



# Systematic Literature Review: Concept, Dimension, and Antecedent Multicultural Counselling Competence

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Multicultural counselling competence is a theoretical and practical movement about racial, ethnic and cultural differences in the counseling process. The purpose of this study is to review the literature of concepts, dimensions, factors that influence the competency of multicultural counseling and its measurement tools by using a systematic literature review using databases, including science-direct, IPI / Garuda Portal, Emerald, and specifically the Multicultural Development and Counseling Journal (JMCD) using the keywords "multicultural counseling", "cross-cultural counseling" and "cultural awareness," which obtained 16 articles (N = 263). The results of the review show the concept of competence is diverse, but is still based on the Tripartite model. Moreover, a multicultural counseling competency model based on competency has not been found. Therefore, future research needs to examine competency models that are more comprehensive and based on established competency theories.

**Key words:** *competence, multicultural counseling, systematic review literature*



## INTRODUCTION

A counselor is a professional in the field of guidance and counselling at the education unit in the school. Counsellors have certain abilities to carry out their duties well. One of them is multicultural experience or an understanding of cultural experience. In counselling services, multicultural awareness is important in the success of counselee cultural diversity (Baruth & Manning, 2000; Holcomb-McCoy, 2000; Weil, 2001). Counsellors need to equip themselves with knowledge about other cultures and the forms of racism, as well as change their perceptions and be agents of social change. However, counsellors still do not have cultural awareness of the challenges of diverse counselee culture (Barlow-Stewart et al., 2006; Baruth & Manning, 2000; Day-Vines, Patton, & Baytops, 2003).

Effective multicultural counsellors have a cultural awareness that is owned and actively realizes the biases, stereotypes, and values. Although a multicultural counsellor does not have the same culture and perspective as his client, he can accept the differences in worldview that the client has. In other words, "Differences in counseling relations are not seen as deviations" (Sue, Sue, Neville, & Smith, 2019).

In addition, sensitivity to differences and reducing the counsellor's cultural bias, allows multicultural counsellors to be effective in the client's frame of reference. Counsellors who fail to provide counselling services indicate that they have failed to understand the client culturally. These differences lead to the emergence of biases and prejudices in counselling relations (Sue, 2001; Sue et al., 2019).

Multicultural awareness influences multicultural communication skills. The importance of orientation in multicultural reality, especially from a professional point of view, is not only to be aware of cultural differences, but also to understand the situations, processes, relationships and consequences that arise from intercultural contact. Multicultural awareness and multicultural knowledge are part of the multicultural competency model (Deardorff, 2008; Pope-Davis & Dings, 1995; Sue et al., 1982).

The social interaction that is formed within this diversity requires a cross-cultural understanding in the field of Guidance and Counselling. Cultural diversity realizes the importance of multicultural-based Guidance and Counselling services and multicultural competencies for professional counsellors. School counsellors in the face of a variety of counselee differences, need to change their perceptions, learn about counselling and consultation, provide themselves with knowledge of other cultures, forms of racism and act as agents of social change. In the field, however, school counsellors lack cultural awareness in dealing with diversity.

Counsellors must also be aware of social and politically relevant issues such as racism, sexism, and negative heterosexism that can affect the worldview of clients. The higher the level of knowledge related to minority cultures and the multicultural reality of the country given, the higher the level of multicultural communication skills (Hladik & Jadama, 2016).



According to Ratts, Singh, Nassar-McMillan, Butler, & McCullough (2016) counsellors who are socially fair and multicultural, namely counsellors have an awareness of their own attitudes and beliefs (attitudes and beliefs), knowledge (knowledge), skills (skills), and action (action). The multicultural competencies that the counsellor must have are multicultural counselling skills. According to the American Counseling Association (2005), counsellors must maintain awareness and sensitivity about cultural meanings, namely confidentiality and privacy. The counsellor must respect the different methods of information disclosure (Barlow-Stewart et al., 2006; Ponterotto, 2010).

Gumilang states that cultural awareness is one of the important dimensions that must be possessed by the counsellor (Gumilang, 2015). This dimension needs to be owned by the counsellor in order to have an understanding and awareness of how cultural factors (race, gender, values, social class, etc.) will affect their self-development and view of themselves. Therefore it is necessary for him to know that the values and behaviour he has will affect others.

