Investigation of the Relationships among Psychological Counselor Candidates' Counseling Self-Efficacy, Multicultural Competence, Gender Roles, and Mindfulness*

Fuad Bakioğlu [i]
Karamanoğlu Mehmetbey University

Ayşe Sibel Türküm [ii]
Anadolu University

Abstract

The purpose of this study was to investigate the relationships between counseling self-efficacy, multicultural competence, gender roles and mindfulness of counselor candidates. Participants of this study were 431 senior students studying in the Guidance and Psychological Counseling Undergraduate Programs of 14 different Turkish universities. According to the results, psychological counselor candidates' gender roles and mindfulness significantly predicted their counseling self-efficacy through the mediation of multicultural competence. The authors discuss implications of these findings.

Keywords: Counseling Self-Efficacy, Multicultural Counseling Competency, Gender Roles, Mindfulness

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[i] **Fuad Bakioğlu,** Assist. Prof. Dr., Psychological Counseling and Guidance, Karamanoğlu Mehmetbey University, ORCID: 0000-0002-9905-6199

Correspondence: fuadpdr@gmail.com

[ii] **Ayşe Sibel Türküm,** Prof. Dr., Faculty of Education, Anadolu University

INTRODUCTION

The concept of counseling self-efficacy (CSE) was adapted to the field of psychology inspired by Social Cognitive Theory (Bandura, 1977, 1994; Larson & Daniels, 1998). CSE is defined as the belief of a psychological counselor about their ability to effectively counsel a client in the future (Hall, 2009; Larson & Daniels, 1998; Lent, Hill, & Hoffman, 2003). CSE consists of factors such as offering effective counseling, persistence in providing psychological counseling when encountered with a difficult client, being open to learning, and receiving effective feedback (Barnes, 2004).

Studies on CSE have been conducted both with psychological counselors (Hu et al., 2015; Larson et al., 1992; Özteke, 2011; Yam, 2014) and psychological counselor candidates (Al-Darmaki 2004; Atıcı, Özyürek, & Çam, 2005; Jaafar et al., 2009; Pamukçu, 2011). Positively significant findings have been obtained about the psychological counselor candidates' psychological counseling self-efficacy and professional experience (Tanget al., 2004), self-esteem (Atıcı, Özyürek, & Çam, 2005), life satisfaction (Pamukçu, 2011), and supervision experiences and sense of humor (Satıcı, 2014).

CSE is also associated with the problem-solving skills of the counselor. Indeed, counselors with a high perception of CSE carry on providing effective counseling to clients by struggling with difficulties experienced during the psychological counseling process (Belgi, 2016; Gündüz, 2012; Larson & Daniels, 1998; Larson et al., 1992).

CSE and MCC

In the literature, CSE is considered to be positively associated with multicultural counseling competence (MCC) (Constantine, 2001; Crook, 2011; Havens, 2003; Maldonado, 2008; Vespia et al., 2010). MCC is a basic-level psychological counselor skill (Ivey, Ivey, & Zalaquett, 2010) and an essential qualification that psychological counselors are expected to have (Maldonado, 2008). In this context, the psychological counselor candidate is expected to also make use of their basic counseling skills to recognize and understand the cultural characteristics of the client with different cultural characteristics. Having MCC for the counselor does not necessarily mean approving the thoughts of the client, agreeing with them, or judging them. On the other hand, MCC is not an alternative way of being client-oriented and being empathic, either. On the contrary, being sensitive to culture means making it possible to understand the client by also considering the cultural background in which they live. MCC implies giving value to the client as a human being regardless of their thoughts. The psychological counselor's respect for the client and unconditional acceptance allows the client to open up. The self-disclosure of the client enables them to apply the awareness gained in the counseling medium to their life (Sue & Sue, 2008).

MCC is defined as a field of competence also in the field of psychological counseling (APA, 2017). The effect of culture comes to the forefront in the thoughts and behaviors of the individual, who is a part of society. Approaches ignoring the effects of culture in the field of psychological counseling prove inadequate in terms of understanding the individual and meeting their need for psychological help (Erdur-Baker, 2007). In light of these findings, meeting the needs of the individual for help by considering their cultural characteristics is dealt with the concepts of multicultural psychological counseling competence (MCC) (Barden & Greene, 2015) and culturally sensitive counseling efficacy(CSCE) (Güçlücan, 2016). In this study, the structure in question is addressed with the keyword MCC.

