ABSTRACT
        This study examined the extent to which counseling
students' sex, self-reported multicultural competence, and cognitive
development stage scores account for the variance in White Racial
Identity Stage scale scores. Participants, who were 92 white graduate
students in counseling, took the White Racial Identity Attitude
Scale, a 50-item self-report that assesses 5 racial identity stages
proposed by J. E. Helms (1984). In general, regression analyses
revealed that at least one, and in some cases, all four stages of
cognitive development scores accounted for the variance in all five
of the stages of white racial identity. Sex significantly accounted
for the variance in four of the five stages of white racial identity,
and self-reported multicultural competence accounted for the variance
in three. It appeared that white racial identity attitudes were
influenced not only by multicultural training and sex but by the
complexity of cognitive schema that students bring to training.
Implications for training are discussed. (Contains 6 tables and 47
references.) (SLD)

Examining the relationships between stages of

racial identity, cognitive development, and

multicultural counseling training

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Introduction

One critical component of the required curriculum in APA-approved counseling psychology programs is the inclusion of multicultural counseling training. This assertion is supported by Sabnani, Ponterotto, and Borodowsky's (1991) hypothesis that training will significantly influence the racial identity development of counselor-trainees. Based upon this proposed model, White students with multicultural training, (i.e., increased awareness in relationships, increased multicultural knowledge, and professional and personal contact with diverse populations), (Atkinson, Morten & Sue, 1993; Brislin, 1993; Steward, 1981; Sue & Sue, 1990) would also be those trainees whose attitudes indicated higher stages of racial identity.

Although several studies have verified the relationships among multicultural coursework, cross-cultural counseling experiences, and self-reported multicultural counseling competency (Pope-Davis, Dings, Ottavi, 1993; Pope-Davis, Reynolds, Dings & Ottavi, 1993; Sodowsky, Taffe, & Gutkin, 1991), the link between multicultural counseling competency (e.g., awareness, knowledge, and experience) as directly related to White racial identity is seldom explored. Consequently, little is known about how training which includes multicultural awareness, knowledge, and experiential components, influences White racial identity development.

The only study examining the relationship between White counseling psychology trainees' racial identity and self-reported competence in multicultural counseling is that of Ottavi, Pope-Davis, and Dings (1994). Results indicated that racial identity significantly explained variability in self-reported multicultural competencies beyond that accounted for by demographic, educational, and clinical variables.

Although results from this lead study supports the literature that purports that students' attitudes and beliefs about race and race relations are an important part of multicultural competency development (Ponterotto, 1988; Sabnani et al., 1991; Sue & Sue, 1990), two important points must be noted. First, only moderate correlations were found between the two variables (Ottavi, Pope-Davis, & Dings, 1994). This moderate relationship suggests the existence of other factors that must be identified in the examination of the relationships between the two variables. Second, this study led to the authors' conclusion that the stage of racial identity should be considered an integral component in the planning of multicultural counseling training, however, did not specifically address the degree to which multicultural training/education influences trainees' White racial identity development.

Currently, little is known about significant contributors to each stage of counselor traineesí White racial identity. Stages of White racial identity which are and are not effected by multicultural training remains unclear. Inadvertently, counselor educators may falsely assume that exposure to opportunities for increased multicultural awareness, knowledge, and contact: is the only key variable in racial identity development; and, will positively influence trainees' race-related attitudes reflected in all stages of White racial identity development. Often researchers have ignored other personal qualities that may interact with multicultural training to influence race-related attitudes. Given previous moderate relationships found between stages of White racial identity and multicultural counseling competence (Ottavi, Pope-Davis, & Dings, 1994), the identification of other factors appears warranted. Two critical questions remain worthy of attention: How is each stage of racial identity influenced by multicultural training? What other key contributing factors have been suggested in the previous literature?