Culture and ethnicity are factors that directly affect how individuals interact with each other (Morris, 2014). Therefore, it is important to examine the role of the counsellor's cultural values in the counselling process. Thus, this review seeks to describe and analyse the dimensions and factors of values and culture that influence the counselling process.

The ideas about tolerance ethics, cultural security and personal-centred multi-cultural counselling are useful for developing ethical thinking and practice in respecting culture (Bowles, 2013). This shows that the therapist must be open to the internal world experienced by the counselee, including the cultural sphere that has affected his life.

Multicultural counselling is a movement in thinking and practice about racial, ethnic, and cultural influences in the counselling process involving counsellors and counsees who come from different cultural backgrounds. This condition causes the counselling process to be very prone to cultural biases, especially to the counsellor, so counselling runs ineffectively (Gumilang, 2015).

The approach to multicultural counselling or cross-cultural counselling is appropriate for plural cultural environments such as in Indonesia. Guidance and counselling are carried out on the basis of a single diverse spirit of *ika*, namely equality above diversity. However, the multicultural counselling approach does not ignore the traditional approach that has been used so far. Instead, it integrates it with a diverse Indonesian cultural perspective.

Counsellors need to be proactive about cultural differences, recognize and respect the culture of each counselee. Counsellors are required to have good, flexible mental health, avoid ethnocentric beliefs for cultural, religious, and lifestyle excellence, and be able to see culture in a multi-perspective manner.

This understanding of multicultural counselling is effective in eliminating the possibility of the emergence of behavioural counsellors as a reference in the counselling process (Masturi, 2015). Thus,



to become culturally competent counsellors, individuals must think openly and recognize that respecting cultural differences requires a commitment to lifelong learning in the making of good ethical decisions in diverse cultural contexts.

The purpose of this review is to examine the concepts and factors that influence multicultural competencies. By understanding the concepts and factors that can predict multicultural competencies, it can be used as a reference for the development of multicultural competency models that can be applied in the context of Indonesian culture.

## **METHOD**

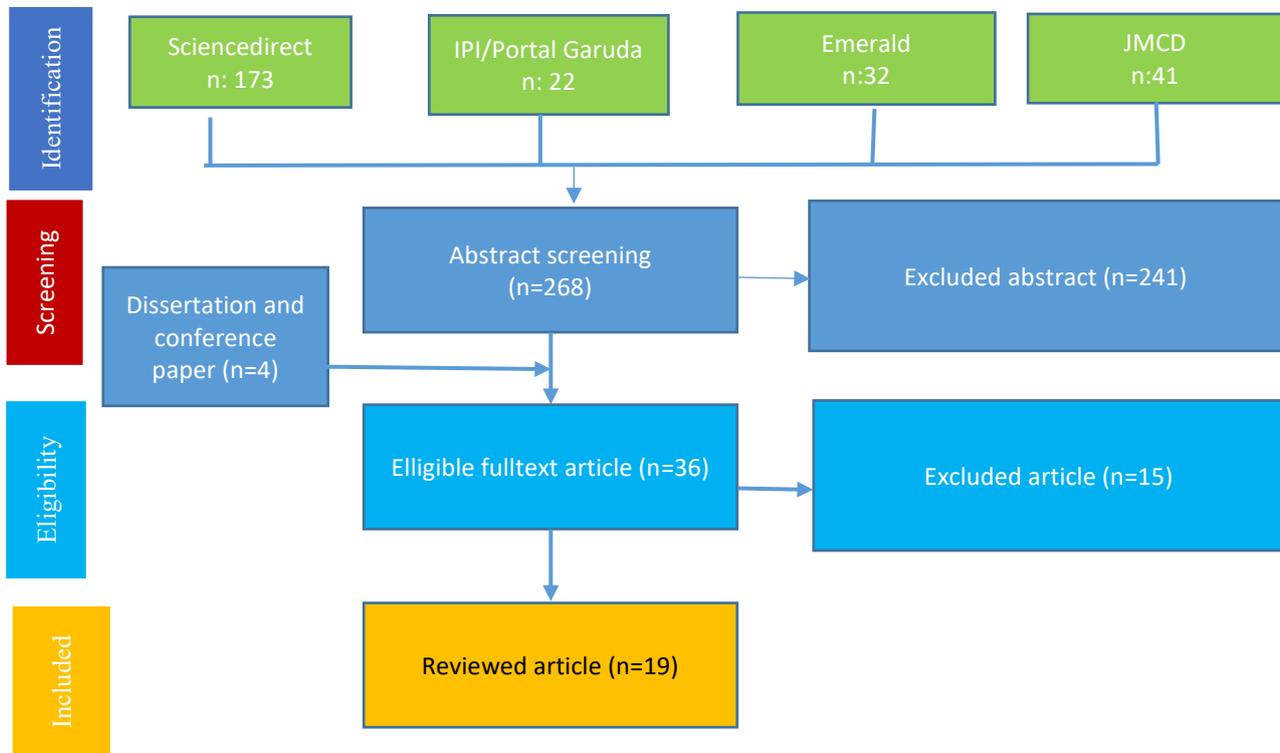
A systematic review of the counsellor's multicultural competency article sought to identify the antecedent determinants of the counsellor's multicultural competencies. The article inclusion criteria used are articles that discuss multicultural competencies in helping professions. While the exclusion criteria are articles that are only abstracts or not full texts. The literature search was limited to the last 4 years, that is, to articles published from 2014-2018. The databases used included sciencedirect, IPI / portal garuda, Emerald, and the Journal of Multicultural Counseling and Development (JMCD). Articles that meet the inclusion criteria are collected and studied systematically. The database search used the terms "multicultural competence", "cross cultural competence" and "intercultural competence".

