learning (e.g., research in cultural diversity issues or exchange programs), and encouraging them to participate in events that promote critical self-reflection and insights into their own and others cultures (Repo et al., 2017; Rampold et al., 2020). At the same time, the effectiveness of training efforts on cultural competence development, specifically awareness, could be assessed by measuring changes, e.g., in attitudes and willingness to action of students,

instead of solely examining their self-perception of the competencies at a point in time. Promising examples may be the conscious-competence learning model (Randall, 2021) or the cultural competence continuum (Cross et al., 1989).

Thirdly, the study was the first using the MEI-R in the European context, as known to this date, suggesting its usefulness in assessing students' perceptions about the nature and degree of programs' commitment to cultural diversity, by indicating excellent internal consistency. The current data suggests that students rated psychology programs in Europe, generally, as moderate in terms of their integration and commitment to cultural diversity, displaying highest means for the areas of honesty in recruiting, and comfort and climate. Likewise, the standard deviations were very large, indicating great variations in agreement among students of different program types and regions in Europe. In fact, perceived explicit commitments to diversity of programs (specifically, in terms of research foci and honesty in recruiting) were found to be significant predictors of students' overall cultural diversity competence. The current results provide support for the assertion that cultural diversity psychology courses, and the inclusion of cultural diversity issues in supervision and other coursework, should be central to and required for psychology programs because of their positive impact on cultural diversity knowledge and skills. Thus, the findings even assist previous claims to integrate diversity courses as mandatory during undergraduate studies (Fuentes & Shannon, 2016; De Ponte et al., 2019). It is worth noting that universities and training programs may also consider the potential of encouraging students to participate in external cultural competence trainings for knowledge and skill development.

Lastly, the study provides some theoretical implications by offering insight into another factor that has so far not been connected to cultural competence and educational programs, namely, students' perceived importance of integrating cultural diversity issues into the program. In total, 35.5% of students indicated very strong agreement with the statement that it is important to include diversity issues into the training program. Related theory implies the importance of involving and engaging students in the content, showing stronger involvement and learning effects with material when the topic matches their values and goals, e.g., SDT (Adams et al., 2017). It could, thereby, be interesting for training programs to consider thow to best connect students' experiences, values, and goals with cultural diversity issues to increase their relevance among students.

5.2. Limitations and Future Directions

Despite the strengths and insights of the study, it is important to identify several potential limitations related to sample characteristics, response biases, construct measurement, and item design. Nonetheless, the current study demonstrated a diverse sample of psychology students in terms of geographical regions in Europe (22 European members states) and variety of psychology programs; the participants were at varying levels of their program. A total of 44 % of students enrolled in undergraduate studies and over 50% in the first and second year of the program, at the time of the study. It may be possible that students at earlier stages may not have had the opportunity yet to develop cultural competence. Furthermore, the findings are based solely on the self-reports of students and their perception of the inclusion of cultural diversity within their programs, rather than a standardized assessment of the program structure. Future research could, hence, further explore the comparisons between self-perceived and standardized measures, exploring possible challenges and discrepancies in the implementation of inclusion of diversity issues into programs.

This study, as with probably most empirical studies assessing cultural (diversity) competence, is receptive to social desirability and other response biases (Matsumoto & Hwang, 2013). Self-reported measures have limitations, as any type of measure, and the absence of a more objective measure presents a fundamental limitation of the current study (Moleiro et al., 2011). As Worthington et al., (2007) showed, there was no strong correlation between self-reports and observational studies. Similarly, Cartwright et al. (2008) demonstrated that self-report scores on measures of competence tended to be higher when compared to independent observational ratings of cultural competence. The difference between self-perceived and observed cultural competence is therefore important to distinguish. Although self-perception can be valuable in gathering insight into students' reflections on their knowledge and self-efficacy in inter- and cross-cultural interactions, it is recommended to be paired with more objective ratings of cultural competence. However, for psychology university programs, self-report measures may still be a useful tool to assess students perceived self-efficacy with cultural (diversity) competencies, which can help identity areas for improvement in training (Cartwright et al., 2008).

One explanation for these discrepancies between self-reported and more objective measures might be influential factors such as social desirability and attitudinal biases. Previous literature has particularly stressed the presence of the former for the MAKSS-CE (Constantine & Ladany, 2000). It is shown that social desirability significantly correlates with self-perceived awareness, highlighting again its complex nature and the caution to draw robust conclusions (DeCino et al., 2018). Despite that, more recent research (Lanz et al., 2022) questions what

social desirability measures are essentially measure (e.g., true virtue or self-control; Zettler et al., 2015; Uziel, 2010) and casts doubt on their usefulness. The current study did not control for social desirability but is highlighting caution in interpretation, particularly for the awareness aspect.