One key variable that has been found to be significantly related to White racial identity is gender. White racial identity of counseling psychology graduate students has been found to be significantly related to sex. Women, consistently, have been found to report attitudes that indicate a greater degree of comfort with interracial interactions and with addressing critical issues related to race than men (Carter, 1990; Pope-Davis, 1994). Although this information may be helpful to some multicultural coursework instructors' understanding of classroom dynamics by sex of students, implications for curriculum development is somewhat limited to issues of admissions and classroom management. For example, given this significant relationship between racial identity and sex, it would appear important that both men and women would be a part of training discussions related to race-related discussions in order to increase of probability of exposure to varying points of view and the opportunity for those views to be challenged. However, beyond program admissions guidelines and classroom management, little can be done with this information in terms of curriculum development. Understanding the existence of sex differences is only the beginning to a more comprehensive comprehension of what needs to occur in training with the primary objective of the development of more multiculturally competent professionals.

At this time, factors that can be specifically addressed through curriculum, besides multicultural training, have not been addressed in relationship to traineesí White racial identity. It would seem important to bring attention to other possible, intervenable, contributors to racial identity development.

One measurable variable seldom attended to in the counseling psychology literature is cognitive complexity. Cognitive complexity not only lends itself to intervention, but has been conceptually linked in the literature to practitioners' tendency toward bias, stereotypical thinking, and general

counseling competency (see reviews by Dumont & Lecomte, 1987; Faust, 1986; Holloway & Wampold, 1986, Rock et al., 1987). In a study of 119 doctoral level counseling psychologists, Spengler and Strohmer (1994) found that counselors' individual differences in cognitive complexity moderated the cognitive process that leads to bias in clinical judgment. In addition, counselors with higher cognitive complexity were found to be: better able to avoid stereotyping (Harvey & Ware, 1967), more adept at integrating incongruent client information without changing the weight of either client dimension (Harvey & Ware, 1967; Crano & Schroder, 1967); and, less prone to the saliency biases in clinical judgment related to variables such as client's age, race, sex (Lopez, 1989). Given this, it might be hypothesized that trainees' cognitive complexity would significantly contribute to attitudes and beliefs reflecting varying degrees of bias and stereotypical thinking about African Americans, i.e., White Racial Identity (Helms & Carter, 1990). Though strongly suggested by Spengler and Strohmer (1994), the direct test of this assumption connecting racially biased and stereotypical beliefs with counselors' cognitive complexity, has not been addressed at this time.

A second reason for the inclusion of the construct of cognitive development within a study of racial identity and multicultural competence is Helmsí (1995) addressing the limitations of the stage model in describing the developmental processes surrounding issues of race (Helms, 1992; Helms, 1989; Helms, 1990c; Helms & Piper, 1994). To decrease the possibility of confusing racial identity with the underlying assumptions and flaws limitations with other stage models, levels of stages has been replaced with levels of ëego status and information-processing strategiesí. Such language more accurately reflects the mutually interactive dynamic processes by which a personís behavior and cognitions can be explained rather than the status categories into

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which a person could be assigned as often implied by the use of the term
ëstageí. Racial identity statuses range from the least developmentally mature or
sophisticated to the most mature or sophisticated in processing information
about self and others about issues of race. Consequently, it might be
hypothesized that there might be a significant and positive relationship between
cognitive development and racial identity ego statuses and information-
processing strategies. Trainees with lower levels of cognitive development
should be found to be the least mature in terms of racial identity ego status and
information processing, while those with higher levels of cognitive development
would tend to be the most mature in terms of racial identity ego status and
information processing.