MCC suggests that the psychological counselor has the necessary knowledge, skills, and equipment to offer psychological counseling to a client with different cultural characteristics (such as gender, language, religion, ethnicity, geographical region, sexual orientation and corporal / physical disability) (Ivey et al., 2010; Sue, 2001). MCC means that the psychological counselor knows and understands the social, cultural, and economic characteristics affecting the client's behavior (APA, 2017). In this sense, the familiarity of the psychological counselor with the cultural characteristics of

the client and the use of appropriate methods and techniques by the counselor facilitates the provision of the psychological counseling process (Ivey et al., 2010; Sue, 2001). It is of significance in terms of effective management of the psychological counseling process that the counselor should have counseling skills and know and understand the client's cultural characteristics (Ivey et al., 2010; Sue, Arredondo, & McDavis, 1992).

MCC is also considered as a professional ethical principle in the field of psychological counseling. The American Counseling Association (ACA, 2014) emphasizes that the psychological counselor should gain MCC-related knowledge, skills, and awareness. In the context of MCC, the psychological counselor is responsible for protecting the subjectivity of the client, whose cultural characteristics are different from those of their own (ACA, 2014). When the psychological counselor is not trained on MCC in the multicultural society, ethical problems may be experienced (Sadeghi, Fischer, & House, 2003). MCC is addressed as Multicultural and Social Justice Counseling Competencies upon its update by ACA in 2014 (Ratts et al., 2016). In this context, MCC is handled together with the concept of social justice. In order to ensure and protect social justice, the training of psychological counselors equipped with MCC is considered a necessity.

The areas of competence that the psychological counselor should have with respect to MCC are discussed as knowledge, skills, and awareness in the literature (Ridley & Kleiner, 2003; Sue, 2001; Worthington, Soth-McNett, & Moreno, 2007). Awareness of the counselor of their own assumptions, values, and prejudices makes up the first step of MCC. The second step is defined as the stage where the counselor understands the world view of their client who has a different culture. The final step is described as the stage where the psychological counselor utilizes appropriate interventions, methods, and techniques by considering their client's cultural characteristics (Ivey et al., 2010; Sue, 2001; Sue et al., 1992). The psychological counselor who effectively fulfills the counseling process will feel competent at offering psychological counseling service. CSE is considered to be associated with gender roles in the sense that the psychological counselor accepts their client with different cultural characteristics from that of their own.

CSE and Gender Roles

In the literature, gender roles are seen as a complex part of expectations, beliefs, and attitudes in a social structure (Chao & Nath, 2011). Gender roles taken on by women and men as part of society are reflected in their actions. Gender roles are roles attributed to individuals in accordance with the gender characteristics that they have (Turan et al., 2011). Gender roles are effective in shaping the behavior and thoughts of individuals (Sankır, 2010). Gender roles that individuals learn from society can change from culture to culture and from society to society (Turan et al., 2011). In other words, it can be said that the characteristics of the cultural environment where individuals live shapes the expected gender role of individuals and that gender role expectations may show differences interculturally. Gender roles consist of traditional gender roles and egalitarian gender roles. Traditional gender roles are ascriptions on genders in accordance with the expectations and values of society (Günay & Bener, 2011). Egalitarian gender roles imply that women and men are regarded and recognized as equal in all areas of life, regardless of gender-related characteristics (Beere et al., 1984).

In the field of psychological counseling, research into gender roles emerges as a necessity (Gold & Hawley, 2001; Maldonado, 2008; Robinson, 1999; Stevens-Smith, 1995). It is of critical significance that when working with clients with different genders, psychological counselors should offer psychological counseling service to clients by considering their gender roles and choices and centering on their needs (Chao & Nath, 2011; Ottavi et al., 1994). Egalitarian gender roles in psychological counseling include non-discriminatory beliefs and judgments of the counselor on the behaviors of women and men. In this context, the egalitarian gender role in the field of psychological counseling refers to the provision of equality without any prejudice and discrimination against gender (Chao &Nath, 2011; King & King, 1986, 1990).

Psychological counseling seems to be associated with many areas such as gender, sexual orientation, and gender roles that the psychological counselor and the client have (APA, 2017). It is emphasized that the characteristics of the client regarding their gender roles cannot be seen as a barrier to receiving psychological counseling service. However, certain gender roles that the psychological counselor has as a professional and the transfer of them to the psychological counseling process as an obstacle may constitute a barrier to client's access to the psychological help that the client expects (Chao, 2012). Avoiding the reflection of gender role patterns of the psychological counselor on the psychological counseling experience is important for the protection of the client's uniqueness. When the psychological counselor has stereotypes about gender roles, they may ignore certain characteristics of the client when they meet clients that do not match these stereotypes.