The purpose of this review is to identify factors predicting the counsellor's multicultural competence. This review uses a systematic literature review approach or SLR. The method used is the method of Systematic Literature Reviews. 31 articles passed the selection process and were then reviewed and summarized based on the objectives, author's name, year of publication, number of respondents, instruments used, factors predicting multicultural competencies, results of research and suggestions for future research.

## **RESULT**

Based on the results of the search engine, there were 263 articles that were deemed to be in accordance with the objectives of the study. One then identified whether the title of the article was relevant, specifically in terms of research on multicultural counselling in the context of Education, and whether the article was complete. From the 268 articles, only 36 articles discussed counsellor / helping relationship multicultural competencies. 241 articles did not discuss helping relationships. The 36 articles were then added with two dissertation reports and two paper conferences, so that the total articles amounted to 40. The next stage was the eligibility process, which was conducted in accordance with the inclusion criteria. 19 articles were obtained and 17 articles were excluded, because they did not discuss the counsellor's multicultural competency determinants. These 19 selected articles were then reviewed through data extraction. The strategies and stages of the literature search are displayed in Figure 1.

Figure 1. The strategies and stages of literature search



Decent research consists of several studies conducted in various countries. Analysis of the 19 articles shows 10 journals with quantitative research designs, eight journals with qualitative research designs, two journals with literature review designs, and 1 journal with a mixed method design. After the quality study, 16 articles can be categorized as good. Data extraction is then carried out. Data extraction is done by analysing data based on the name of the author, year of publication, research title, purpose, research method and results.

## The Concept of Multicultural Competence

Multicultural competence is determined by three aspects: knowledge, awareness and skills that refer to the theory of iceberg (Sue, 2001). The next development of research refers to the Tripartite theory model (Sue, Ivey, & Pederson, 1996; Tomlinson-Clarke, 2013), which divides multicultural competencies into three aspects: namely, multicultural awareness (belief and attitude), knowledge and skills; social justice ((Ratts et al., 2016); mindfulness, bilingualism and mortality salience (Holcomb-McCoy, 2000).

The components of multicultural counselling are based on a pure Tripartite model, but with the use of different terms: namely, understanding the client's cultural knowledge, sensitivity to cultural variations and the counsellor's cultural bias, ability and commitment to develop approaches in counselling that reflect the client's cultural needs (Selvarajah, 2006; Sue et al., 1996). Rassoll added that the component



of multicultural counselling was influenced by the religious understanding of the counsellor (Rassool, 2015).

Multicultural competencies represent complex capabilities (which are divided into several components). One's acquisition must be a guarantee of non-conflictual negotiations in inter-cultural contact. In order to prevent such conflict, it is necessary to identify the preventive function of multicultural competencies. The concept of prevention has been clearly demonstrated by Martincova & Lukesova (2015), who consider critical thinking as a tool for resolving inter-cultural conflict in relation to the development of multicultural competencies (Tomlinson-Clarke, 2013).