Another limitation refers to potential concerns regarding the instruments and measuring different conceptualizations and constructs. Although the current study tried to mitigate potential issues with conceptualization and expand the items to address other areas of diversity, such as gender identity and sexual orientation, based on criticism by Hays (2008), yet it is missing diversity related to religion or other groups. Additionally, there may be a potential lack of clarity of constructs, leaving room for variable interpretations of some rather subjective questions (Kumas-Tan et al., 2007; Constantine & Ladany, 2000). For instance, Pope-Davis and Dings (1994) suggested that instruments assessing cultural competence measure different constructs, despite using similar labels referring to subscales across diverse instruments. One reason may be that the items are coming from different areas of content, and thus measuring different behaviors or attitudes. In terms of this study, questions regarding individual's cultural competence from the MAKSS-CE-R were originally focused on healthcare, counseling, and client interactions, although we tried to keep the items broadly defined for other psychological disciplines. Consequently, some items might be less easily understandable and relatable for some respondents.

Additional challenges are identified in the understanding of items and further interpretations due to a lack of clarity and ambiguity in the wording of two items. Firstly, the item referring to "Belonging to a specific cultural/ethnic group in the country you reside" was not worded as clearly as intended. This may have led to potential confusion or misinterpretation among respondents regarding the meaning of "specific" cultural/ethnic group. Based on the additional information given by participants regarding what type of group they belong to, most of the answers indicated were related to potentially marginalized groups. While efforts were made to analyze the collected data, also based on the additional information given by participants, it is acknowledged that the results related to this item should be interpreted with caution. Secondly, the current study used the category "Other program" to encompass a variety of specialized areas within the field of psychology. This categorization approach may obscure important distinctions between these specialized areas, particularly regarding program focus, content, and integration of cultural diversity issues. Consequently, it may be difficult to draw meaningful conclusions about the outcomes of this category or generalize to any one specific area within it.

In light of these limitations, future research could consider expanding the current research design and incorporating a mixed-method design with a qualitative component in order to provide more in-depth information about students' experiences within the programs. For instance, within the program measure of the MEI-R, there is a need to provide more room for reflection, e.g., in the form of an open question about the salient issues respondents are struggling with regarding diversity issues in their programs. This could also offer valuable information on which areas of the program may need improvement. Besides, further research may employ a longitudinal design to predict changes in levels of cultural competence and the impact of diverse program areas. For instance, longitudinal studies could assess students' self-perceived awareness as they progress with their psychology programs and understand better at which point or level of the program cultural competence changes. This may provide valuable insights into the effectiveness of lengths and intensities of training programs while also giving insights into how to better interpret self-reported awareness measurements.

Furthermore, further research could explore additional theoretical frameworks for assessing training programs at universities, such as the Social Justice Approach (Collins & Arthur, 2005) and pair them with those of cultural competence (Sue, 2006). Based on previous criticism of the concept of cultural competence and difficulties in measuring actual change in competencies, exploring a combination with the social justice approach may be particularly interesting for research on ethical and effective training programs with a long-lasting impact (Cohen et al., 2022; Gipson, 2015). Accordingly, the Social Justice Approach is aimed at raising critical consciousness and advocacy, which is defined as empowerment and system change on different levels (individual, institutional, and system). In this way, it proposes reviewing social structures of inequality and unequal power allocations (Collins & Arthur, 2005). Sue and Sue (2016) warranted caution that a sole focus on cultural (diversity) competence is eventually ineffective if one is not also addressing the role of power and oppression in individuals' lives. Likewise, other researchers claim that cultural diversity and social justice frameworks are distinct but inseparable and, in combination, impactful in generating change (Vera & Speight, 2003; Ratts & Greenleaf, 2018). Thus, it may be interesting to know to what extent issues of social justice are integrated into European training programs and whether a combination with cultural (diversity) competence training may produce differences in outcomes.

5.3. Conclusion

Despite these limitations, the current study provides valuable insights into the current state of cultural diversity competence among European psychology students and the commitment and integration of cultural diversity issues into psychology programs. To the best of our knowledge, this study represents the first comprehensive examination of cultural diversity competence in European psychology students, encompassing a diverse range of countries and program types. This contribution builds upon prior research in the field. The present research results have established a foundational understanding for future studies on cultural competence within European psychology programs, offering additional insights into the factors influencing students' cultural competence and, thereby, giving practical and viable suggestions for improving psychological training programs. This research calls for further efforts and commitment to cultural and social diversity issues in training programs and institutions in Europe, emphasizing the need for research to further explore ways to integrate both cultural competence and social justice into training environments. Ultimately, this study aimed at providing a roadmap for advancing cultural competence in psychology education across Europe to better prepare future professionals in the field, fostering more inclusive, ethical, and conducive practices in the field.

