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"Building the Roots": A Delphi Study Examining the Aims of a Multicultural Competency Graduate Course in Sport and Exercise Psychology

Matthew Paul Gonzalez
West Virginia University, mg0041@mix.wvu.edu

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"Building the Roots": A Delphi Study Examining the Aims of a Multicultural Competency
Graduate Course in Sport and Exercise Psychology

Matthew P. Gonzalez

Dissertation submitted
to the College of Applied Human Sciences
at West Virginia University

in partial fulfillment of the requirements for the degree of

Doctor of Philosophy in
Sport, Exercise, and Performance Psychology

Sam Zizzi, Ph.D., Chair
Terilyn C. Shigeno, Ph.D.
Jack C. Watson, II, Ph.D.
James Wyant, Ph.D.

Department of Sport, Exercise, and Performance Psychology

Morgantown, West Virginia
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Abstract

"Building the Roots": A Delphi Study Examining the Aims of a Multicultural Competency
Graduate Course in Sport and Exercise Psychology

Matthew P. Gonzalez

Historically, opportunities to develop cultural competency in sport and exercise psychology graduate programs have been limited (Lee, 2015). Recently, major sport psychology organizations across the world have started to require cultural competency in their credentialling requirements. While this represents progress, these requirements can be met with a single course, which falls below the ideal of integrated cultural competency education (Martens et al., 2000). The present study investigated how to maximize the quality of a single course by coming to agreement on a proposed set of impactful and feasible learning outcomes and assessments in that proposed single course related to cultural competency. Eleven sport and exercise psychology professionals with significant expertise in teaching and/or researching cultural competency development completed a three-round Delphi study which resulted in 71 learning outcomes and 33 learning assessments. Of those, the panel fully agreed on the impact and feasibility of 11 learning outcomes and 3 assessments. Further, these professionals provided critical feedback on how to continue to enhance cultural competency in sport and exercise psychology graduate education.

Table of Contents

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viii

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Introduction

Western foundations of psychological theory have a history of being rooted in European, ethnocentric assumptions (Parham, 2005). The various mental health disciplines, including sport and exercise psychology (SEP), have been critiqued and modified over the past few decades to better meet the needs of an increasingly diverse population. To address this, professionals from a variety of mental health disciplines are investing time and resources towards researching how culturally salient factors may influence clinical relationships and outcomes. One of the critical issues related to service delivery that has been demonstrated is the difference in client retention rates when the cultural background of the client and clinician differ from each other. Overall, about one out of five clients will terminate too early, regardless of identity and culturally salient factors (Swift & Greenburg, 2012). There is evidence, however, that clients identifying as Black, Indigenous, or People of Color (BIPOC) tend to terminate after the first session significantly more than white clients (Cooper & Conklin, 2015; Kilmer et al., 2019). A potential explanation for this discrepancy is that culturally incompetent mental health practitioners unknowingly micro-aggress during their sessions (Capodilupo, 2019). Further, an incomplete understanding of multicultural issues could lead clinicians to oversimplify cultural differences and make mistakes such as "sensitive stereotyping" (Kantos & Breland-Noble, 2002, p. 299) or "ethnic gloss" (Trimble & Bhadra, 2013, p. 500). Both terms refer to when a clinician or researcher falsely make a homogenous assumption about a racial and/or ethnic group.

The professional discipline of psychology made significant strides in ratifying the importance of multicultural competency (MCC) by publishing multicultural guidelines three decades ago (APA, 1993). The design of these guidelines was significantly influenced by the work of Sue and his colleagues and their theoretical conceptualization of MCC (Sue et al., 1992).

The American Psychological Association (APA) has revised their multicultural guidelines twice more since 1993 to keep current with the latest multicultural research (APA, 2003, 2017). In general, contemporary MCC frameworks across the spectrum of mental health disciplines are informed by the tripartite model (Sue et al., 1992), which states that MCC is influenced by three factors: awareness, knowledge, and skills. In brief, culturally competent awareness is helping someone understand their own cultural identity and how it influences their interactions with the world, while culturally competent knowledge involves gaining an understanding of the rich variety of cultures and the ways in which those cultural worldviews influence peoples' lives. Culturally competent skills refer to an individual's capability to identify the appropriateness of interventions and adapt them to better meet the needs of those with relevant culturally salient factors (Sue et al., 2019). While the majority of professionals continue to use the tripartite model to define what is needed to become multiculturally competent, recently, researchers have suggested that the tripartite model can be supplemented with the development of a multicultural orientation, which includes the concepts of *cultural humility* (a lifelong commitment to the openness and willingness to reflect upon the cultural nature of ourselves and others), *cultural comfort* (a sense of non-defensive ease in discussing cultural conversations), and *cultural opportunities* (a willingness to discuss cultural conversations as they arise in session; Hook et al., 2013; Watkins et al., 2019). Recently, some scholars have begun questioning if cultural humility should supplant cultural competency as the aim of multicultural education in SEP (Curvey et al., 2022; Quartiroli et al., 2021).

There is a historical pattern documenting a lack of consideration of culturally salient factors in SEP research (Duda & Allison, 1990; Ram et al., 2004) and in presentations at the annual conference of North America's flagship sport psychology organization (Bejar et al., 2021;

Kamphoff et al., 2010), the Association for Applied Sport Psychology (AASP). In response to this recognition, a specialized sub-discipline of Cultural Sport Psychology (CSP) was formalized, and two critical texts were published (Ryba et al., 2010; Schinke & Hanrahan, 2009). These CSP scholars, in addition to the many others who contributed to the development of CSP, through their research and advocacy efforts—created the momentum needed to help the field move towards formally adopting cultural considerations into credentialling requirements. Unfortunately, there appears to be a subset of sport psychology professionals who report a general attitude of hesitancy regarding the integration of CSP's findings into applied practice (Hacker & Mann, 2017; Quartiroli et al., 2021).