The multicultural competency model is a functional shift from components (individual sub-competencies) to a more general unit (components). It is believed that individual components of the model interact with each other and form the structure of relationships. The manifestation of this may be that the acquisition of one component requires the prior acquisition of the other component. The concept of multicultural competence above can be classified into the communication paradigm (Hladik & Jadama, 2016).

In this paradigm, multicultural competence plays a dominant role in the communication process. Multicultural competencies are seen as a general framework for effective and non-conflictual communication between representations of different cultures. The communication paradigm believes that multicultural competence is the ability of individuals to communicate with clients of different cultures (Hladik & Jadama, 2016). This ability is divided into two dimensions, which are interpersonal and intrapersonal. The interpersonal dimension is a behavioural area, which contains multicultural communication skills, while the intrapersonal dimension includes the area of affective cognitive and non-cognitive areas. Cognitive-affective areas include: multicultural awareness, multicultural knowledge and understanding of terms. Non-cognitive areas include multicultural activity.

As in Deterministic theory, multicultural competence is defined as the ability of individuals to communicate symbolically. Some of the symbols are skills, knowledge, attitudes, values and group motives. The concept of theory states that ideas, meanings, beliefs and values learned by individuals will determine their perspective. The view of the theory of cultural determinism does not limit human ability to behave, but the environment in which he lives determines how the worldview is owned (Baruth & Manning, 2000; Deardorff, 2008).

The Tripartite model (Sue, Arredondo, & McDavis, 1992), based on the concept of multicultural competence, is a series of knowledge, skills, beliefs, and special attitudes intended to describe the ability of individuals who are culturally competent. It is broken down into three elements, namely, (a) expanding knowledge of the cultural background and the client's worldview; (b) developing and utilizing culturally relevant interventions and treatment strategies that are appropriate for clients; and (c) gain awareness of their own assumptions, beliefs, and values and how they can influence interactions with clients or perceptions of problems that arise. This model is specifically intended in



the context of individual counselling, not in the context of multicultural competency in guidance and counselling education.

The second model is a pyramid model of intercultural competence (Deardorff, 2008). The pyramid model views attitude as a basic starting point in obtaining inter-cultural competencies. Attitude is the key to openness, respect, curiosity and discovery. Openness, curiosity, and discovery represent one's willingness to move beyond his comfort zone. Attitude is the basis for developing one's knowledge and skills. Knowledge needed in multicultural competencies includes cultural self-awareness (cultural identity and individual worldview), culture specific knowledge, deep cultural knowledge (understanding other people's worldview), and socio-linguistic awareness. The difference between this model and the previous model (tripartite) is the addition of sociolinguistic aspects. Deardorff believes that multicultural competence is inseparable from the relations and communication between individuals. Specific skills needed in multicultural competencies include observation, listening, evaluating, analysing, interpreting and relations (Deardorff, 2004, 2006).

Furthermore, (Hladik & Jadama, 2016) developed a model in accordance with the paradigm used by Deardorff, but the emphasis was on different terms. Multicultural competencies are measured through dimensions which are divided into two parts: namely interpersonal and intrapersonal dimensions. The interpersonal dimension is a behavioural area, which contains multicultural communication skills; while the intrapersonal dimension includes the area of affective cognitive and non-cognitive areas. Cognitive-affective areas include, multicultural awareness, multicultural knowledge and understanding of terms. Non-cognitive areas include multicultural activity.

Several existing multicultural competency models broadly illustrate that multicultural competencies are based on aspects of knowledge, awareness and skills. There is a little difference in the translation of the multicultural competency model developed by (Axelson, 1993), which emphasise communication skills. There are additional religious factors (Rassool, 2015) as a determinant of the counsellor's multicultural competence.

To the extent that the researcher examines the previous literature, several models have been developed based on the multicultural competency model that is itself based on the needs of Western society. In terms of race, the western community only distinguishes blacks and whites, while the Indonesian people have more than 300 tribes. In terms of religion, Indonesia also has many different types of religions. There are six religions that are legally recognized in Indonesia plus a belief stream that is not legally registered. This condition becomes urgent in developing a multicultural competency model that can be applied in the education of prospective counsellors.

Counselling is a relationship that promotes communication, both verbal and non-verbal. Communication can run smoothly, if it occurs in the relations of individuals who have the same culture. This will be different when communicating with people of different cultural backgrounds (Axelson, 1993; Kissil, Davey, & Davey, 2015; Nelson, Bustamante, Sawyer, & Sloan, 2015). To overcome



obstacles in counselling communication, (Sue et al., 1998) advocate different skills in cross-cultural counselling, in this case, multicultural counselling. In counselling services, the multicultural concept seeks to bridge the gap between two or more cultures to interact successfully and efficiently with clients (Rassool, 2015; Selvarajah, 2006).