A third reason, for the inclusion of the study of cognitive development in
multicultural research, is the value of high cognitive functioning within the
individualistic, competitive, mainstream culture in this country. This value is
exemplified in social scientistsí continued study of intelligence and/or cognitive
functioning across racial groups (Herrnstein & Murray, 1994; Jensen, 1969;
Rushton, 1989; Shockley, 1972) which has typically concluded that Whites are
superior to Blacks. This appears to be such an important issue that a well-
known scientist, Cyril Burt, known as the father of educational psychology and
recipient of the APAís Thorndike Prize, was purported to fabricate data to
support his contention that Blacks are intellectually inferior (Dorfman, 1978;
Gillie, 1977; Kamin, 1974). A significant and positive relationship between
cognitive development and racial identity may provide an additional incentive,
other than being perceived as ëracistí or as an ineffective ëmultilctural
counselorí, for White traineesí to adopt racial attitudes and beliefs reflective of
levels of higher status. On the other hand, if no significant relationship is found

between cognitive development and racial identity, practitioners and counselor educators could then continue to refine multicultural counseling training.

In summary, the degree to which sex, self-reported competence, and cognitive complexity contribute to the variance in each level of White racial identity ego status and information processing would assist in better understanding how to more comprehensively and more effectively address counselor-trainees' race related attitudes and beliefs. Examining the contribution of identified trainee variables to each status level is supported by previous research investigating the validity of the Helms model (Tokar & Swanson, 1991). It is also further support by the very nature of the White Racial Identity Scale: a) individuals may exhibit attitudes, behaviors, and emotions reflective of more than one stage (Helms, 1989; Parham & Helms, 1981); b) none of the status levels have been purported to be mutually exclusive or epurei constructs (Helms, 1989, 1990c). Training programs would better understand the limitations of multicultural counseling training with certain trainees and begin to creatively develop an integrated, general, curriculum that will complement the objective of the development of culturally sensitive professionals. The examination of the relationships among these variables is the objective of this study.

Method

Participants

The 92 White counseling graduate students who participated in the study ranged in age from 22 to 47, with a mean age of 27.18 years (SD = 6.36). The participants consisted of 63 women and 29 men. Of the participants, 65% were seeking doctorates; and, 35% were seeking master's degrees.
The mean annual family income for the sample was $45,000.

Instruments

White Racial identity Attitude Scale (WRIAS) (Helms & Carter, 1990).
The instrument consists of 50 self-report items developed to assess five racial
identity stages proposed by Helms (1984): Contact (Stage I), Disintegration
(Stage II), Reintegration (Stage III), Pseudc-independence (Stage IV), and
Autonomy (Stage V). Each item consists of a 5-point Likert scale, ranging from
strongly disagree (1) to strongly agree (5), to describe personal attitudes of
White Americans related to race in relation to Black Americans. Subscale
scores result from adding the 10 items specific to each subscale.

The Contact stage (Stage I) consists of attitudes reflected by White
individuals who have most recently become aware that Black people exist.
Depending upon individuals' immediate environment and its attitudes toward
Black people, this stage reflects either by interest and curiosity or by strong
negative reactions to interracial interaction. The Disintegration stage (Stage II)
consists of attitudes of individuals who acknowledge that he or she is White and
what being White means in regard to today's dominant racist society (elms,
1985; Katz & Ivey, 1977). The reintegration stage (Stage III), consists of
attitudes of individuals who have become more positively biased toward his or
her own culture, and may become hostile toward the Black culture. Depending
on the extent to which the White individual deals with Reintegrative feelings
(i.e., either by becoming more segregated or by requestioning of personal
values), he or she may then enter the Pseudo-independence stage. The
Pseudo-independence stage (Stage IV) is the period wherein White individuals
possess an intellectual curiosity about both Blacks and Whites. In this stage,
cross-racial interactions again become possible, and at this point they are no
longer characterized by the innocence of the Contact stage or the anger of the
Reintegration stage. In Helm's final stage (Stage V), Autonomy, the individual
no longer has an intellectual curiosity and knowledge about racial differences,

but not accepts these differences on a cognitive and affective level. Persons in this stage actively seek out interracial interactions because they are both secure with their own racial identity and appreciative of cultural differences. (Ponterotto, 1988)

Coefficient alpha reliabilities by Helms and Carter (1990) ranged from .55 on the Contact subscale to 74 for the Disintegration subscale when used on a sample of White undergraduate students on the east Coast. Coefficient alpha reliabilities found by Ottavi, Pope-Davis, and Dings (1994) in a study of counselor-trainees were .18, .65, .62, .75, and .59 for the Contact, disintegration, Reintegration, Pseudo-Independence, and Autonomy subscales, respectively.