Lack of pressure from the leading organizations had been speculated as a potential cause for the sub-standard priority of MCC in SEP (Lee, 2015). Partially in response to the criticism, AASP required a diversity/cultural competency course to have been completed at the graduate level in their updated certification standards in 2017. Furthermore, individuals looking to renew their certification are required to complete at least six continuing education credit hours every five years in diversity. Internationally, similar measures have been taken with organizations such as the International Society for Sport Psychology (ISSP) and European Federation of Sport Psychology (FEPSAC) by including cultural competency in their respective requirements for practice credentials.

Since AASP and the international sport psychology community is beginning to formally ratify the importance of cultural competency proficiency in its certification programs, the attention now needs to be turned to examining the quality of the MCC education being provided. There has been research in the sister disciplines of SEP (e.g., psychology, counseling), showing ways in which those disciplines have approached the matter of training and education of MCC.

In general, MCC educated through one or more of the following ways: taking and/or teaching courses, attending and/or presenting at conferences, attending workshops, reading texts, and publishing manuscripts (Gillem et al., 2016). In the development of the Multicultural Counseling and Psychotherapy Test (MCPT), researchers suggested that all of these methods except for multicultural courses are correlated with the development of MCC (Gillem et al., 2016). The authors suggested that this exception may be due to the fact that all other options for training represent personal choices as opposed to requirements not necessarily borne of personal interest. Another possible explanation may reflect quality. The lack of congruence between multicultural courses and the development of MCC may be because the practice of multicultural pedagogy seems to emphasize only two-thirds of the tripartite model in practice. More specifically, researchers suggest a majority of faculty who teach about MCC tend to focus on multicultural awareness and knowledge but seem to under-emphasize multicultural skill development (Reynolds, 2011). This finding is of particular concern in SEP since the primary requirement for initial certification as a CMPC is a single course in the diversity domain.

Findings from reviews of the effectiveness of MCC training and education have been mixed. One systematic review of the available psychology MCC training literature reinforces Reynolds' (2011) findings, stating that MCC education and training only reliably increases multicultural knowledge (Benuto et al., 2018). Another more recent review found significant improvement across all facets of the tripartite model in the 37 studies it analyzed (Chu et al., 2022).

Research conducted in these disciplines has relied on the application of several different self-report surveys such as the Multicultural Counseling Inventory (MCI; Sodowsky et al., 1994). For a full list of these types of instruments, see the extended review of literature in

Appendix C. It is not uncommon to see these self-reports also being used to assess MCC training

effectiveness (Chu et al., 2022) in the clinical and counseling psychological fields. At the

moment, however, it seems that graduate SEP programs are reticent to evaluate the development

of MCC at all (Lee, 2015). For the few programs that do assess for development, evaluation took

place through one-on-one meetings with the mentor and mentee, and/or through comprehensive

exams.

While there is a wealth of information about cultural competency in other fields and

MCC momentum building in SEP, there is still a reported lag in SEP in MCC education when

compared to psychology and counseling (Curvey et al., 2022). Given all the aforementioned

factors and considerations, the purpose of the present study was to determine how a single course

in MCC can be optimized, while the field as a whole continues its slow march towards the more

favored integrated model whereby cultural considerations are more purposefully emphasized in

each course of a program (Martens et al., 2000).

Research Questions

1. What are the discrete learning outcomes that SEP educators should design this course

   around?

2. How can SEP educators assess the development of cultural competencies in this course?

3. How can multicultural skill development be more emphasized in this course? *(See

   extended results)*

Methods

Research Design

The current study used the Delphi method to secure consensus among a group of experts

by "structuring a group communication process" (Lindstone & Turoff, 2002, p. 3). When this

method was originally developed, Delphi "exercises" were conducted by hand in vivo. However, given the advent and widespread use of modern technology, the Delphi method is often conducted digitally through the internet. The Delphi method can be especially helpful when trying to secure consensus about a topic that is highly complex and/or assured to involve some level of disagreement that might hinder the communication process (Lindstone & Turoff, 2002) such as can be predicted in discussing multicultural competencies and education. Delphi studies have already been used in the past to address questions of multicultural competencies in other fields including, but not limited to, nursing (e.g., Jirwe et al., 2009), mental health (e.g., Baima & Sude, 2019), education (e.g., Sprott, 2014), and physical education (e.g. Wyant et al., 2020).

Sampling and Recruitment

Participants were purposely targeted through two main approaches. First, published articles were searched based on the terms "cultural competency", "culture", "cultur[sic]", and "cultural sport psychology" in the title. These searches targeted publications that dealt exclusively with exploring general cultural competency in sport psychology applied practice. All published authors' names were added to a database. Second, conference abstracts from major sport psychology conferences over the past five years were searched for presentations, sessions, symposia, workshops, etc. that focused on cultural competency in sport psychology applied practice. In addition, those who conducted more specific cultural competency work (e.g., papers related to a specific dimension of identity) were also noted. These presenters were then added to the database. Within the database, the professionals were scored based on their repeated appearances in the published literature and conference abstracts. Authors publishing or presenting directly on cultural competency education were scored with a two, whereas authors publishing or presenting on a culturally salient variable were scored with a one. The scoring

produced a list of 316 authors and/or presenters with at least one entry. The 26 top scoring authors/presenters were sent invitations to participate in the study as well as an additional seven authors/presenters scoring in the top 50 who the author recognized as having significant expertise which was not adequately reflected through the scoring system. From these 33 invitations, 14 responded with interest in participating. All but one of the 14 completed the informed consent and demographics collection survey, thus leaving the formal expert panel with a starting membership of 13.

Participant Personal and Professional Demographics

The personal demographics of the panel are presented here in a collective format to ensure panel member confidentiality. Panel member age ranged from someone in their mid 30's to a panel member who identified their age as "65+". The panel was comprised of five cisgender women, four cisgender men, one panel member who identified as genderqueer, and one panel member who identified as nonbinary. Racially, the panel was comprised of eight members who identified as white, one who identified as Black, one who identified as Asian, and one who identified as biracial. Ethnic identification of the panel members has been withheld for purposes of confidentiality. Panel member sexual orientations were composed of five who identified as gay/lesbian, four who identified as straight/heterosexual, one who identified as queer, and one who declined to respond to that question.