The controversy about how to define multiculturalism can be regarded as a tension in multicultural counselling. There are differences of opinion (Constantine & Ladany, 2000; Leung, Maddux, Galinsky, & Chiu, 2008) about whether culture should be narrowly defined as a racial ethnic minority group or to broaden it to include gender, religion, and sexual orientation, among other aspects of diversity. A person's religious beliefs affect mental health individually, family and society (Rassool, 2015).

Discussions around multiculturalism and multicultural competencies involve a more specific definition of multiculturalism, which refers primarily to racial and ethnic differences (Arredondo et al., 1996; Sue et al., 1996) Other multicultural definitions are far broader and cover aspects of diversity such as gender, sexual orientation, religion, and socio-economic status (Greene, 2014). Besides race and ethnicity, multicultural training, empathy control, and components of mindfulness also relate to cultural awareness and cultural knowledge. Besides that, (Conroy, 2015) adds that the concept of multicultural counselling is individually based and focuses on student needs in more depth with consideration for local norms.

Regardless of the differences, the researcher further defined the term multicultural as covering all aspects of diversity (age, sex, sexual orientation, religion, disability, and language used (Deardorff, 2004; Kissil et al., 2015; Pope-Davis & Dings, 1995). One example of an assessment that focuses on aspects of diversity outside the race or ethnicity such as gender (Leung et al., 2008) is the Sexual Orientation Counsellor Competencies Scale-SOCCS (Bidell, 2005). This measure is used to assess the counsellor's attitude, knowledge and skills to work with sexual minority clients.

### **Determinants of Multicultural Counseling Competence**

In addition to race / ethnicity, multicultural training, and controlled empathy, the component of mindfulness also relates to cultural awareness and cultural knowledge. This has implications for the practice of education counsellors, future counselling and research practices (Tomlinson-Clarke, 2013).

The religious belief of a Muslim affects mental health individually, and in terms of their family and society (Aloud & Rathur, 2009; Fakhr El-Islam, 2008; Rassool, 2015). Low understanding will affect behavioural disorders that indirectly affect their service in nursing. The results of this study are corroborated by (Magaldi-Dopman, 2014) that the spiritual or religious domain influences the practice of multicultural counselling. Cultural capital is a sociological construction and has been defined as "institutionalized cultural status, namely attitudes, preferences, formal knowledge, behavior, goods



and credentials" used for social and cultural exclusion." This cultural capital has direct implications for multicultural competencies (Brawner, 2018).

The results of Kissil's research, (Kissil et al., 2015) showed that perceptions of prejudice significantly affected the counsellor's multicultural competencies. Data was analysed from 153 immigrant therapists who were participating in multicultural competency training. The effectiveness of multicultural counselling services is not only influenced by the capacity of counsellors but also the role of school principals in mind mapping for change and empowering marginalized groups (Castillo, Brossart, Reyes, Conoley, & Phoummarath, 2007; Hanna, Bemak, & Chung, 1999).

Other factors that affect mental health and the counselling process in depth are the factors of poverty in the life of the client. The measure of poverty is based on material aspects, social class and social exclusion (Kelly, Reushle, Chakrabarty, & ..., 2014). (Conroy, 2015) added that the counsellor's compliance factor with the counselling practice guidelines that apply nationally influences the competence of multicultural counselling. In addition, multicultural counselling competence is a preventive way to reduce intercultural conflict. The multicultural competency model is a functional shift of components (individual subgroups) into more general units.

The development of this multicultural competency model is a development of the Hladik and Jaddama models, but also adds other factors that are relevant to multicultural competencies (Hladik & Jaddama, 2016). Sue, Ivey and Pederson continue to optimize the competence of counsellors and, in addition to the four competencies—professional, pedagogical, personality and social competencies—find it necessary to pay attention to multicultural competencies, as well as the factors that influence them (Sue et al., 2019).