Multicultural Awareness-Knowledge-Skills Survey (MAKSS) (D'Andrea, Daniels, & Heck, 1991). This 60-item measure consists of two parts: a demographic section addressing sex, age, race and ethnic/cultural background, current educational level, current occupation, and annual family income; and, a section of 60-items designed to assess individuals' self-reported competence in multicultural awareness, multicultural knowledge, and multicultural skill. Each survey item is presented as a 4-point Likert scale ranging from strongly disagree (4) to strongly agree (1). Total scale scores were obtained by summing the 20 specific items related specifically to each of the 3 subscales (awareness, knowledge, and skill). Higher scale scores indicate a high degree of multicultural awareness, knowledge and multicultural skills, Reliability coefficients (Cronbach's alpha) for the instrument are .75, .90, and .96 for the multicultural Awareness, Knowledge, and Skills subscales respectively. All three subscale reliabilities were judged acceptable for purposed of analyzing the treatment effects.

Scale of Intellectual Development (SID) (Erwin, 1981). This 115-item instrument was chosen as the measure of cognitive complexity in this study. SID, based on Perry's scheme of intellectual and ethical development (1968), was designed to measure the construction of cognitive development. Each survey item is presented as a 4-point Likert scale ranging from strongly disagree (4) to strongly agree (1). Scoring results in four scores related to each of the following subscales. Dualism, Relativism, Commitment, and Empathy.

Dualism (Stage I) items access the extent to which individuals see issues in clear cut, dichotomous terms and look to authority to provide the correct answers. Relativism (Stage II) items assess the extent to which individuals have discovered that alternative perspectives and diversities exist, but believe that external forces determine their futures. Individuals scoring high on this scale are afraid to make decisions or accept consequences, and their moral positions are influenced primarily by other people. Commitment (Stage III) items assess the extent to which individuals have become committed to a personal viewpoint, even while recognizing the diversities among others. High scorers on this scale report a tolerance of other viewpoints; however, these persons know where they stand in relation to other people. They have begun to make major decisions in their lives and accept the responsibilities and consequences of these decisions. Finally, Empathy (Stage IV) items measure the extent to which individuals have not only made major life decisions, but also are aware of their impact on other people. Those scoring high on this scale have developed a sensitivity about other people and feel responsibility for improving society in general. It is the inclusion of this final scale, Empathy, in the design of this measure that supports the authors' decision to include this measure in this study. This subscale purports to assess a construct, the ability to empathize, which has been consistently identified as a critical component in

counseling training, as well as counseling process (Brammer, Shostrom, & Abrego, 1989; Egan, 1990; Hammer, 1983). Given that too many researchers continue to perceive ëstageí as an implication of a static place or condition that individuals reach rather than a dynamic interplay between cognitive and emotional processes (Helms, 1995), all stage scores of the Scale of Intellectual Development (SID) will be included in the data analysis in this study.

Coefficient alpha reliabilities for these four stages are .81, .70, .76, and .73, respectively. Evidence for construct validity of the four scales, designed to measure Chickering's vector of identity, has been found in Erwin and Delworth (1980), Erwin and Schmidt (1982), and Erwin (1982).

Packets were distributed to instructors of required coursework at three, APA-approved counseling psychology programs located in large, predominantly White, research-oriented universities. Two were located in the Midwest, and one was located in the Southern region. Volunteer instructors were asked to distribute packets to students, with each packet containing the three instruments described above. A total of 92 packets (92% of the original 100 packets) were returned. However, 8 indicated a race other than White. Trainees were informed that the purpose of the study was to examine multicultural awareness, social attitudes, and reasoning patterns. Participants', whose completion of the research packets was strictly voluntary, were instructed to complete the materials, place them in attached envelopes, and return the sealed envelope without any identifying information to the departmental volunteer faculty member. The faculty member assumed the responsibility for the return of all packets to the authors of this study.