Cultural characteristics of the client are reflected in their gender-related patterns. The client expects to be fully understood in their counseling experience. Understanding the client is possible by recognizing the gender roles which are reflected in their cultural characteristics (Gladding, 2015). In other words, the transfer of the gender roles of the client who needs psychological help to their counseling experience and the sensitivity of the psychological counselor to this facilitates the provision of the psychological help. (Burnham-Smith, 1996). On the other hand, the psychological counselor's prejudicial approaches or the counselor's refusal to offer psychological counseling due to the cultural characteristics of the client or suggest that the counselor does not have MCC (Chao, 2012). Gender roles are seen as a product of cultural differentiation. The individual of a certain community learns their gender roles from the community that they belong to. The individual transfers the gender roles that they have learned to their life in order to meet the expectation of the society which they belong to (Chao & Nath, 2011; King et al., 1994; 1997). During their counseling experience, the psychological counselor should know and be aware of the fact that the behaviors of men and women contain the characteristics of their culture (Cormier & Hackney, 2013).

CSE and mindfulness

Mindfulness is cited as a psychological process, a method, and a skill in the field of psychological counseling (Hayes & Shenk, 2004; Hayes & Wilson, 2003; Kostanski et al., 2006). Mindfulness is to be aware of what is happening right now without judging (Greason & Cashwell, 2009) and it is a process that makes it easy to be open to new experiences (Brown & Ryan, 2003). Mindfulness, in this respect, is an important factor in volunteering for new life experiences and accepting both yourself and others as they are. To identify the concept of mindfulness, its characteristics have been defined (Baer, Smith, & Allen, 2004). The characteristics of mindfulness have been defined as observing, describing, doing conscious action, and accepting without judgment. In addition, the qualities of mindful moments have been identified in order to understand mindfulness (Germer, 2004). The qualities of mindfulness are that mindfulness is not conceptual, it is moment-focused, it is not judgmental, it is purposeful, it needs participant observation, it is not verbal, and that it is discovery-based and liberating.

The client's self-acceptance and development of awareness are achieved by means of the mindfulness of the counselor in the therapeutic relationship (Williams, 2008). Mindfulness is seen as closely associated with counseling skills such as effective listening and empathy in terms of being more cautious about the client's story (Schure, Christopher, & Christopher, 2008). The mindfulness of the psychological counselor allows him to be psychologically sound and, by means of this, to be courageous and voluntary in providing counseling (Rybak, 2013). In addition to the psychological counselor's effective use of counseling skills, their self-awareness, vision, psychological flexibility, and personality affect their perception of CSE (Larson, 1998). Mindfulness is also seen as an important matter for the psychological counseling process. The mindfulness of the psychological counselor contributes to both the counselor and the client to focus on the moment of the counseling process (Davis & Hayes, 2011). Indeed, beginning with ''now and here'' as a starting point, counselors who have high mindfulness can focus more on the events that occur at the moment in the counseling process and are more cautious about the possibility of ignoring the important items in the client's history (Greason & Cashwell, 2009). Conscious awareness is used in the field of psychological

counseling as a practice that accepts mental rise and decline without any attachment and judgment (Brown, Marquis & Guiffrida, 2013). Mindfulness and psychotherapy practices are similar to each other in terms of focusing what is happening at the very moment (Davis & Hayes, 2011).

Germer (2004) states that the concept of acceptance used in psychological counseling is handled as a skill in mindfulness practices. The psychological counselor experiences many feelings such as rage, anger, and disgust during the process of counseling. The acceptance skill in mindfulness and psychological counseling practices refers to the acceptance of a person without making any judgments. While mindfulness practices involve non-verbal perception, the client is expected to describe the problem verbally in psychological counseling. The description of the problem by the client helps the establishment of empathy between the client and the psychological counselor. Although there are differences in psychological counseling and mindfulness practices, acceptance has an important position as a skill (Brownet al., 2013; Germer, 2004).

The provision of mindfulness training to psychological counselor candidates during their undergraduate education allows them to be aware of their attitudes, behaviors, and emotions during offering counseling service to their clients (Stella, 2016; Urdang, 2010). While mindfulness training to be given to the psychological counselor candidates develops empathy skills, compassion and psychological counseling skills (Davis & Hayes, 2011), CSE and professional self-esteem (Urdang, 2010), it reduces stress and anxiety (Davis & Hayes, 2011).

Mindfulness is seen as a concept related to MCC (Gervais & Hoffman, 2013; Tourek, 2014). Concepts such as self-awareness, compassion, self-acceptance, and empathy, which are considered as important values under the concept of mindfulness, are also seen as values of multicultural competence. In MCC, the awareness of the counselor of their own cultural values and prejudices and acceptance of the client without any internal judgment is considered to be associated with mindfulness (Gervais, & Hoffman, 2013). Mindfulness is seen as a skill above concepts in which cultural diversities such as social values and gender roles are expressed. Mindfulness mediates the learning of cultural sensitivity values and their transfer along generations in terms of emphasizing values such as trust, unbiased acceptance, and sincerity (Tadlock-Marlo, 2011).