The majority of the panel identified as either primarily sport and exercise psychology educators (n = 5) or as researchers (n = 3). The remaining three panel members identified as either an even combination of educator and researcher (n = 2) or applied sport psychology professional (n = 1). As a collective, the average professional experience spent researching cultural competency/diverse experiences in sport psychology was 15.09 years (*SD* = 9.08; range

= 5 years – 31 years) and the average time teaching about cultural competency/diverse experiences in sport psychology was 12.64 years (*SD* = 11.49; range = 0 years – 35 years). Lastly, three of the panel members reported ever having had the opportunity to teach a graduate course specifically with the purpose of enhancing cultural competency in sport psychology students, several reported having taught a continuing education course in this area (n = 6), and most had led at least one presentation at a conference in this area (n = 9).

Data Collection Procedures

The Delphi method often occurs in three rounds of data collection and data analysis. In this version of a Delphi study, a modified framework was adopted by using both Qualtrics and Word documents to gather responses from the expert panel asynchronously. Each data collection interval (i.e., round) was three weeks long followed by two weeks of data analysis in preparation for the next round. To prompt the completion of the surveys, members of the expert panel were emailed at regular intervals during each round. The present study finished with an attrition rate of 15.3% by having 11 out of 13 panelists finish. This rate compares favorably with previously published Delphi studies in this area which have ranged from 15-25% attrition through three rounds (Baima & Sude, 2019; Wyant et al., 2020).

Round One

In the first round of the Delphi process, the finalized panel of experts were provided with two open-ended questions and asked to provide up to 15 responses to each question.

1. In a graduate sport psychology course designed specifically to develop the cultural competency of its students, what learning outcomes would you choose to primarily design the course around?

2. In a graduate sport psychology course designed specifically to develop the cultural competency of its students, what assessment types or strategies would you choose to measure the students for their learning progress in the course?

Once responses from all 13 panel members were submitted, they were processed through a limited editing process with the assistance of a second researcher as demonstrated in Wyant et al. (2020). The following editing occurred: compound responses were broken into their component pieces, duplicate or near duplicate responses were removed, select words or phrases were edited to enhance clarity, erroneous defining information was removed, and a select few responses were recategorized as a learning outcome or assessment. At the end of the editing process, 70 learning outcomes and 32 learning assessments were generated.

Round Two

In round two of the Delphi process, the statements (referred hereto as items) were returned to the 13-member panel. The panel was asked to rate each item on two separate 7-point Likert-type scales from strongly disagree to strongly agree. The results from the Likert-type answers were the primary factor in determining consensus. Baima and Sude (2019) and Wyant et al. (2020) determined group consensus to have been obtained if the item reached an average greater than or equal to 6 on a 7-point Likert-type scale. In the present study, any item averaging a rating of 6 or above was considered to have reached consensus; any items that did not meet this benchmark were not considered to have met consensus. At the conclusion of this round, panelists were given an opportunity to add or revise items that may have been missed. In the present study, only two items were added at the end of round two; bringing the final total of learning outcomes to 71 and learning assessments to 33.

Consensus in Delphi studies can take on different meanings in different studies. Often, consensus will simply mean a rating of agreement between the participants (e.g. Jirwe et al., 2009). In the present study, participants rated each item relative to both *impact* (i.e., the capacity for this recommendation to make a positive change relative to the question) and *feasibility* (i.e., the likelihood that this recommendation could be effectively delivered and taught to sport psychology students within the constraints of a single course). Consensus was considered to be reached only if both ratings for impact and feasibility averaged above a 6 out of a possible 7. Items meeting consensus in only one dimension were considered to have met partial consensus and were tabulated as such in the results.

Round Three

In the third round, all learning outcomes and assessments were returned to the panelists alongside their personal ratings and the group rating for each item. The panelists were encouraged to reflect on the difference between their scores and the group cumulative score and from that reflective process, they were allowed to re-evaluate and re-rate these statements. Panelists were also encouraged to provide rationale into why their scores may have differed from that of the group's. Panelists were provided the opportunity to add rationale to any item, but were specifically encouraged to add this rationale for any items where their score deviated from the group's by more than 1.5 points. Of the 204 opportunities to re-rate an item, panel members averaged 7.18 re-rated items (range = 0-18). Lastly, panel members were asked to provide Likert-type scores for the two new items constructed in round two.

Debriefing Round

This Delphi study also included a structured debriefing round for the participants. After the conclusion of round three, final scores for all recommendations were calculated and the final

lists were organized. These final results were sent back to all participants along with a message of gratitude for their participation in the study. From there, participants were asked to complete an open-ended survey containing a few questions designed to illicit their thoughts about the results (see Appendix H). Because this fourth round was an organized debrief and not part of the active Delphi process, this round was not counted in the attrition rate for the Delphi study. However, some of the qualitative data generated from the debriefing round was used to illustrate the findings in the results. Nine of the final 11 members completed the debriefing survey.

Data Analysis

Quantitative data analysis was ongoing throughout the iterative process of completing the Delphi method by calculating average scores for both impact and feasibility. The final list of learning outcomes and assessments are organized in tables by the amount of consensus they reached (i.e., full, impact-only, feasibility-only, or none).

Qualitative data collected on the third round of the survey from the panel about their justification for not ratifying one of the statements was descriptively coded and then inductively arranged into themes (Saldaña, 2016). The coding strategy of the qualitative data was designed to describe the panel's more nuanced thoughts about MCC education in SEP and was not necessarily organized by the individual item that the participant was commenting on. The qualitative data corpus included 110 open-ended comments. These comments were parsed into 171 meaning units, refined into 111 distinguishable codes, then organized into 19 sub-themes, five themes, and lastly into two final super-ordinate themes. The entire process of the qualitative data analysis was conducted with a co-researcher over the course of five meetings.