There are several factors that are thought to influence the counsellor's multicultural competence. These factors are multicultural personality, universal-diversity orientation and multicultural experience. Multicultural personality is one of the important factors in improving multicultural competencies. Multicultural personality is the ability of someone who shows sensitivity and competence while working with people from different cultures (Arredondo et al., 1996; Dana, 2000; K. Van der Zee, Van Oudenhoven, Ponterotto, & Fietzer, 2013). Counsellors who are competently multicultural tend to have a tendency towards multicultural personality. Multicultural personality dimensions or constructs are developed based on the Big Five factors concept, which are specifically focused on personalities related to multicultural success. The multicultural personality dimension is divided into five, namely cultural empathy, open mindedness, emotional stability, social initiative and (K. I. Van der Zee & Van Oudenhoven, 2001).

In addition to multicultural personality factors, the factor of universal-diversity orientation also influences multicultural competencies. Universal-diversity orientation (UDO) is a social attitude characterized by awareness and acceptance of similarities and differences among people (Miville, Romans, Johnson, & Lone, 2004). UDO refers to positive social attitudes toward others that



simultaneously involve an appreciation of the similarities and differences that exist between oneself and others (Miville et al., 1999). UDO represents complex attitude movements from a series of narrow, egocentric and limited experiences to broader, more pluralistic relationships and other people-centred relationships (Baruth & Manning, 2000). UDO is an important aspect in interacting and communicating with other people in a diverse social world. UDO is associated with multicultural exposure and traits such as other awareness, needs, desires and goals (Constantine & Ladany, 2000) and multicultural counselling knowledge (Constantine, 2007).

The third factor is multicultural experience, which predicts multicultural competencies. Multicultural experience is the experience of individuals in meeting or interacting with elements or members of foreign cultures (Leung et al., 2008). This process of interaction includes interactions in the real world and cyberspace which include, the internet, international media, extensive international travel and other interactions. Based on cognitive theory, this multicultural experience is the ability to process complex information and synthesize opposing ideas associated with creativity. Based on socio-cultural theory, multicultural experience can be measured through two aspects: namely, multicultural experiences that represent a person's behaviour and openness to those experiences that represent attitude (Leung et al., 2008). Multicultural Experience is an individual multicultural experience and attitude, which consists of two dimensions, namely multicultural experience and multicultural desire. The multicultural experience dimension represents the amount of multicultural experience that a person has, and the multicultural desire dimension represents a person's efforts or desires to enhance the multicultural experience (Susetyo & Edy, 2015).

The fourth factor is, social desirability, this factor provides predictions on multicultural competencies both directly and through multicultural personalities. Social desirability is the tendency of subjects to identify with themselves through self-description in statements of personality with socially desirable scale values, reject those who have socially undesirable scale values (De Jong, Pieters, & Fox, 2010; Larson, 2000). In other words, social desirability is interpreted as self-deception and is related to conscious effort to present a positive picture of oneself.

Some of these factors determine the counsellor's multicultural competence. Multicultural competencies are expected to increase the effectiveness of services to diverse clients. But from several previous studies, no one has combined the determinants of multicultural competency into a competency model that can be used as a basis for improving multicultural competencies. Multicultural counselling competencies have been discussed in the counsellor's education literature for three decades, but related research is limited to training and attitude correlations of multicultural competencies only. Some studies examined the relationship between personality traits and multicultural competencies (Cardy & Selvarajan, 2006; Ponterotto, Fuertes, & Chen, 2000). The results showed that the characteristics of multicultural personality, as measured by MPI-SF, predicted various multicultural counselling competency levels with self-reports exceeding demographic, training and attitude variables.



## DISCUSSION

19 research articles were reviewed in this study. Based on this study, most of the research relevant to multicultural competencies shows that the concept of multicultural competence is based on awareness, knowledge and skills. These three dimensions are based on the Tripartite theory model of (Sue et al., 1982). But in others the conception is formulated differently by adding social justice factors (Ratts et al., 2016). The addition of this social justice factor is intended for advocacy purposes. Counselling services are intended to help clients become mentally healthy by paying attention to social justice for clients who experience oppression and marginalization (based on race / ethnicity, gender, sexual tendencies-LGBT and ODHA). There are four components of multicultural counselling competency: self-aware counsellors, client's worldview, relationship counselling, counselling and advocacy / social justice interventions. This domain is represented by a concentric circle, where self-awareness is the concentric core and the outside is social justice.