Purpose of the Study

This study aimed to investigate the relationships between CSE of the psychological counselor candidates and their MCC, gender roles, and mindfulness.

METHOD

Participants

In this study, the inclusion criteria for the selection of the study group were determined as follows: The instructors of the psychological counselor candidates should have an educational background in the field of Guidance and Psychological Counseling. The candidates are required to have taken the Individual Psychological Counseling Application Course and have been supervised during the course. The candidates are required to have completed the psychological counseling application, which involves initiation, study, and completion process with at least one client. Meeting all the above criteria was taken as a base for the inclusion of participants in the study group. A sampling of 431 volunteering university students from 14 different universities in Turkey was recruited between February 2016 and March 2016. The mean age of the participants was 22.16 (SD = .99), which ranged between 20 and 28. Of the total participants, 71.0% (n = 306) were female and 29.0% (n = 125) were male.

Measures

Counselor Activity Self-Efficacy Scales. Counselor Activity Self-Efficacy was measured with the Counselor Activity Self-Efficacy Scales (CASES) developed by Lent, Hill, and Hoffman (2003). The CASES is a self-report questionnaire with 41 items. Items are rated on a 10-point Likert scale between 0 (no confidence) and 9 (complete confidence). Based on the scale, CSE is a combination of perceived capabilities in three factors (helping skill self-efficacy, session management self-efficacy, and counseling challenges self-efficacy, respectively). The total score of the Turkish-CASES is the sum of the scores from 41 items, which ranged from 0 to 369. A high score from the scale indicates a higher counselor activity self-efficacy level. CASES was translated into Turkish by Pamukçu and Demir (2013). The Turkish versions of the CASES have good construct validity (χ^2/df = 3.30, GFI = .98, AGFI = .98, CFI = 1.00, RMSEA = .07 and SRMR = .05) and internal reliability (Cronbach's a = .95 and .95 session management self-efficacy and counseling challenges self-efficacy, respectively; Pamukçu and Demir, 2013). In this study, the CASES also exhibited excellent reliability (Cronbach's a = .95 and .92 for session management self-efficacy and counseling challenges self-efficacy, respectively).In this study, CASES's session management self-efficacy and counseling challenges self-efficacy subscale were used.

Perceieved Cultural Sensivity Scale. MCC was measured with the Perceived Cultural Sensitivity Scale (PCSS) developed by Güçlücan (2016). The PCSS is a self-report questionnaire with 26 items and two components: openness to cultural differences and search for cultural similarity with the client. Items are rated on a 5-point Likert scale between 1 (never) to 5 (always). Items include statements such as "I am trying to learn words from my clients' native language to establish a good relationship with them." The total score of the PCSS is the sum of the 26 items, which range between 26 and 130. A high score from the scale indicates a multicultural counseling competence level. PCSS has adequate construct validity (χ^2/df = 3.45, RMSEA = .086, GFI = .79, AGFI = .75, PGFI = .67 and CFI = .91). It also has excellent internal reliability (Cronbach's a = .98 and .79 for openness to cultural differences and search for cultural similarity with the client, respectively). In this study, the PCSS also exhibited excellent reliability (Cronbach's a = .90 for openness to cultural differences). In the study, PCSS's openness to cultural differences subscale was used.

Gender Role Attitudes Scale. Gender role attitude was measured with the Gender Role Attitudes Scale (GRAS) developed by García-Cueto et al. (2015). The GRAS is a self-report questionnaire with 15 items. Items are rated on a 5-point Likert scale from 1 (strongly disagree) to 5 (strongly agree). Items include statements such as "A woman must not contradict her partner". The total score of the Turkish-GRAS is the sum of the 15 items, which ranges from 15 to 75. A high score indicates a high egalitarian gender role attitude level. GRAS was translated into Turkish by Bakioğlu and Türküm (2019). The Turkish versions of the GRAS have good construct validity (χ2/df = 2.44, RMSEA = .072, GFI = .90, AGFI = .87, CFI = .96, NFI= .94, NNFI= .96, IFI= .96, RMR= .06 and SRMR = .05) and internal reliability (Cronbach's a = .88; Bakioğlu and Türküm, 2019). In this study, the GRAS also exhibited excellent reliability (Cronbach's a = .84).