Results and Discussion

Consensus Achievement

　　Learning outcomes and assessments were sorted based on whether they achieved full consensus, consensus in impact only, consensus in feasibility only, or no consensus at all. Eleven learning outcomes met full consensus (Table 1), 25 met consensus for impact only (Table 2), eight met consensus for feasibility only (Table 3), and 27 did not meet any consensus (see Table 1 in Appendix B). Of the 33 learning assessments: three met full consensus, one met consensus for impact only, 16 (Table 4) met consensus for feasibility only, and 13 (see Table 2 in Appendix B) did not meet any consensus. The three assessments that met full consensus were: *Role play exercises that allow students to confront and challenge others using oppressive languages or actions* (*M-I*: 6.38; *SD-I*: 0.77; *M-F*: 6.54; *SD-F*: 0.78), *Develop interview guides/intake forms that are inclusive and gather cultural information about clients* (*M-I*: 6.15; *SD-I*: 1.21; *M-F*: 6.15; *SD-F*: 1.07), and *Complete a reflexive diary of own values, beliefs, and practices* (*M-I*: 6.08; *SD-I*: 0.86; *M-F*: 6.23; *SD-F*: 0.73). The single assessment that met impact consensus only read: *Shadow a professional working in a setting with students/clients that is different from student's background and experience* (*M-I*: 6.08; *SD-I*: 0.64; *M-F*: 4.92; *SD-F*: 1.04).

　　The data show a notable pattern whereby the primary barriers in learning outcomes and assessments are opposite to each other. For learning outcomes, the primary barrier for an item to meet consensus was being considered a feasible option, whereas impactful learning assessments were much harder to come by. The primary barrier to feasibility for the learning outcomes is the time constraint imposed by a single course (discussed below). Findings related to the impact barriers associated with the assessments was much less clear. Input from the debriefing round of the survey was split between panel fatigue (given the length of the survey and multiple rounds)

and the generally challenging nature of quality assessment relative to designing learning outcomes.

Tripartite Model and Full Consensus Items

The text of the 11 consensus achieving learning outcome statements lean heavily towards the attitudes and knowledge subscales of the tripartite model (Sue et al., 1992). Notably missing are any learning outcomes directly representative of the skills subscale. Possible reasoning for the lack of skills is described later. However, an argument can be made that the fourth ("*Apply learned concepts to various real-life scenarios*") and eleventh ("*Articulate ways they can become more culturally competent practitioners*") consensus achieving learning outcomes can include portions of skill development depending on the ways learning outcomes are designed to be met in the course. Interestingly, the three consensus achieving learning assessments were equitably distributed across the tripartite model. The development of an interview guide can be considered an exercise in developing knowledge, the completion of a reflexive diary can be considered an exercise in developing attitudes, and role play of confronting others can be considered an exercise in developing skills.

Commentary provided in the debriefing round helped illuminate the reasons for why multicultural competency skills seems to be largely absent from the consensus achieving learning outcomes. Reports from the panel indicated that multicultural competency skills are not aimed at or considered to be feasible due to a lack of time given to multicultural development with respect to the entire program. If the prevailing assumption is that a student comes into the course without stable footing in multicultural competency knowledge and multicultural competency awareness, then those must be addressed first since multicultural competency skills requires a foundation in the former two. This hierarchical approach to MCC development has been described in the

literature before. Wells (2000) described a six-stage developmental process ranging from cultural incompetence to cultural proficiency. The author's stages reflect that knowledge and awareness necessarily come before culturally competent skills and the present study's results seem to corroborate that. The present study indicated that multicultural competency skills outcomes are perceived to be extremely impactful, however, not feasible in a single course. For example, a review of the 25 learning outcomes that met impact consensus only (Table 2) shows several potential learning outcomes that are skill-based or somewhat skill-based in their aim. This criticism of time constraints of the current education model for MCC development in SEP will be revisited in the qualitative analysis below. Additionally, this uneven attention of the constructs of the tripartite model in education and training has been documented in sister disciplines (e.g., Reynolds, 2011) and is not necessarily a specific criticism of SEP curricula.

Issues of Debate Among Panelists

Standard deviations were calculated for all items (impact and feasibility individually) as a measure of how contested an item was among the expert panel. A selection of the highest standard deviation of each (learning outcome – impact; learning outcome – feasibility; learning assessment – impact; and learning assessment – feasibility) as well as the lowest rated item for each are presented here to illustrate some of the disagreement among the panel.

The item with the highest standard deviation for learning outcomes for impact scores was: *Describe the philosophical underpinnings of knowledge* (*M-I:* 4.62*; SD-I:* 2.10). This same item was also the lowest rated item for impact overall and the highest standard deviation for feasibility (*SD-F* = 1.75). The lowest item rated for feasibility was "*Demonstrate effective skills to appropriately handle situations involving cultural differences*" (*M-F:* 4.08*).*

Some members of the panel questioned the placement of the learning outcome ("*Describe the philosophical underpinnings of knowledge"*) within the scope of this course, and hoped that these concepts would be, "initiated, addressed, or reinforced in other courses as well, such as qualitative methodologies or philosophy courses." However, several other of the panel urged educators to consider how having a fundamental grasp of the philosophy of knowledge necessarily impacts the way in which we interact with our clients. One member wrote:

> I think it is paramount to be able to have a clear understanding of the ontological and epistemological framework leading our work. Such knowledge helps us to be aware of how we engage with our client. For example, do we see multiple realities as coexisting? Do we believe in one reality that can be experienced in different ways? Do we believe in one reality and in one way to understand it? All these approaches impact the work we do.

This disagreement will be further highlighted in the thematic analysis that follows. Other items that generated significant open-ended input and debate were "*Engage in exploration and commitment to one's cultural background*" and "*Be able to work with people of different cultures*", both of which solicited the voluntary input of five of the 11 members.

The learning assessment item with the highest standard deviation for impact was "*Participate in a cultural activity that is different from the learner's cultural identities*" ($M\text{-}I$ = 5.00; $SD\text{-}I$ = 1.91). The lowest rated item for impact overall was "*Show an understanding of cultural competency issues via exam questions*" ($M\text{-}I$ = 3.69). The learning assessment item with the highest standard deviation for feasibility was "*Complete quizzes on language and concepts associated with cultural competency*" ($M\text{-}F$ = 6.15; $SD\text{-}I$ = 1.77). The lowest rated item for feasibility was "*Do sport psychology work with a population that is largely different from*

student's background; write a scholarly and culturally informed reflection paper about the

experience" (*M-F:* 4.31).