Data Analysis

Five step-wise multiple regression analysis procedures were performed in order to examine to degree to which sex, multicultural counseling

competence, (as measured by the MAKSS), and the four stages of cognitive development, (as measured by the SIDS), contributes to the variance within each of the participants' five status scores resulting from the WRIAS. In the examination of the relationship of sex in these equations, female participants were assigned the number one, while male participants were assigned the number 2. The level of significance chosen for this study was $p<.05$.

Results

Means, standard deviations, and intercorrelations among the variables studied are presented in Table 1.

Table 2 presents the results of the step-wise multiple regression analysis using Stage 1 White Racial Identity Scale scores as the dependent variable. Sex and Dualism contributed to approximately 11% (R squared = .111) of the variance in Stage 1 of the White Racial Identity Scale scores, $F(2, 89) = 4.94$, $p = .0094$. There was a significant and positive relationship between Dualism and Stage 1 White Racial identity scores ($r = .24$; $p<.05$). Trainees with higher Contact stage scores tended to be women with higher Dualism scores. None of the other independent variables were found to contribute significantly.

Table 3 presents the results of the step-wise multiple regression analysis using Stage 2 White Racial Identity scale scores, $F(2, 89) = 3.2$, $p = .007$. Stage 2 White Racial Identity scale scores were found to have positive relationships with: Dualism ($r = .27$; $p<.05$); Sex ($r = .12$). Trainees with higher Disintegration stage scores tended to be men with higher Dualism, Commitment, Relativism scores, lower Empathy scores, and report less multicultural competency.

Table 4 presents the results of the step-wise multiple regression analysis using Stage 3 White Racial Identity scale scores as the dependent variable. Dualism contributed to approximately 8% (R squared = .084) of the variance in Stage 3 of the White Racial Identity scale scores, $F(2, 89) = 7.32$, $p = .008$.

Stage 3 White Racial identity scale scores were found to have a positive and significant relationship with Dualism (r = .29; p<.05). None of the other independent variables were found to contribute significantly. Trainees with higher Reintegration stage scores tended to be those with higher Dualism scores.

Table 5 presents the results of the step-wise multiple regression analysis using Stage 4 White Racial Identity scale scores as the dependent variable. Multicultural competence, Relativism, sex, Dualism, Empathy, and Commitment contributed to approximately 17% (R squared = .174) of the variance in Stage 4 of the White Racial Identity scale scores, F(2, 89) = 2.63, p = .02. Stage 4 White Racial Identity scale scores were found to have positive relationships with: multicultural competence (r = .34; p<.05); Empathy (r = .16); and Commitment (r = .13). Stage 4 White Racial Identity scale scores were found to negative relationships with: Relativism (r = -.18); sex (r = -.16); and Dualism (r = -.16). Trainees with higher Pseudo-Independence stage scores tended to be women who report higher multicultural competence, have higher Empathy and Commitment scale scores, and have lower Relativism and Dualism scale scores.

Table 6 presents the results of the step-wise multiple regression analysis using Stage 5 White Racial Identity scale scores as the dependent variable. Sex, Commitment, Dualism, Relativism, multicultural competence, and empathy contributed to approximately 15% (R squared = .148) of the variance in Stage 5 of the White Racial Identity scale scores, F(2, 89) = 2.17, p = .05. Stage 5 White Racial Identity scale scores were found to have positive relationships with: Commitment (r = .06); Dualism (r = .10); multicultural competence (r = .14); and Empathy (r = .09). On the other hand, negative relationships were found with: sex (r = -.33; p<.05) and Relativism (r = -.04). Trainees with higher Autonomy

stage scores tended to be women who report greater multicultural competencies, have higher Commitment, Dualism, and Empathy scale scores, and lower Relativism scale scores.