Mindful Attention Awareness Scale. Mindfulness was measured with the Mindful Attention Awareness Scale (MAAS) developed by Brown and Ryan (2003). The MAAS is a self-report questionnaire with 15 items. Items are rated on a 6-point Likert scale from 1 (almost always) to 6 (almost never). Items include statements such as "I find it difficult to stay focused on what's happening in the present". The total score of the Turkish-MAAS is the sum of the 15 items, which range between 15 and 90. A high score indicates a mindfulness level. MAAS was translated into Turkish by Özyeşil et al. (2011). The Turkish versions of the MAAS have good construct validity (χ^2/df = 2.09, RMSEA = .06, GFI = .93, AGFI = .91 and SRMR = .06) and internal reliability (Cronbach's a = .80; Özyeşil et al. 2011). In this study, the MAAS also exhibited excellent reliability (Cronbach's a = .83).

Data Collection

After obtaining the informed consent of the students, the paper-and-pencil questionnaires were presented to them in the classroom context. In order to encourage honest reporting, the anonymity of the study was emphasized at the beginning of the data collection session. The order of the questionnaires was changed to avoid order effects. Completion of the questionnaires required no more than 30 minutes.

Data Analysis

Descriptive analysis and correlation analysis were performed in IBM SPSS Statistics 22.0. Structural equation modeling (SEM) was used to examine the measurement model and mediation models in AMOS Graphics. To analyze the mediation effects, we used a two-step procedure. We first tested the measurement model. When the measurement model was satisfactory, we tested the structural model using the maximum likelihood estimation. Item parceling method was used in order to reduce the number of observed variables and to improve reliability and normality of the resulting measures (Nasser-AbuAlhija, & Wisenbaker, 2006). Besides, item parceling method allowed us to control inflated measurement errors due to multiple items for the latent variable (Little et al., 2002). Two item parcels for session management self-efficacy, three item parcels for perceived MCC, and three item parcels for both gender role attitudes and mindfulness were created by using an item to construct a balanced approach, the goal of which is to derive parcels that are equally balanced with regard to their difficulty and discrimination (Little et al., 2002). Several indices of the goodness-of-fit were used as criteria for the above model selection. We used χ^2 /df < 5, CFI, TLI, GFI, IFI > .90, SRMR and RMSEA < 0.08 for assessing standards of the model fit index (Hu & Bentler 1999; MacCallum et al., 1996; Tabachnick & Fidell, 2007).

To compare two or more models, we additionally examined the χ^2 differences test and signification of path coefficients. We performed bootstrapping tests of mediation to analyze whether MCC mediates the relation between gender role attitudes, mindfulness, and CSE. Bootstrapping involves the creation of an empirical representation of the population by continuously resampling from the empirical sample to mimic the original sampling process (MacKinnon et al., 2004). The bootstrapping produced 95% bias-corrected confidence intervals of these effects from 10,000 resamples of the data. Confidence intervals that do not contain zero indicate effects that are significant at .05.

RESULTS

Descriptive Statistics and Bivariate Correlations

The distribution of each variable was normal, with skewness coefficients between -.63 and .11 and kurtosis coefficients between -.47 and .62. Table 1 contains descriptive statistics (M and SD) and correlation coefficients for the variables. CSE was positively correlated with MCC, gender roles, and mindfulness. MCC was positively correlated with gender roles and mindfulness. Gender roles positively correlated with mindfulness.

Table 1 Means, standart deviations and bivariate correlations among variables

	1	2	3	4	5	6	7	8	9	10	11	12	13
1. CSEpar1	–												
2. CSEpar2	.90**	–											
3. RC	.54**	.55**	–										
4. CD	.58**	.58**	.59**	–									
5. MCCpar1	.35**	.30**	.16**	.26**	–								
6. MCCpar2	.42**	.40**	.21**	.29**	.73**	–							

	1	2	3	4	5	6	7	8	9	10	11	12	13
7. MCCpar3	.40**	.37**	.25**	.34**	.75**	.76**	–						
8. GRpar1	.30**	.28**	.17**	.33**	.24**	.25**	.25**	-					
9. GRpar2	.25**	.24**	.11*	.23**	.29**	.26**	.28**	.64**	–				
10.GRpar3	.30**	.26**	.19**	.29**	.33**	.28**	.31**	.65**	.67**	–			
11.MFpar1	.34**	.34**	.24**	.33**	.33**	.33**	.34**	.25**	.23**	.28**	–		
12. MFpar2	.33**	.37**	.24**	.31**	.28**	.33**	.34**	.29**	.21**	.24**	.63**	–	
13. MFpar3	.33**	.32**	.19**	.27**	.26**	.32**	.31**	.25**	.20**	.24**	.62**	.63**	–
M	30.42	29.50	24.93	52.26	28.62	23.41	23.37	18.40	19.33	19.03	20.52	20.77	20.58
SD	6.36	6.28	9.21	14.89	3.60	3.61	3.28	3.43	3.37	3.03	3.93	3.70	3.46