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Annexes

Annex A: Informed consent

<div align="center">

INFORMED CONSENT

</div>

This study is part of a research project taking place at Iscte – Instituto Universitário de Lisboa. The study aims to investigate students' perception of cultural competence and diversity training in European psychological university programs. The research also aims to shed light on how students rate their own cultural competence.

The study is conducted by Laurine Isabelle Tertilt, Laurine_Tertilt@iscte-iul.pt, who you may contact to clear up any doubts or share comments.

Your participation in the study, which is highly valued as it will contribute to the advancement of knowledge in this field of science, consists of filling out two questionnaires. The first survey will ask about the perception of your own cultural competence, and the second survey will ask about your perception of cultural competence of the program that you are currently enrolled in. The survey will take approximately 15 minutes to complete. There is a total of 91 multiple choice questions. There are no expected significant risks associated with participation in the study.

Participation in the study is strictly **voluntary:** you may choose freely whether to participate or not to participate. If you have decided to participate, you may stop your participation at any time, without having to provide any justification. In addition to being voluntary, your participation is also **anonymous** and **confidential.** The obtained data are merely intended for statistical processing and none of the answers will be analysed or reported individually. At no point of the study will you be asked to identify yourself.

I **declare** that I have understood the aims of what was proposed to me, as explained by the investigator, that I was given the opportunity to ask any questions about this study and received a clarifying reply to all such questions and **accept** participating in the study.

☐ Please click "accept" here when you agree to participate in the study.

Lisbon, 08/01/2023

Annex B: Recruiting Text

To faculty or program director:

Dear (Name),

my name is Laurine Tertilt and I am a Master student in Psychology of Intercultural Relationships at ISCTE University in Lisbon. I am recruiting student participants for my thesis and would like to gather information about the perceived level of cultural competence and diversity training of psychological educational programs and the perception of students' own cultural competence in Europe. The ethical committee at ISCTE university has approved the project on the 27. January 2023.

Importantly, all data collected will be **anonymously** and there will be by no means a comparison or mentioning of specific programs or universities. The study solely aims to receive a grounded picture of cultural competence and diversity training of different psychology programs on a European level. More specifically, this study aims to uncover strengths, gaps and redundancies regarding cultural competencies and diversity training in psychology education.

Unfortunately, I was not able to receive any information online about the student association of the current program (Name) and would therefore like to ask for information on how to best approach the students of the program and distribute the link to the survey.

The survey will take approximately 10-15 minutes to complete. The students can participate by clicking on the link to the survey website: https://iscteiul.co1.qualtrics.com/jfe/form/SV_3qROQaPH2Ns9m2a

If you need further information, please contact me at Laurine_Tertilt@iscte-iul.pt, +49160 979 50 686 or Carla Moleiro at Carla.Moleiro@iscte-iul.pt.

Thank you in advance for your time, efforts and your help!

Kind regards, Laurine Tertilt

To the student associations:

Dear colleagues from (Country),

we are currently collecting data at ISCTE University Institute of Lisbon in the different fields of psychology on cultural and diversity competence in European Psychology programs.

We would like to also gather information about the Psychology Programs in (Country). However, our network is not reaching so far, and we wanted to ask you for help.

I am a Master student in Psychology of Intercultural Relations at ISCTE University in Lisbon, Portugal. I am recruiting student participants from psychology (BA, MA, and Ph.D.'s) for my dissertation and would like to gather information about the current status of cultural competence and diversity training in European Master programs of psychology and their effectiveness on the students. To receive that information, I would like to ask students for their perception on multicultural and diversity topics in your program. The ethical committee of ISCTE University Institute has approved to this project on the 27. January 2023. Participation is completely voluntary, anonymous, and participants may withdraw at any point.

Participation includes the completion of the survey which is estimated to take approximately 10-15 minutes to complete.

It would be a great contribution to the field of psychology if you can distribute the link among the members of your association.

Here is the link to the survey: https://iscteiul.co1.qualtrics.com/jfe/form/SV_3qROQaPH2Ns9m2a

If you need further information, please contact me at litte@iscte-iul.pt, +49 160 979 50 686

Or Carla Moleiro at Carla.Moleiro@iscte-iul.pt.

Thank you in advance for your time, efforts and your help!