Thematic Analysis of Round Three Open Comments

The open-ended comments from the panel in round three were qualitatively analyzed and organized into two superordinate themes, five themes, and 19 subthemes. The full thematic map is presented in Table 5. A large proportion of the commentary was dedicated to critiquing the single course approach to MCC education in SEP; this commentary is reflected in the first two themes presented below. Additionally, a significant portion of the comments were directed at reflecting upon MCC education overall which are reflected in the final three themes.

Single Course Critiques

One of the most frequently communicated comments directed throughout the whole process of the study was that the panel wanted to ensure that they were heard that the single course model of MCC education was simply not enough to make any significant and lasting progress in developing MCC in SEP students. This opinion is not overwhelmingly surprising given that the single course model was identified as a sub-optimal strategy over two decades ago (Martens et al., 2000). Specifically, the panel felt as if three areas could not be adequately addressed in a single course. First, the panel voiced their opinion that several broad topics (e.g., developing the capability to create inclusive spaces; identifying the differences in norms, beliefs, values, and perceptions between cultures; and understanding the nature of structural discrimination in sport and education) could simply not be done justice in such a short amount of time. The natural consequence of this is that SEP students could be exposed to MCC education that is not adequately deep enough or substantially biases some topics in MCC education over others. Indeed, there is evidence in the MCC training literature that suggests there is already a

bias towards training about race/ethnicity, sexual orientation, and more general multicultural identity information and a dearth of trainings that adequately discuss gender, religion, ability, and socioeconomic status (Chu et al., 2022). Further, the bias towards discussing and/or assessing the knowledge and attitudes components over the skills component has likewise been documented (Benuto et al., 2019; Reynolds, 2011).

Second, the panel also noted that MCC skill development could not occur in a single semester course either, with several of the panel members explaining later in the debriefing round that skill development requires a strong foundation of MCC knowledge and awareness. One panel member expressed:

> Skill development requires more than a semester. If programs are only allotting one course to develop multicultural competency, which most programs seem to be, then the focus will remain on knowledge and awareness. This is why it is important to have the development of cultural competency imbedded in the full program so that these skills can be developed throughout a degree program.

As mentioned before, this hierarchical theorization of cultural competency development has been previously described (Wells, 2000). To that end, it is possible the uneven application of the tripartite model in MCC education and training may be less a reflection of instructor or curriculum deficiencies, and more a factor of limited time to work through the hierarchy as needed.

Lastly, the panel emphasized the importance of "personal" or "reflective" work to develop MCC. This type of work was also something that the panel felt was limited in the span of only one semester.

Single Course Opportunities

The main purpose of this study was to identify the ways in which the effectiveness of a single course of MCC development in SEP could be maximized. While the prevailing opinion of the panel was that a single course is insufficient in MCC development, the reality is that few programs exceed this model (Lee, 2015) and fewer still reach the preferred integrated model proposed by Martens and colleagues (2000). With that in mind, the panel highlighted several critical opportunities available in a single-course model.

First, the panel noted that a single course could be a dedicated platform for which a student could begin their personal journey into MCC. The panel felt that even though a single course was generally insufficient, the dedicated course represented an opportunity to build the foundation to begin the process of MCC development. In support of this point, the idea of a single course serving as a starting point was consistent throughout many of the comments made in both round three and the debriefing round. Second, the panel shared that a single MCC course could help students make reasonable progress towards developing the knowledge and awareness components of the tripartite model. Lastly, a couple of the panel members reported that a possible objective that could be met is the development of learning skills to continue self-directed MCC learning and development throughout their careers.

The single course as a standalone approach is clearly insufficient. However, the desire for such a course by SEP students, especially early in the graduate program, has been documented in the literature (Curvey et al., 2022). From this insight of the panel, it is clear that a goal of this course must be to help the student understand that this is a process that lasts well beyond a semester and to teach the tools necessary to do the on-going learning required. Previous SEP scholars have advocated that, "sport psychology instructors should aim to instill values related to

lifelong learning, multiculturalism, and social justice" (Curvey et al., 2022, p. 14) which is echoed in these findings.

Points of Emphasis for MCC Education in SEP

In addition to providing input pertaining to a single multicultural competency course, the panel also provided a significant amount of insight into the nature of MCC education in sport and exercise psychology. These insights were broken into three categories: (1) points of emphasis, (2) challenges, and (3) points of uncertainty. In the first category, the panel centered their commentary on five different things to emphasize while teaching MCC in SEP.

First, the panel directed a good portion of their focus on the importance of transformational learning while teaching MCC over memorization-based learning. To that end, members of the panel suggested that active, more applied learning could be effective in creating more lasting MCC changes in students. A limited investigation of different styles of teaching activities in MCC education has been explored in a review, but the effectiveness of one activity over another is unclear with the limited evidence available to be reviewed (Benuto et al., 2018). Second, members of the panel stressed that learning outcomes and assessments need to be clearly defined and explained. At times, some panel members seemed unsure of what another panel member had suggested as a learning outcome or assessment. To that end, making sure that learning goals and the language used to discuss MCC topics are made clear is imperative. Third, the panel stressed that MCC education needs to focus on not only being a space to begin personal work and reflection, but to create a space where personal work and reflection are lasting outcomes. The importance of reflectivity and reflexivity have been discussed in the literature previously for its importance (Curvey, 2022; Schinke et al., 2012) and has been theorized into a

SEP specific model (Terry, 2009) which makes this recommendation well suited to emphasize throughout the course of MCC education in SEP.

Fourth, members of the panel emphasized that critical pedagogy—as it pertains to the practice of sport and exercise psychology—must be central to the learning of MCC. Examples of this included nuanced discussions of power, oppression, and privilege, as well as interrogations of psychology's western foundation of practice. Lastly, members of the panel stressed that an aim of MCC education should be inspiring life-long learning, development, and assessment of oneself. The panel was abundantly clear that a single course would never be fully sufficient to develop MCC, however, if the course could inspire students to continue their own learning after completing the course, then the course could be seen as more successful in meeting its primary goal.