Note. * $p<.005$; $^{**}p<.001$; $N=431$; *CSEpar* parcels of counselor self-efficacy; *RC* relationship conflict; *CD* client distress; *MCCpar* parcels of multicultural counseling competence; *GRpar* parcels of gender roles; *MFpar* parcels of mindfulness

Measurement Model

First, we tested the mesurement model to assess whether each of the latent variables was represented by their indicators. The measurement model consisted of four latent factors (CSE, MCC, gender roles and mindfulness) and 13 observed variables. The test of the measurement model indicated a satisfactory model fit: $\chi^2_{(58, N = 431)} = 90.956$, $\chi^2/df = 1.57, 2.09$, $p< .001$; GFI = .97; CFI = .99; NFI = .97; TLI = .99; SRMR = .034; RMSEA = .036 C.I. [.033, .091]. The factor loadings of all indicators were significant (ranged from .57 to .95; p < .001), demonstrating that respective indicators were true representative of their latent factors.

Structural Model

To examine the efficacy of the theorical model, a series of structural model were tested. Firstly, fully mediated model (model 1) which included one mediator, MCC, and no direct path from gender role and mindfulness to CSE was tested. Model 1 revealed an accepted fit to data: $\chi^2_{(60, N = 431)} = 129.64$, $\chi^2/df = 2.16$, $p< .001$; GFI = .96; CFI = .98; NFI = .96; TLI = .97; SRMR = .079; RMSEA = .052 (see Fig. 1). After the model 1, we conducted a partially mediated model (model 2) which included one mediator and a direct path from gender role and minfulness to CSE. Model 2 revealed an accepted fit to data: $\chi^2_{(58 N = 431)} = 90.95$, $\chi^2/df = 1.57$, $p< .001$; GFI = .97; CFI = .99; NFI = .97; TLI = .99; SRMR = .034; RMSEA = .036 (see Fig. 2). All in all, overall result indicated that the model 1 was better than the model 2. In other words, MCC played the partial mediating role between gender role, mindfulness, and CSE.
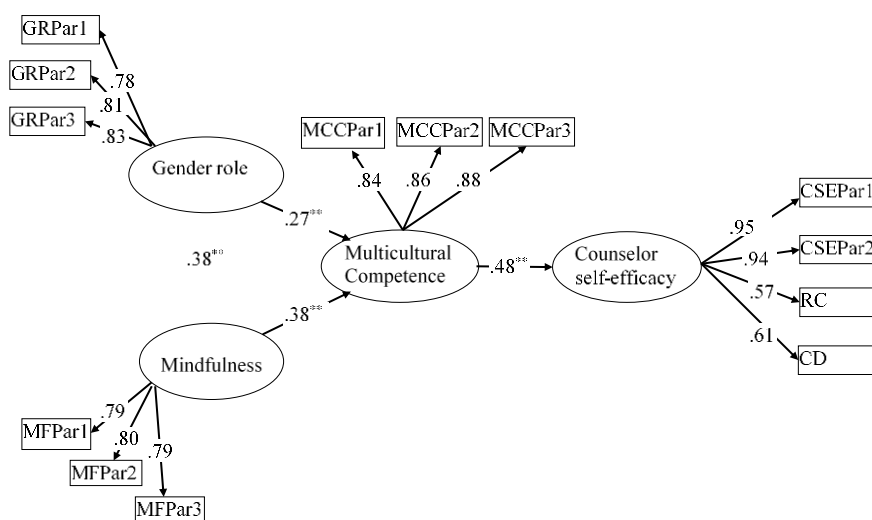

Fig. 1 Standardized factor loading for the fully mediated structural model. *Note.* $N = 431$; $^{**}p< .001$; *CSEpar* percels of counselor self-efficacy; *RC* relationship conflict; *CD* client distress; *MCCpar* parcels of multicultural counseling competence; *GRpar* parcels of gender roles; *MFpar* parcels of mindfulness
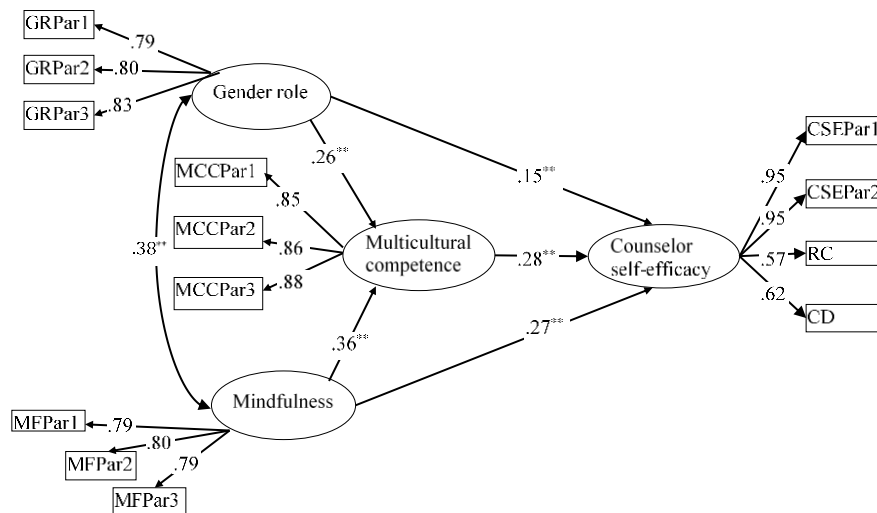
230