Sincerely,

Laurine Tertilt

Master student of Psychology of Intercultural Relations at ISCTE University

Annex C: Materials

Demographic Questions

1. Age: What is your age in years? _____
2. Country: What is your country(s) of nationality? _____
3. Gender Identity: What is your gender identity?
   - Woman
   - Man
   - Transgender/Trans women
   - Transgender/ Trans man
   - Non-binary
   - Prefer to self-describe _____
   - Prefer not to say
4. Membership: Do you consider yourself to be part of a specific cultural or ethnic group in the country you reside? If so, which group(s)?
   - Yes. If so, you may indicate which group(s): _____
   - I don't know
   - No
5. Level of Program: What is the level of your current psychology program?

Bachelor/ undergraduate study (1)
Master/graduate study
Ph.D./ postgraduate study
Other

6. Year of Program: In which year of your program are you currently?

1st year
2nd year
3rd year
Other

7. Type of Program: To which area of psychology does the program in which you are currently enrolled belong?
   - General Psychology
   - Health Psychology
   - Clinical Psychology
   - Other. Please, you may indicate here in which program you are enrolled: _____
   - Educational Psychology
   - Community Psychology
   - Counseling Psychology
8. Study Country: What is the country of your study?

▼ Austria, Belgium, Bulgaria, Croatia, Republic of Cyprus, Czech Republic, Denmark, Estonia, Finland, France, Germany, Greece, Hungary, Ireland, Italy, Latvia, Lithuania,

Luxembourg, Malta, Netherlands, Poland, Portugal, Romania, Slovakia, Slovenia, Spain and Sweden, I don't want to answer

9. Previous Cultural Competence Course: Did you have any cultural diversity courses in your Bachelor education?
    - Yes
    - No
10. Cultural Competence training: Did you ever participate in a cultural competence training outside of your psychology program (e.g., brief elective training, workshop etc.)?
    a. Yes
    b. No
11. Exchange: Did you participate in any exchange program before starting your current program (e.g., Erasmus+, summer school, or other student exchange program)?
    a. Yes. Please, you may indicate in which kind of program you participated: ___
    b. No
12. Importance Diversity Inclusion: To what extent do you believe cultural diversity issues are important to be included in training programs?
    a. Not at all important
    b. Slightly important
    c. Important
    d. Fairly Important
    e. Very Important
13. Quality Question: We care about the quality of our survey data. For us to get the most accurate measures of your opinions, it is important that you provide thoughtful answers to each question in this survey.
    a. I can't promise either way
    b. Yes, I will
    c. No, I will not

Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (MAKSS-CE-R)

(Kim et al., 2003)

(Hulteng, 2022)

Respond to all 35 items on the scale, even if you are not working with clients or actively conducting groups. Base your response on what you think at this time. Try to assess yourself as honestly as possible rather than answering in the way you think would be desirable.

The MAKSS is designed as a self-assessment of your multicultural counseling awareness, knowledge, and skills.

Q15_Makks Please rate yourself on the scale from "extremely poor" to "extremely good".

Extremely poor (1)	Poor (2)	Slightly poor (3)	Neither poor nor good (4)	Slightly good (5)	Good (6)	Extremely good (7)

1. At this time in your life, how would you rate yourself in terms of understanding how **your** cultural background has influenced the way you think and act?
2. At this point in your life, how would you rate your understanding of the impact of the way you think and act when interacting with persons of different cultural backgrounds?
3. How well do you think you could distinguish "intentional" from "accidental" communication signals in a culturally diverse interaction?
4. How would you rate your ability to identify the strengths and weaknesses of psychological tests in terms of their use with persons from culturally diverse backgrounds?
5. How would you rate your ability to effectively secure information and resources to better serve culturally different clients? [*]
6. How would you rate your ability to effectively consult with another mental health professional concerning the mental health needs of a client whose cultural background is significantly different from your own?

Q16_Makks Please indicate how much you disagree or agree to the following statements:

Strongly disagree (1)	Disagree (2)	Slightly disagree (3)	Neither disagree nor agree (4)	Slightly agree (5)	Agree (6)	Strongly agree (7)