In general, regression analyses revealed that at least one, and in some cases, all four stages of cognitive development scores accounted for the variance in all five of the stages of White racial identity (Contact, Disintegration, Reintegration, Pseudo-Independence, and Autonomy subscales); sex significantly accounted for the variance in four of the five stages of White racial identity (Contact, Disintegration, Pseudo-Independence, and Autonomy subscales); and, self-reported multicultural competence accounted for the variance in three (Disintegration, Pseudo-Independence, and Autonomy subscales). All six varieties examined were found to contribute significantly to three (Disintegration, Pseudo-Independence, and Autonomy subscales) of the 5 stages of White racial identity.

Discussion

This study examined the extent to which counseling students' sex, self-reported multicultural competence, and cognitive development stage scores account for the variance in White Racial Identity Stage scale scores. It appears that White racial identity attitudes are influenced not only by multicultural training and sex, as indicated in the previous literature, but the complexity of cognitive schema that students bring to training. The following is a more in-depth discussion of the patterns indicated above.

First, it is important to note that Dualism, stage I of the cognitive development measure, appears to be the common thread connecting all stages of racial identity. This tendency to which individuals see issues in clear-cut, dichotomous terms and look to authority to provide the correct answers seems to be an underlying theme to White trainees' attitudes about Black Americans.

Although a linear and positive relationship between dualistic thinking and racial identity might be assumed, results indicated a more interdependent relationship between dualistic thinking and all stages of racial identity. In the examination of the role of dualistic thinking across stages of racial identity, data suggests that counselor educators' task would not be to decrease Dualistic thinking, as might be expected given the developmental nature of Perry's model. Instead, findings indicate that a higher Dualistic score is the basic and essential component and building block toward the development of a more advanced level of White racial identity. It appears that trainees' respect for authority and their ability to perceive the "world simplistically through a bifurcated structuring between Good and Bad, Right and Wrong" (King, 1978; Knefelkamp, et al., 1976; Perry, 1970) is necessary, but not sufficient in the development of the culturally sensitive counselor.

Second, findings present a portrait of the culturally sensitive White counselor in the examination of the significant contributors in the variance of Stage 5 (Autonomy) scale scores. In addition to being able to think dualistically, White counselors who accept differences on cognitive and affective levels and securely seek out and approach interracial interactions without intellectual curiosity, fear, or anxiety tend to be those who: have committed to and assume responsibility for a viewpoint in some area of life, even while recognizing the diversities among others (Commitment) (Perry, 1970, p. 10); have developed a sensitivity about other people and feel responsibility for improving society in general (Empathy) (Erwin, 1981); have experienced multicultural training which includes increased awareness related to issues of diversity, multicultural knowledge, and multicultural counseling experience (multicultural competence as measured by the MAKS); and, no longer perceives their views as parts of a more meaningful and larger whole, but, instead, perceives them as uniquely

meaningful and valuable, allowing ease in making definitive intellectual decisions (Relativism) (King, 1978). Optimal racial identity development appears to be a process that requires training and experiences which expand beyond that of the activities typically included within the context of competencies related to multicultural counseling. Higher stage 5 scores seem to be related to a complex cognitive schema which involves the ability to avoid the tendency to think relativistically and to simultaneously or interchangeably engage in all other stages of cognitive development when appropriate.

Third, given the patterns of relationships found among the stages of racial identity scale scores and among stages of cognitive development stage scores, the patterns indicated above are even more plausible. In spite of a significant and moderate correlation found between Stage 1 and Stage 5 of the WRIAS ($r = .38$; $p < .05$), suggesting commonalties between the two stages, two distinctly different sets of independent variables contributed to the variance in each. It appears that Stage 5 WRIAS scores would require a much more complex cognitive schema than Stage 1.