Fig. 2 Standardized factor loading for the partially mediated structural model. *Note.* $N = 431$; $^{**}p < .001$; *CSEpar* percels of counselor self-efficacy; *RC* relationship conflict; *CD* client distress; *MCCpar* parcels of multicultural counseling competence; *GRpar* parcels of gender roles; *MFpar* parcels of mindfulness

Bootstrapping

We relied on 10,000 bootstrapped samples using 95% bias-corrected bootstrapped confidence intervals (CIs) for the partially mediated model. We found that cultural sensitivity provided a significant mediating pathway linking from gender role to CSE [effect = .15; CI = (.05, .25)] and from mindfulness to CSE [effect = .27; CI = (.16, .39)]. The indirect effect of gender role and mindfulness on CSE that is mediated by MCC is shown in Table 2.

Table 2 Parameters and 95% CIs for the paths of the partially mediated model

		% 95 CI	
Model pathways	Effect	Lower	Upper
Direct effect			
gender roles → multicultural competence	.27	.16	.37
mindfulness → multicultural competence	.36	.26	.46
multicultural competence → counselor self-efficacy	.28	.16	.39
Indirect effect			
gender roles → multicultural competence → counselor self-efficacy	.15	.05	.25
mindfulness → multicultural competence → counselor self-efficacy	.27	.16	.39

DISCUSSION

In this study, the structural equation model verified that the gender roles and mindfulness of counselor candidates predicted their CSE through the partial mediation of MCC. The findings obtained from the structural equation model established and verified in the study are discussed in detail below.

It was determined in the study that MCC had a mediating effect on the relationship between gender roles and CSE. The counselor is expected to accept the gender roles that the client culturally has (APA, 2017). The egalitarian attitude towards gender roles refers to the equality of men and women in all areas of life (King et al., 1994). Given that the counselor's egalitarian attitude towards gender roles has an important part to play in the acceptance of the client regardless of cultural characteristics, it is suggested that the MCC of the counselor will mediate strengthening the relationship between gender roles and CSE.

Gender-related roles are learned from society (King et al., 1994). When counselors start their professional life, they should consider the fact that the client learns their gender roles from the community that they belong to (Cormier & Hackney, 2013). In the psychological counseling process,

the client's transfer of their cultural characteristics to their consultation experience and counselor's supportive attitude in this regard is a necessity in achieving the purpose of counseling (Burnham-Smith, 1996). In light of these facts, the counselor should know that the client's gender roles include the cultural features which they belong to. On the other hand, the counselor should allow the client to carry their gender roles to the psychological counseling process so that they can be fully understood. That the counselor creates a medium for allowing the client to transfer their gender roles to the psychological counseling process contributes to the client to open up and it facilitates the development of the awareness that the client gains during counseling.

Gender roles reflect the value judgments of the society which the individual belongs to (Turan et al., 2011). A psychological counselor who transfers the value judgments of their society to the psychological counseling experience chooses to counsel clients who have similar value judgments to their own value judgments. However, the fact that psychological counselors in Turkey mainly work in schools which look for their own value judgments in a client who needs counseling will result in a situation where the multicultural nature of schools is ignored. As a matter of fact, it is known that when the psychological counselor looks for their own value judgments in the client during the psychological counseling process, the client will not be understood. Therefore, the psychological counselor's awareness of the cultural elements related to their own gender roles and knowledge of the barrier that this will create to understanding the client will allow the positive acceptance of the client.

The courses and the training taken by psychological counselor candidates during undergraduate education on their gender roles make it easier for the candidates to understand the cultural characteristics of their clients (Burnham-Smith, 1996). The therapeutic responses of the counselor making the client feel that they are understood allow the establishment of collaboration between the client and the counselor. In addition, MCC courses also nurture an egalitarian attitude towards gender roles (Chao, 2012). In light of all this information, it seems that taking the MCC lesson and attending its course fosters the egalitarian attitudes of the psychological counselors towards gender roles. Indeed, the education that is taken by psychological counselor candidates on gender roles also allows the establishment of an equal level of cooperation with the client in the counseling process. In summary, for psychological counselors, having an egalitarian attitude towards gender roles can mean ridding themselves of their cultural characteristics. It can be suggested that the MCC of a psychological counselor with an egalitarian attitude towards gender roles will increase and, in turn, their CSE will also increase.