1. The healthcare and psychological professions have failed to meet the (health) needs of minoritized groups. [**]
2. The effectiveness and legitimacy of the mental health profession (e.g., counseling or clinical) would be enhanced if mental health professionals consciously supported universal definitions of normality. [*]
3. Even in interactions with clients of differing cultural backgrounds, basic implicit concepts such as "fairness" and "health" are not difficult to understand. [**]
4. Promoting a client's sense of psychological independence is usually a safe goal to strive for in most mental healthcare situations. [*]
5. While a person's natural support system (i.e., family, friends, etc.) plays an important role during a period of personal crisis, formal mental health services tend to result in more constructive outcomes. [*]
6. In general, mental healthcare services should be directed toward assisting clients to adjust to stressful environmental situations. [*]
7. In mental health services, clients from different ethnic/cultural backgrounds should be given the same treatment that majority mainstream clients receive. [*]
8. The difficulty with the concept of "integration" is its implicit bias in favor of the dominant culture.
9. Racial and ethnic diverse professionals are underrepresented in mental health services.
10. The criteria of self-awareness, self-fulfillment, and self-discovery are important measures in most mental healthcare sessions. [*]

Q17_Makks At the present time, how would you rate your understanding of the following terms?

Extremely poor (1)	Poor (2)	Slightly poor (3)	Neither poor nor good (4)	Slightly good (5)	Good (6)	Extremely good (7)

1. Culture
2. Ethnicity
3. Racism
4. Microaggressions [**]
5. Prejudice
6. Cultural humility [**]
7. Pluralism
8. Contact hypothesis
9. Transcultural
10. Cultural Encapsulation

Q18_Makks How would you rate your ability to accurately assess the mental health needs of...?

Extremely poor (1)	Poor (2)	Slightly poor (3)	Neither poor nor good (4)	Slightly good (5)	Good (6)	Extremely good (7)

1. Women
2. Men
3. Persons on wider gender-continuum (outside of the binary of men-women) *
4. Elderly people *
5. Persons with a non-heteronormative sexual orientation *
6. Individuals with disabilities
7. Persons who come from very poor socioeconomic backgrounds
8. Persons with another religion or spirituality than your own *

Note. *The wording was slightly changed to be more inclusive towards diverse groups and areas of psychology. **Adapted from the MAKSS-HC (Hulteng, 2022).

Multicultural Environment Inventory-Revised (MEI-R)

(Pope-Davis, Liu, Nevitt, & Toporek, 2000)

(Sherry et al., 2005)

Please think about the psychology program you are currently enrolled in and indicate how much you agree or disagree with each of the following statements. Try to assess the program as honestly as possible rather than answering in the way you think would be desirable.

Strongly disagree (1)	Disagree (2)	Slightly disagree (3)	Neither disagree nor agree (4)	Slightly agree (5)	Agree (6)	Strongly agree (7)

1. I believe that cultural diversity issues are integrated into coursework.
2. I believe that LGBTQI+ issues are integrated into coursework. *
3. The course syllabi reflect an infusion of social and cultural diversity.
4. There is a diversity of teaching strategies and procedures employed in the classroom (e.g., cooperative and individual achievement).
5. There are various methods used to evaluate student performance and learning (e.g., written and oral assignments).
6. Cultural diversity issues are considered an important component in supervision.
7. LGBTQI+ issues are considered an important component in supervision. *
8. There is at least one person whose primary research interest is in cultural diversity issues.
9. There is at least one person whose primary research interest is in LGBTQI+ issues. *

10. Faculty members are doing research in cultural diversity issues.
11. Faculty members are doing research in LGBTQI+ issues.*
12. Awareness of and responsiveness to cultural diversity issues is part of my overall evaluation.
13. Awareness of and responsiveness to LGBTQI+ issues is part of my overall evaluation.*
14. Being culturally competent is valued.
15. I am encouraged to integrate cultural diversity issues into my courses.
16. I am encouraged to integrate LGBTQI+ issues into my courses.*
17. I am encouraged to integrate cultural diversity issues into my work.
18. I am encouraged to integrate LGBTQI+ issues into my work.*
19. I feel comfortable with the cultural environment in class.
20. I feel my comments are valued in classes.
21. During exams, cultural diversity issues are reflected in the questions.
22. During exams, LGBTQI+ issues are reflected in the questions.*
23. The environment makes me feel comfortable and valued.
24. There is a place I can go to feel safe and valued.
25. I generally feel supported.
26. When recruiting new students, I am completely honest about the climate.
27. When recruiting new faculty, I am completely honest about the climate.
28. When recruiting new staff, I am completely honest about the climate.
29. The faculty are making an effort to understand my point of view.
30. A diversity of cultural items (pictures, posters, etc.) are represented throughout my program/department.
31. A diversity of LGBTQI+ items (pictures, posters, etc.) are represented throughout my program/department.*
32. All course evaluations ask how/if cultural diversity issues have been integrated into courses.
33. All course evaluations ask how/if LGBTQI+ issues have been integrated into courses.*
34. All courses and research conducted by faculty address, at least minimally, how the topic affects diverse populations.
35. I feel comfortable discussing cultural diversity issues in supervision.
36. I feel comfortable discussing LGBTQI+ issues in supervision.*
37. There are faculty with whom I feel comfortable discussing cultural diversity issues and concerns.
38. There are faculty with whom I feel comfortable discussing LGBTQI+ issues and concerns.*
39. There is a demonstrated commitment to recruiting minority students and faculty.