The same is also slightly true when examining the relationship between Stage 4 and 5 of the WRIAS. Though the correlation is both significant and moderate ($r = .44$; $p < .05$), the order in which the factors were entered differed significantly, and Stage 4 scale scores were influenced by lower dualistic thinking and stage 5 scores were influenced by higher dualistic thinking. This slight variation might indicate a transitional period wherein the content and process of the dualistic thinking shifts to accommodate a different and more respectful sense of others. For example, an individual may initially be very clear and adamant about what is right and wrong (dualistic), but also sees Whites as better than Blacks. Stage 4 individuals, with exposure to the multicultural training, (the first variable entered in this regression), which would challenge

such assumptions and might lead to uncertainty and rethinking of what is right and wrong. This transitional period, Stage 4, might be perceived as preparation for the embracing of a more solidified acceptance of differences on both cognitive and affective levels (Stage 5 WRIAS) as the right way to believe. Findings from this study would suggest that individuals who score higher on Stage 5 of the WRIAS do maintain a sense of what is right and wrong in relationship to how those who are racially different are perceived and responded to as individuals. This right or wrong is just probably very different from that experienced in stages 1, 2, and 3.

As with the relationships found among WRIAS scores, patterns among the cognitive development stage scores supported the overall findings as well. For example, in spite of the significant and moderate relationship found between Commitment and Empathy scales ($r = .363$; $p<.05$), (which has been found in previous research; Erwin, 1983), Empathy and Commitment were found to contribute significantly, but quite differently to the variance within Stage 2 WRIAS scores. Those who only acknowledge their Whiteness relationships to today's society (Stage 2 WRIAS) appear to have made a commitment to a worldview (Commitment), but have not made a decision to be aware of their impact on other people and assume responsibility for improving society in general (Empathy). This appears to be a very different stance indicated by the positive contribution of both Empathy and Commitment to Stages 4 and 5 of the WRIAS.

All of the patterns indicated above would appear to support the premise that each of the WRIAS stages are unique and critical in the development of cultural sensitivity in spite of the existence of moderate and significant correlations sometimes found among them.

However, the critical issue of gender remains unexplained. Why were more women found to have higher scale scores in racial identity stages 1, 4, and 5, while men tended to have higher scale scores in stage 2? Although, these sex differences are supported in the previous literature (Carter 1990b; Pope-Davis & Ottavi, 1994), typically the trend has been for women to report greater comfort with racial interactions and issues than men. Though this was also found to be true in this study as well, it was also found that women tended to have higher scores on Stage 1 (Contact) than men. One explanation for these persisting differences within the literature is the documented differences in learning. Magolda (1989) found that women take less initiative in learning, are more prone to collect others' ideas rather than debate opinions, and place greater emphasis on personal interaction within the college environment than men (Magolda, 1990). On the other hand, men were more likely to view learning as an active process, to focus more on the challenge of learning, and to score higher on measures of intellectual development than female college student (Magolda, 1990). Given that stage 2 reflects a knowing of status and power in relationship to race.

Implications for Training

In order to insure the development of culturally sensitive, autonomous, counseling psychologists, it would appear critical that counselor education curriculum would expose all trainees to experiences which would consistently and specifically address each of these cognitive skills, in addition to multicultural coursework, counseling laboratory, and practica, throughout the training experience.

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Table 1

Means, Standard Deviations, and Intercorrelations of Gender, White Racial

Identity Attitude Scale (WRIAS) Subscales, Multicultural Awareness,

Knowledge, and Skills Survey (MAKSS), and Scale for Intellectual

Development (SIDS) Subscales

Variable	1	2	3	4	5	6	7	8	9	10
	11									
1. Gender	--									
M = 1.74										
SD = .439										
2. WRIAS Contact	-.24*	--								
M = 31.65										
SD = 4.63										
3. WRIAS Disintegration	.16	-.08	--							
M = 20.40										
SD = 4.22										
4. WRIAS Reintegration	.01	.15	-.47*	--						
M = 18.67										
SD = 4.22										
5. WRIAS Pseudo-Independence	-.16	-.07	-.51*	-.47*	--					
M = 37.34										
SD = 4.39										
6. WRIAS Autonomy	-.33*	.38*	-.13	-.09	.44*	--				
M = 39.70										
SD - 3.72										