Challenges in MCC Education in SEP

Given the panel's many collective years of expertise, they also detailed a series of challenges they have recognized and/or encountered in the education of MCC in SEP students. First, the panel pointed to a series of constraints of the present educational model that limits the ability to fully educate an SEP student about MCC. One of these limits is the perceived emphasis on momentarily retaining rote knowledge for the purposes of passing an exam and, thereby, the course. This issue can set the stage for performative MCC practices from the student for purposes of passing the course, but not necessarily retaining the skillset to be used later. One panel member pointed out that MCC is "not a check box" and cannot be treated as such. Panel members suggested that lasting MCC development can be more readily achieved if abundant time was dedicated to it in additional courses and practicum or internship programs; or, better yet, lasting MCC development could be integrated across the entire scope of the program as

described in Martens et al. (2000). Second, panel members spoke to the inherent complexity of MCC education and spoke truthfully about the difficulty of not only teaching this area, but for students to meaningfully engage with the personal work required to start becoming more MCC. One panel member spoke about this, and the further inherent difficulties of shifting from theory to practice when discussing one of the learning outcomes:

> To implement these strategies, the practitioners must have first engaged in personal and professional work leading them to understand that the lack of inclusion and adversity toward diversity actually exist and that they play a role in it. This is not a simple journey. While I wish this was something easily implementable, the reality [is] that once we practitioners are asked to make the switch between theory and practice, we do struggle…

This difficulty in actively engaging with MCC education has been described previously. Sue et al. (2019) wrote extensively about the wide range of expected cognitive, emotional, and behavioral resistance that a new student might experience when first coming across MCC education. The authors likewise noted that exploration of this resistance is part of the education process as well.

Third, panel members reported that a primary challenge they have faced is that there is simply not enough time in the current model of MCC education to provide the requisite amount of practice necessary to become MCC. Some of the panel members spoke about MCC with taxonomical language, suggesting that there are a series of steps required to becoming more MCC. If students are coming into graduate programs with limited MCC knowledge and awareness, then the emphasis of the education has to be placed there. However, as mentioned earlier, MCC skills can only be developed once there is a stable foundation of knowledge and awareness, leaving no time to learn or practice MCC skills. Lastly, a few of the panel members

reported a challenge of there simply not being enough SEP professionals or mentors with MCC-expertise to deliver quality learning experiences at the graduate level. The mentorship component is particularly concerning given that quality of the similar process of supervision in clinical psychology has been closely connected to overall student satisfaction of their cultural competency training (Benuto et al., 2019). Work investigating MCC development through SEP mentorship is substantially limited and the findings are not promising as results seem to indicate that SEP trainees are largely dissatisfied with the MCC component of the mentorship they receive (Foltz et al., 2015) and that it is largely absent from the process (Fogaca et al., 2018).

Points of Uncertainty

Lastly, the panel itself presented a variety of MCC opinions that either stood alone or were debated amongst the members of the panel throughout the Delphi process. These deliberations were organized into three subthemes. First, there were general, individual perspectives of MCC education. A few of these comments were emblematic of recent shifts in culturally competent practices. For example, one member pointed out that "safe spaces" were being phased out in favor of the more realistic "brave spaces" (see Arao & Clemens, 2013) for more on that reconceptualization) within the context of one of the proposed learning outcomes. However, several of these standalone comments raised critical questions that could use further introspection in future studies. An example of two of these comments included questions about the critical role of foundational counseling skills in MCC, and cultural variability in what is and is not considered effective assessment.

Second was the argument surrounding the role of philosophy of knowledge in the course. As mentioned earlier, this single outcome generated substantial debate among the panel members. In no certain order, panel members in favor of integrating the philosophy of

knowledge into the course stated that if someone comes to better understand knowledge, they will also: better understand privilege and oppression, feel an influence in their applied work and client engagement, recognize what is considered "truth", and better understand how something becomes the status quo. Indeed, this complexity of MCC founded more deeply in these philosophical tenets of CSP has been forwarded as a possible explanation of the resistance to incorporating CSP more widely (Hacker & Mann, 2017). Nevertheless, understanding the basics of the philosophy of knowledge opens up opportunity to discuss more nuanced concerns such as how to rectify the tensions between evidence-based practice in mental health care and cultural competency (Kirmayer, 2012).

Lastly, there was a subset of responses throughout the open-responses that cautioned educators about the potential risks of traditional cultural exposure projects, cautioning others that these types of projects can be, "…harmful and dehumanizing to the exposed "cultural other." This theme included a powerful comment that stated, "Traditionally marginalized communities do not exist to serve as educational material."

Limitations

Every study has its limitations. A limitation of this study, and all studies using the Delphi method, is that the final results are only reflective of the panel sitting on the study. It is not only possible, but likely that a different group of people would have ranked these items differently. However, it is unlikely that another sample would have exceeded the total quantity and quality of experience of this group of professionals. Further, a different panel may have created similar items using different language or different items entirely. Another limitation of this study was in its attempt to focus on two separate—but connected—topics in learning outcomes and assessments combined. This factor, paired with the lengthy nature of a Delphi study, and the

depth of responses provided panel members may have led to fatigue, specifically towards questions about assessment which were always the second portion of the survey. Similar studies in the future should either split the topics into separate studies or counter-balance the design of the Delphi surveys.

Practical Implications

The primary implications of this study are threefold. First, it remains clear that opportunities for full-scale graduate education in this area remains few as even a paucity of the panel members reported ever having done that. For sport psychology educators on the fence about deploying such a course, the learning outcomes in Table 1 and assessments in Table 4 can provide a vetted roadmap to start the design process of the course. Second, for those who are not yet able to deploy a full course, they are invited to pick one or two of the learning outcomes or assessments to integrate into their existing courses. And third, it is hoped that the findings of this study can help continue a conversation about cultural competency education in SEP among our graduate students. Specifically, a discussion about the ways in which we can continue to advance towards the integrated model proposed by Martens and colleagues (2000) must continue. A critical theme of these panel findings and discussions was the need for time to develop MCC and the lack of time that is presently provided for it. Addressing this logistical shortcoming remains a key consideration for all SEP graduate program administrators and faculty to take under advisement.