Note. *The term *multicultural* was modified to *cultural diversity issues* and items were added regarding LGBTQI+ issues.

Annex D: Debriefing

DEBRIEFING AND EXPLANATION OF THE RESEARCH

Thank you for having participated in this study. As indicated at the onset of your participation, the study is about receiving a grounded picture of cultural competence and diversity training in European Psychology university programs and students. More specifically, this study aims to uncover strengths, gaps and redundancies regarding cultural competencies and diversity training in psychology education.

We remind that the following contact details can be used for any questions that you may have, comments that you wish to share, or to indicate your interest in receiving information about the main outcomes and conclusions of the study:

Laurine Tertilt, Laurine_Tertilt@iscte-iul.pt
Carla Moleiro, Carla.Moleiro@iscte-iul.pt.

Once again, thank you for your participation.

Further instructions for Clickworkers on the following page.

Many thanks for your participation!

<u>Important instruction for Clickworkers:</u>
Please copy the following code and paste it into the field provided
Within your Clickworker task form.
Your Clickworker fee can not be credited without the input of this code!
Code: XID653LKJOP

Annex E: Supplementary Data

Table 4.2.

Type of Program Groups Means Comparison for MAKSS-CE-R, Awareness, Knowledge, and Skills

Measure	General Psychology		Health Psychology		Clinical Psychology		Educational Psychology		Community Psychology		Counselling Psychology		Multiple Programs		Other Program	
	M	SD	M	SD	M	SD	M	SD	M	SD	M	SD	M	SD	M	SD
MAKSS-CE-R	4.44	.54	4.55	.38	4.52	.56	4.46	.45	4.45	.53	4.41	.42	4.66	.36	4.41	.57
Awareness	3.52	.66	3.54	.64	3.96	.69	3.42	5.32	3.52	.64	3.54	.45	3.67	.67	3.99	.88
Knowledge	4.91	.83	5.12	.72	4.79	.91	5.05	.83	4.99	.92	4.96	1.0	5.22	.72	4.72	.78
Skills	4.88	1.0	4.98	.75	4.79	.90	4.96	.82	4.83	1.1	4.71	.63	5.10	.70	4.52	1.0

Table 4.3.

Type of Program Groups Means Comparison for MEI-R and Awareness, Knowledge, and Skills

Measure	General Psychology		Health Psychology		Clinical Psychology		Educational Psychology		Community Psychology		Counselling Psychology		Multiple Programs		Other Program	
	M	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*	*M*	*SD*
MEI-R																
Curriculum and Supervision	4.25	1.23	4.68	0.88	3.63	1.20	4.90	0.80	4.74	1.02	4.98	0.51	4.72	0.89	3.95	1.26
Climate and Comfort	5.06	0.92	5.18	0.74	4.77	0.79	5.19	0.91	5.00	0.99	5.25	0.40	5.20	0.85	5.04	0.97
Multicultural Research	4.43	1.29	4.80	1.13	4.17	1.11	4.86	1.04	4.72	0.93	5.00	0.61	4.92	0.96	4.34	1.53
Honestly in Recruiting	5.23	1.07	5.22	0.92	5.03	1.39	5.40	1.40	5.35	1.17	5.20	0.96	5.12	0.88	4.90	1.12

Table 4.5.

One-Way ANOVA of Gender Identity and MAKSS-CE-R, Awareness, Knowledge, and Skills

Dependent Variable	*MS*	*F* (3,296)	*p*	η²
MAKSS-CE-R				
Between Groups	0.33	1.27	.278	.02
Within Groups	0.26			
Awareness				
Between Groups	2.31	4.85	.001**	.08
Within Groups	0.48			
Knowledge				
Between Groups	0.38	0.57	.727	.01
Within Groups	0.68			
Skills				
Between Groups	1.65	1.86	.102	.03
Within Groups	0.89			

Note. MAKSS-CE-R = Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (range: 1-7); (Partial) eta squared η² = effect size with small = .01, moderate = .06, and large = .14 effects (Cohen, 1988).

**p* < .001.

Table 4.5.1.