7.   MAKSS   -.12   -.00   -.23*   -.13   .34*   .15   --

M = 157.21

SD = 13.58

Table 1 (continued)

Means, Standard Deviations, and Intercorrelations of Gender, White Racial Identity Attitude Scale (WRIAS) Subscales, Multicultural Awareness, Knowledge, and Skills Survey (MAKSS), and Scale for Intellectual Development (SID) Subscales

Variable	1	2	3	4	5	6	7	8	9	10	11
8. SID Dualism	.03	.22*	.27*	.29*	-.16	.10	-.09	--			
$\quad$ M = 41.79											
$\quad$ SD - 7.65											
9. SID Relativism	-.08	.05	.09	.02	-.18*	-.05	-.09	.20*	--		
$\quad$ M = 49.55											
$\quad$ SD = 10.27											
10. SID Commitment	.01	-.00	.12	.05	.13	.06	.30*	-.06	-.16	--	
$\quad$ M = 34.89											
$\quad$ SD = 6.58											
11. SID Empathy	-.14	.08	-.12	.06	.16	.10	.27*	.08	.02	.36*	--
$\quad$ M = 59.21											
$\quad$ SD = 7.65											

Note. N = 9?

*p < .05

Table 2

Results of step-wise multiple regression analysis with White Racial Identity
Attitude Scale (WRIAS) Contact scale scores as the dependent variable.

Variable(s) entered on Step Number		Multiple R	R square	Standard Error	F	p
1.	Gender	.24	.05	4.52	5.05	.02
2.	SID Dualism	.33	.11	4.42	4.94	.009

Note. SID Commitment, SID Relativism, MAKSS, and SID Empathy were not
found to significantly contribute to the variance in WRIAS Contact scale scores.

Table 3

Results of step-wise multiple regression analysis with White Racial Identity Attitude Scale (WRIAS) Disintegration scale scores as the dependent variable.

Variable(s) entered on Step Number	Multiple R	R square	Standard Error	F	p
1. SID Dualism	.27	.07	4.54	6.57	.01
2. Gender	.45	.20	4.35	3.20	.007
SID Commitment					
SID Relativism					
MAKS					
SID Empathy					

Table 4

Results of step-wise multiple regression analysis with White Racial Identity

Attitude Scale (WRIAS) Reintegration scale scores as the dependent variable.

Variable(s) entered on Step Number	Multiple R	R square	Standard Error	F	p
1. SID Dualism	.29	.08	4.07	7.32	.008

Note. SID Dualism, SID Commitment, SID Relativism, MAKSS, and SID

Empathy were not found to significantly contribute to the variance in WRIAS

Reintegration scale scores.

Table 5

Results of step-wise multiple regression analysis with White Racial Identity
Attitude Scale (WRIAS) Pseudo-Independence scale scores as the dependent
variable.

Variable(s) entered on Step Number	Multiple R	R square	Standard Error	F	p
1. MAKSS	.34	.11	4.16	10.41	.001
2. SID Relativism	.41	.17	4.15	2.63	.02
Gender					
SID Dualism					
SID Empathy					
SID Commitment					

Table 6

Results of step-wise multiple regression analysis with White Racial Identity
Attitude Scale (WRIAS) Autonomy scale scores as the dependent variable.

Variable(s) entered on Step Number	Multiple R	R square	Standard Error	F	p
1. Gender	.33	.11	3.53	10.07	.002
2. SID Commitment	.38	.14	3.56	2.30	.05
SID Dualism					
SID Relativism					
MAKSS					
SID Empathy					