Conclusion

The purpose of this study was to secure consensus about how to optimize an MCC course in SEP. Through the reflections of 11 expert professionals, a series of agreed upon learning outcomes, learning assessments, and a subset of reflections about how to enhance MCC

education have been forwarded. Patterns in the results indicate that time allotted for a single course may not be enough to develop robust MCC. However, careful design of this course can promote a lifelong pattern of learning that can help a SEP student continue quality self-directed learning. It is hoped that these results will both develop the quality of multicultural competency education provided at the graduate level as well as continue a conversation about how to better strengthen multicultural competency education overall in graduate programming.

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Figures and Tables

Table 1

Learning Outcomes Achieving Full Consensus

Learning Outcome	Impact		Feasibility	
	M	*SD*	*M*	*SD*
Show an understanding of how diversity and culture relate to sport experiences and performance	6.54	0.88	6.25	0.97
Demonstrate an understanding of how issues of power and privilege may manifest themselves in sport psychology practice	6.38	0.77	6.33	0.78
Demonstrate an understanding of how issues of power and privilege may manifest themselves in sport psychology research	6.33	0.65	6.00	1.22
Apply learned concepts to various real-life scenarios	6.23	0.83	6.08	0.86
Articulate insights into one's own belief systems; and the belief systems of others	6.17	0.94	6.15	0.80
Articulate insights into one's own identities	6.15	1.07	6.23	0.93
Be able to recognize white privilege	6.15	1.07	6.23	0.60
Explain the ways their social identities position them in their work in sport psychology	6.15	0.90	6.00	0.85
Articulate insights into one's own privileges; and the privileges of others	6.08	0.95	6.00	0.91
Define power	6.00	1.35	6.69	0.63
Articulate ways they can become more culturally competent practitioners	6.00	0.71	6.15	0.69

Table 2

Learning Outcomes Achieving Impact Consensus Only

Learning Outcome	Impact		Feasibility	
	M	SD	M	SD
Develop self-reflexivity; which is being able to reflect upon one's own background, values, and life experiences and reflect upon how they relate to other people	6.85	0.38	5.62	1.39
Engage in strategies to enhance inclusion and diversity in sport psychology	6.62	0.51	5.67	0.89
Be able to challenge Eurocentric assumptions and white normativity in academia, sport, and society	6.62	0.51	5.23	1.09
Understand practitioners' role in eliminating biases, prejudices, and processes on intentional and unintentional oppression and discrimination	6.46	0.88	5.85	0.90
Engage in on-going self-assessment to identify implicit and explicit biases	6.38	0.77	5.33	1.23
Demonstrate empathy in a manner consistent with cultural competence	6.38	0.65	4.92	1.26
Articulate insights into one's own cultural biases; and the cultural biases of others	6.25	0.97	5.38	1.04
Be ready to listen and learn from clients/students about their culture and how that might affect interactions	6.23	0.83	5.77	1.01
Gain an understanding of structural discrimination in sport and education	6.23	0.83	5.77	1.30
Understand interconnections between discourse, power, and identity in meaning making	6.23	0.60	5.31	0.95
Use inclusive language consistently	6.23	0.73	5.08	1.26
Analyze the sport and exercise psychology literature with a critical lens	6.15	1.21	5.85	0.80
Describe how stereotyping, prejudice, and structured inequalities shape the identity, behavior, and health of racial and cultural groups	6.15	1.14	5.62	1.04
Understand and explain critical theories and concepts in cultural sport psychology	6.15	1.07	5.62	0.96
Conduct a culturally-informed individual sport psychology consultation	6.15	0.69	4.77	0.83
Implement sport and exercise psychology services with a proficient understanding of the cultural contexts and individual's needs	6.15	1.14	4.23	1.24

Be ready to understand how an athlete's intersecting identities may relate to their sport performances	6.08	0.95	5.69	1.32
Challenge peers and others who demonstrate oppressive language or actions	6.08	1.26	5.15	0.90
Demonstrate ability to use appropriate cultural terminology	6.00	1.41	5.92	0.95
Understand the limits of cultural competency and the role cultural humility plays in the applied sport psychology practice	6.00	1.15	5.77	0.93
Be able to recognize and address discomfort and hostility regarding cultural differences	6.00	1.08	4.92	0.86
Develop strategies to address cross cultural communication barriers and differences	6.00	1.35	4.92	1.55
Be able to work with people of different cultures	6.00	1.53	4.69	1.18
Design a culturally-informed team sport psychology consultation	6.00	0.82	4.69	1.03
Demonstrate effective skills to appropriately handle situations involving cultural differences	6.00	1.35	4.08	1.19

Table 3

Learning Outcomes Achieving Feasibility Consensus Only

Learning Outcome	Impact		Feasibility	
	M	SD	M	SD
Define cultural competence	5.08	1.50	6.69	0.63
Define culture	5.69	1.25	6.62	0.87
Define prejudice	5.54	1.20	6.62	0.65
Define privilege	5.92	1.32	6.54	1.13
Define cultural humility	5.69	1.32	6.54	0.78
Define oppression	5.69	1.25	6.46	0.97
Discuss how sport is a microcosm of society in general	5.00	1.35	6.31	0.75
Explain the need for/importance of cultural competence-related education in their personal and professional lives	5.69	1.11	6.08	1.04

Table 4

Assessments Achieving Feasibility Consensus Only

Learning Assessment	Impact		Feasibility	
	M	*SD*	*M*	*SD*
Review a film/documentary that explores a sport that the learner is unfamiliar with	4.38	1.61	6.54	0.88
Participate in discussions about social identities and their own positions of privilege and oppression	5.85	0.90	6.50	0.67
Complete written or voice recorded reflections about their experiences in the course	5.15	1.41	6.46	0.52
Complete written or voice recorded reflections about their own cultural experiences	5.54	1.05	6.38	0.87
Complete a "Culture Matters" or current events presentation	4.38	1.39	6.38	0.77
Participate in a cultural activity that is different from the learner's cultural identities	5.00	1.91	6.31	0.95
Complete a pre and post personal reflection on one's own positionality	5.77	1.24	6.23	1.01
Demonstrate how cultural competency relates to SEP through class contributions	5.15	0.69	6.23	0.93
Demonstrate how cultural competency relates to sport psychology through regular contributions on discussion boards	5.08	1.50	6.15	1.07
Complete quizzes on language and concepts associated with cultural competency	4.54	1.66	6.15	1.77
Discuss real-life issues while identifying examples of cultural competence/incompetence in personal and professional lives	5.85	0.90	6.08	0.76
Create a consulting philosophy in the format of their choice (written, video, presentation, etc.)	5.15	1.07	6.08	0.76
Complete a pre and post completion of implicit bias test accuracy	4.54	1.33	6.08	1.32
Demonstrate an understanding of cultural competency via mock consulting sessions	5.85	0.99	6.00	1.08
Write a cultural praxis paper, including a literature review over a social justice issue in sport psychology and evidence based strategies for addressing this issue	5.69	1.25	6.00	0.91
Write an identity development reflection paper	5.08	1.32	6.00	1.15