One-Way ANOVA Comparisons of Awareness for Gender Identity

Group	*n*	Mean	*SD*	Tamhane's T2 Comparisons Women	Man	Non-binary
Women	165	3.75	0.76	-	.001*	.277
Man	123	3.46	0.53	.001*	-	.094
Non-binary	7	4.51	0.84	.277	.094	-
Self-described	5	3.64	1.55	1	1	.880

Note. *p* < .005.

Table 4.6.

One-Way ANOVA of Year of Program and MAKSS-CE-R, Awareness, Knowledge, and Skills

Dependent Variable	*MS*	*F (3,296)*	*p*	η^2
MAKSS-CE-R				
Between Groups	0.46	1.78	.151	.02
Within Groups	0.26			
Awareness				
Between Groups	2.44	4.99	.002*	.05
Within Groups	0.49			
Knowledge				
Between Groups	1.67	2.50	.060	.03
Within Groups	0.67			
Skills				
Between Groups	0.99	1.09	.353	.01
Within Groups	0.90			

Note. MAKSS-CE-R = Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (range: 1-7); (Partial) eta squared η^2 = effect size with small = .01, moderate = .06, and large = .14 effects (Cohen, 1988).
*$p < .05$

Table 4.6.1.

One-Way ANOVA Comparisons of Awareness for Year of Program

				Tamhane's T2 Comparisons		
Group	*n*	Mean	*SD*	Undergraduate	Graduate	Post-graduate
Undergraduate	132	3.45	0.61	-	<.001**	.037*
Graduate	92	3.92	0.80	<.001**	-	1
Post-graduate	28	3.91	0.77	.037	1	-
Other	48	3.49	0.53	.999	.001*	.089

Note. *$p < .05$, **$p < .001$.

Table 4.7.

One-Way ANOVA of Type of Program and MAKSS-CE-R, Awareness, Knowledge, and Skills

Dependent Variable	MS	F (3,296)	p	η^2
MAKSS-CE-R				
Between Groups	0.21	0.81	.576	.02
Within Groups	0.26			
Awareness				
Between Groups	1.80	3.76	.001[**]	.08
Within Groups	0.48			
Knowledge				
Between Groups	0.90	1.33	.235	.03
Within Groups	0.67			
Skills				
Between Groups	1.18	1.32	.241	.03
Within Groups	0.90			

Note. MAKSS-CE-R = Multicultural Awareness, Knowledge, and Skills Survey-Counselor Edition-Revised (range: 1-7); (Partial) eta squared η^2 = effect size with small = .01, moderate = .06, and large = .14 effects (Cohen, 1988).

[**]$p < .001$.

Table 4.7.1.

One-Way ANOVA Comparisons of Awareness for Type of Program

Group	n	Mean	SD	GP	HP	CP	Other	EP	CmP	CsP
							Tamhane's T2 Comparisons			
GP	119	3.52	0.66	-	1	.112	.028[*]	1	1	1
HP	30	3.54	0.64	1	-	.446	.251	1	1	1
CP	27	3.96	0.69	.112	.446	-	1	.065	.634	.879
Other	51	3.99	0.88	.028[*]	.251	1	-	.022[*]	.466	.787
EP	25	3.42	0.53	1	1	.065	.022[*]	-	1	1
CmP	17	3.52	0.64	1	1	.634	.466	1	-	1
CsP	7	3.54	0.45	1	1	.879	.787	1	1	-
Multiple	24	3.67	0.67	1	1	.981	.927	.991	1	1

[a] GP = General Psychology, HP = Health Psychology, CP = Clinical Psychology, Other = Program related to other field in Psychology, EP = Educational Psychology, CmP = Community Psychology, CsP = Counseling Psychology, Multiple = Multiple Programs.
Note. [*]$p < .05$.

Table 4.13.

One-Way ANOVA of Year of Program and the MEI-R subscales

Dependent Variable	MS	F (5,290)	p	η²
MEI-R:				
Curriculum and Supervision				
Between Groups	3.75	2.77	.042*	.03
Within Groups	1.35			
Climate and Comfort				
Between Groups	1.19	1.49	.216	.02
Within Groups	0.79			
Multicultural Research				
Between Groups	3.01	1.97	.119	.02
Within Groups	1.53			
Honestly in Recruiting				
Between Groups	3.01	2.46	.063	.03
Within Groups	1.23			

Note. MEI-R = Multicultural Environmental Inventory-Revised; Sample sizes were $N = 290$ for Curriculum and Supervision, Climate and Comfort, and Multicultural Research; and $N = 289$ for Honesty in Recruiting; (Partial) eta squared η² = effect size with small = .01, moderate = .06, and large = .14 effects (Cohen, 1988).

*$p < .05$.

Table 4.13.1.