Tripartite model adds three other factors, namely mindfulness, bilingualism and morality salience (Bowles, 2013), whereas (Selvarajah, 2006) only changes the term without adding other factors. Hladik & Jadama (2014) formulated the concept of multicultural counseling operationally by describing it explicitly from the three Tripartite dimensions. The results of the analysis show that the concept of multicultural counselling is largely based on the Tripartite model Sue & Sue (1982; 1992; 1999). Subsequent research should only operationalize and add factors such as social justice in consideration for the individual's socio-political environment that influences the competency of multicultural counselling.

From previous studies, it can be concluded that multicultural competencies can be determined by individual variables through the optimization of multicultural personality capacity (Ponterotto et al., 2000; K. I. Van der Zee & Van Oudenhoven, 2001; K. Van der Zee et al., 2013) and universal-diversity orientation (Brawner, 2018; Miville et al., 1999, 2004). In addition, the relationship between multicultural experience influences multicultural personality and universal-diversity orientation in forming multicultural competencies. Based on these conclusions, this study seeks to find the factors forming multicultural competence through constructs in multicultural personality and universal-diversity orientation, as well as the influential variables, namely the multicultural experience of the counsellor, which are gained through the real world and cyberspace, as well as social desirability.

Sensitivity to differences and reducing cultural bias allows the counsellor to be effectively in the counselee's frame of reference. Counsellors who fail to provide counselling services indicate that they have failed to understand culturally different clients as a result of counsellor bias and prejudice (Bowles, 2013; Sue et al., 2019).



## CONCLUSION

Multicultural counselling is a movement in thinking and practice about racial, ethnic, and cultural influences in a counselling process involving counsellors and counsees who come from different cultural backgrounds. The approach to multicultural counselling or cross-cultural counselling is appropriate for plural cultural environments such as in Indonesia. The purpose of this review is to examine the concepts and factors that influence multicultural competencies. By understanding the concepts and factors that can predict multicultural competencies, it can be used as a reference for the development of multicultural competency models that can be applied to the context of Indonesian culture. A systematic review was conducted in order to identify the antecedent determinants of the counsellor's multicultural competencies.

This paper discusses an overview of the concept of multicultural counselling and the factors that influence the formation of multicultural counselling competencies. Multicultural counselling competence is indicated by the acquisition of awareness / attitudes, knowledge and skills / skills of the counsellor. The counsellor's multicultural awareness includes an awareness of the values and cultural biases it has and an awareness of the counselee's views. This needs to be understood because the counsellor is also an individual who has their own values and culture. Value and culture are undeniably brought along during the counselling process. So, to minimize counselling failure, counsellors must be aware of the values and cultural biases they have. This indicates that to understand the counselee in depth an understanding of various aspects, including understanding counselee's culture, is needed. The counselling process is not only psychological, but also sociological and cultural.

Counsellors who have multicultural competencies are aware of their cultural background, their potential bias, the client's cultural background, and how it affects relations in counselling. Counsellors who have multicultural counselling competencies have an understanding of other cultures, the ability and willingness to get the knowledge they need. In addition, counsellors with multicultural counselling competencies also have the ability to utilize their awareness and knowledge with the skills needed to work effectively with clients from various cultural backgrounds who are different from their own.

The difference between the terms multicultural and diversity has defined multiculturalism more narrowly, referring only to racial and ethnic differences. This definition is also formulated in light of broader dimensions of diversity such as gender, religion, sexual orientation, age, and ability or disability. Regardless of the differences, current researchers studying multicultural counselling are moving towards a broader definition of the term multicultural that will cover all aspects of diversity (e.g. age, gender, sexual orientation, religion, ability or disability, spoken language).

## LIMITATIONS AND SUGGESTION FOR FUTURE RESEARCH

The limitation of this study was the difficulty in getting articles that focus on school counselling. Most articles examine clinical settings, medicine and nursing. Besides that, only a few studies have



examined the relationship of multicultural counselling competencies with several relevant factors. Thus, it was difficult to get an antecedent picture of the competence of multicultural counselling. The concept of competency that is developed is only tangible and has not yet reached the aspect of competency that is comprehensive in nature and accommodates intact core competence.

Several determinants of the multicultural competence of the counsellor is multicultural personality, multicultural experience, universal diversity and social desirability. But from several previous studies, no one has combined multicultural competency determinants into a competency model that can be used as a basis for improving multicultural competencies for helping professions services. Names should not be listed in columns nor grouped by affiliation. Please keep your affiliations as succinct as possible (for example, do not differentiate among departments of the same organization).



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