In this study, another indirect effect in the proposed structural equation model is the mediation of MCC between mindfulness and CSE. The main purpose of mindfulness practices is that the psychological counselor gains awareness of their own characteristics and the characteristics of the client (Brown, Ryan, & Creswell, 2007). The awareness of the psychological counselor also in terms of MCC is effective in accepting the client (Pope-Davis & Dings 1995). Given the emphasis both on mindfulness and awareness on MCC, it is thought that the awareness of the psychological counselors on the very moment of the psychological counseling process (at that moment and at that time) will mediate the acceptance of their client who has different cultural characteristics, and therefore, this will help offer effective psychological counseling which the client needs.

Mindfulness practices involve the acceptance of the individual without any judgment (Davis & Hayes, 2011). On the other hand, MCC points out to the acceptance of the individual with no prejudices, too (Ivey et al., 2010). In the psychological counseling experience, the unconditional and unprejudiced positive acceptance of the client by the counselor is emphasized. In light of this information, it can be said that the acceptance of the client without judgment is both a mindfulness skill and a value related to MCC. As a matter of fact, the definition of mindfulness is in line with MCC in terms of individual's getting rid of all judgments and inclusion of experiencing what's happening at that moment (Germer, 2004). MCC can be described as an individual's avoidance of all judgments. Therefore, MCC has critical significance in providing effective psychological help in that it helps the individual get rid of their negative past experiences and the judgmental side of their cultural characteristics.

It is emphasized that mindfulness practices in the relationship between mindfulness and CSE are influential in CSE by improving MCC skills (Bohecker & Horn, 2016; Hung, 2014). MCC comprises a positive perspective on the coexistence of different cultural elements. Mindfulness mediates the learning of multicultural values and their transfer along generations by highlighting values such as trust, unbiased acceptance, and sincerity (Tadlock-Marlo, 2011). This information indicates that counselor candidates will also achieve increasing their MCC by improving their mindfulness. It is considered that the increase in the MCC of psychological counselor candidates will also increase the CSE.

Mindfulness contributes to the development of empathy skills (Bohecker & Horn, 2016; Greason & Cashwell, 2009). Increasing the empathy skills of psychological counselors suggests that it will facilitate the acceptance of clients with different cultural characteristics. Development of the empathy skills of a psychological counselor is seen as a sign that they will establish a therapeutic relationship with the client.

A significant relationship was also found between mindfulness of the psychological counselor candidates and their gender roles in this study. When the literature is reviewed, it can be seen that there is research supporting this finding (Gervais & Hoffman, 2013; Price, 2016). Regardless of the gender role of a psychological counselor who has high mindfulness, they can accept the client unconditionally without any judgment. It can be stated based on these results that the development of mindfulness of psychological counselor candidates will pave the way for the development of their egalitarian attitudes towards gender roles, too.

Implications for Counseling Practice and Training

In psychological counseling education programs, the CSE can be promoted by means of theoretical courses and practices (role playing, watching the video recordings of psychological counseling). Adding theoretical and applied courses into the curriculum of psychological counseling education programs relating to MCC, gender roles, and mindfulness can help improve knowledge and awareness in these topics. Organizing in-service training programs, seminars, and conferences can help faculty members gain efficacy in MCC, gender roles, and mindfulness.

Limitations and Suggestions for Future Research

The findings of this study should be considered in light of several limitations. This study was carried out with senior psychological counselor candidates attending guidance and counseling undergraduate programs during the 2015-2016 academic year in different geographical regions of Turkey. For future studies, students studying at the graduate level and psychological counselors working on the field can be selected as the study group. The second limitation was that the data obtained in this research were limited to the characteristics measured by the measurement tools. Another limitation of this study was the use of quantitative measurement methods. Qualitative data can be collected as well as quantitative data in future studies.

Conclusions

The indirect effects among the study variables suggest that psychological counselor candidates should first have egalitarian attitudes towards gender roles, get rid of cultural prejudices, and gain MCC. Therefore, it can be stated that during psychological counseling, a psychological counselor candidate who has MCC will be able to rid their prejudgments as much as possible, accept their client unconditionally by paying attention to their uniqueness and have a high CSE. On the other hand, a psychological counselor candidate with high mindfulness will unconditionally accept the client by getting rid of their prejudices, try to recognize the cultural characteristics of the client, and have MCC, and therefore, have a high CSE relating to offering psychological counseling.

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