One-Way ANOVA Comparisons of Curriculum and Supervision for Year of Program

Group	n	Mean	SD	Tukey's HSD Comparisons		
				1st year	2nd year	3rd year
1st year	66	4.09	1.29	-	.971*	.359
2nd year	87	4.17	1.08	.971*	-	.561
3rd year	65	4.42	1.25	.359	.561	-
Other	76	4.58	1.06	.060	.117	.850

Table 4.14.

One-Way ANOVA of Type of Program and the MEI-R subscales

Dependent Variable	MS	F (5,290)	p	η^2
MEI-R:				
Curriculum and Supervision				
Between Groups	5.76	4.53	.001**	.10
Within Groups	1.27			
Climate and Comfort				
Between Groups	0.52	0.65	.718	.02
Within Groups	0.80			
Multicultural Research				
Between Groups	2.32	1.52	.162	.04
Within Groups	1.53			
Honestly in Recruiting				
Between Groups	0.94	0.75	.627	.02
Within Groups	1.25			

Note. MEI-R = Multicultural Environmental Inventory-Revised; Sample sizes were *N* = 290 for Curriculum and Supervision, Climate and Comfort, and Multicultural Research; and *N* = 289 for Honesty in Recruiting; (Partial) eta squared η^2 = effect size with small = .01, moderate = .06, and large = .14 effects (Cohen, 1988).

**p < .001.

Table 4.14.1.

One-Way ANOVA Comparisons of Curriculum and Supervision for Type of Program

Group	n	Mean	SD	GP	HP	CP	Other	EP	CmP	CsP
								Tukey's HSD Comparisons		
GP	119	4.25	1.22	-	.725	.208	.775	.153	.702	.847
HP	31	4.62	0.93	.725	-	.027*	.162	.985	1	.998
CP	25	3.63	1.20	.208	.027*	-	.943	.002**	.041*	.227
Other	50	3.95	1.26	.775	.162	.943	-	.016*	.207	.522
EP	25	4.90	0.81	.153	.985	.002**	.016*	-	1	1
CmP	17	4.47	1.02	.702	1	.041	.207	1	-	1
CsP	5	4.98	0.51	.847	.998	.227	.522	1	1	-
Multiple	22	4.72	0.89	.602	1	.023*	.132	1	1	1

a GP = General Psychology, HP = Health Psychology, CP = Clinical Psychology, Other = Program related to other field in Psychology, EP = Educational Psychology, CmP = Community Psychology, CsP = Counseling Psychology, Multiple = Multiple Programs.
Note. *$p < .05$, **$p < .005$.

Table 4.15.

One-Way ANOVA of Region of Study and the MEI-R subscales

Dependent Variable	MS	$F (3,283)$	p	η^2
MEI-R:				
Curriculum and Supervision				
Between Groups	6.06	4.63	.004*	.05
Within Groups	1.31			
Climate and Comfort				
Between Groups	0.73	0.91	.436	.01
Within Groups	0.80			
Multicultural Research				
Between Groups	12.31	8.72	.001**	.09
Within Groups	1.41			
Honestly in Recruiting				
Between Groups	0.50	0.40	.751	.004
Within Groups	1.25			

Note. MEI-R = Multicultural Environmental Inventory-Revised; Sample sizes were $N = 290$ for Curriculum and Supervision, Climate and Comfort, and Multicultural Research; and $N = 289$ for Honesty in Recruiting; (Partial) eta squared η^2 = effect size with small = .01, moderate = .06, and large = .14 effects (Cohen, 1988).

$^*p < .05, ^{**}p < .001.$

Table 4.15.1.

One-Way ANOVA Comparisons of Curriculum and Supervision for Region of Study

Group	n	Mean	SD	Tukey's HSD Comparisons Central/Eastern	Northern	Southern
Central/ Eastern Europe	22	3.98	0.90	-	.848	.089
Northern Europe	21	3.69	1.26	.848	-	.006*
Southern Europe	78	4.63	1.16	.089	.006*	-
Western Europe	166	4.31	1.15	.567	.091	.192

Note. $^*p < .05.$

Table 4.15.2.

One-Way ANOVA Comparisons of Multicultural Research for Region of Study

Group	n	Mean	SD	Tukey's HSD Comparisons Central/Eastern	Northern	Southern
Central/ Eastern Europe	22	3.38	1.21	-	.039*	.287
Northern Europe	21	3.40	1.57	.039*	-	<.001**
Southern Europe	78	4.88	1.14	.287	<.001**	-
Western Europe	166	4.55	1.15	.922	<.001**	.162

Note. $^*p < .05, ^{**}p < .001.$