Table 5

Thematic Analysis of Open-Ended Comments from Round Three

Superordinate Themes	Themes	Subthemes
Single Course Critiques	Single Course Limits	Covering Broad Topics Skill Development Personal Work
	Single Course Opportunities	Start the Process Basic Knowledge and Awareness Develop Capacity to Continue Learning
Multicultural Competency Education Reflections	Points of Emphasis	Transformational Learning Clarity in Educational Practices Personal Work and Reflection Critical Pedagogy On-Going Development and Assessment
	Challenges	Limits of Current Educational Practices Topic Complexity Requisite Time and Practice Lack of Expertise
	Points of Uncertainty	Individual Perspectives on Developing MCC Role of Philosophy of Knowledge Risk of Cultural Exposure Practices

Appendix A – Extended Results

Research Question #3

The text of the third research question asked, "How should we better emphasize multicultural skill development?" The following section will cover the findings with respect to this question in particular.

In the optional debriefing round, experts were asked the following question pertaining to the data generated in the Delphi study, but which also reflected the greater state of MCC education in SEP:

A criticism of cultural competency education is the under-emphasis on **<u>multicultural</u> <u>competency skills</u>** (Reynolds, 2011) which tends to then be reflected in a lack of multicultural skill development among psychology graduate students in the literature (Barden & Greene, 2015). In our study, consensus-achieving learning outcomes and learning assessments also seemed to be more explicitly associated with the development of multicultural knowledge and awareness than that of multicultural skills. What do you make of that? And what suggestions, if any, do you have about increasing the attention paid to educating about this third of the tripartite model in multicultural competency education in sport psychology (Sue et al., 1992)?

Participants were varied in both the focus and length of their responses. These responses were broken apart into 39 meaning units, refined into 31 codes which were then organized under 9 sub-themes, and then finally arranged into 3 general themes which are displayed below in Table A. A presentation of these findings is presented here.

The nine subthemes were organized into the following three themes: explanations, barriers, and suggested improvements. Beginning with *explanations*, as discussed earlier in the

document, the panel made specific note of the hierarchical nature of cultural competency development in suggesting that MCC skills cannot be adequately focused on until there is a foundation of multicultural knowledge and awareness developed. Second, the panel alluded to the difficulties involved with teaching multicultural skills in the classroom. Some of this described difficulty was simply in referent comparison to teaching knowledge and awareness, however others were more specific in their discussion of difficulty, with one person wondering if multicultural skills could be effectively emphasized immediately and another wondering how one would assess for skill development. Another person yet criticized how comfortable more traditional teaching may be:

> *If I was being really critical, I might say that maybe some sport psych* [sic] *professionals are comfortable with the "academic concepts" but are less comfortable in doing the difficult work in changing their behaviors and adopting a multiculturally competent skillset.*

Lastly, some spoke to criticisms of the current education system of MCC in SEP programs with one person highlighting their belief that most programs are simply set up to emphasize MCC knowledge acquisition over that of MCC skill acquisition.

Three sub-themes were organized under the second theme of *barriers*. First, multiple panel members expressed that if skill development was to occur, that more time would be needed to get there with some pointing out that this would require a multi-course, multi-semester effort to be done well. Second, some panel members expressed concerns about the current logistics available to meet this goal with some members suggesting that classes are beginning to get too large to meet this goal, that there is a lack of sport psychology multicultural competency experts that can effectively teach these skills, and that teaching cultural skills is simply harder to teach

within the environment of the classroom itself. Lastly, several panel members spoke to the reality that skill development requires active learning strategies which requires class time to practice, to make mistakes, and to push students outside of their comfort zones.

The final theme of *suggested improvements* likewise had three sub-themes organized underneath it. First, some panel members felt that skills can begin to occur naturally as a "by-product" of more intensive focus on the development of cultural humility and reflexivity. Second, panel members again stressed that outcomes could be better if there was an opportunity to spend more time on this in at a programmatic level with suggestions including: multiple classes (with one specific recommendation of a conceptual class followed by an application class) and embedding/integrating cultural competency learning outcomes across the entirety of the program curriculum. Lastly, panel members stressed that we look out for any opportunities including: opening up to the idea that it might be possible to start the process of multicultural skill development in one course, to recognize that multicultural knowledge and awareness themselves are a kind of skill, and to strive to host better quality workshops at national and regional conferences.

Table A

Thematic Analysis of Emphasizing Skills Debrief Question

Themes	Sub-Themes
Explanations	Foundation of Knowledge and Awareness Required to Develop Skills
	Difficulty
	Education Model of MCC in SEP
Barriers	Need More Time
	Logistics
	Skill Develop Requires Active Learning
Suggested Improvements	Emphasize Cultural Humility and Reflexivity in the Classroom
	Increase Amount of MCC Throughout Programs
	Recognize Opportunities

Appendix B - Extended Tables and Figures

Table 1

Learning Outcomes Not Achieving Consensus

Learning Outcome	Impact		Feasibility	
	M	*SD*	*M*	*SD*
Articulate their consulting philosophy in regards to culturally competent practice	5.92	1.12	5.77	1.17
Identify how one's identities vary in terms of cultural dominance and power	5.92	0.86	5.69	0.95
Develop a plan to engage in lifelong study of cultural differences and cultural competency	5.92	1.38	5.31	1.32
Articulate insights into one's own blind spots; and the blind spots of others*	5.92	0.90	5.23	1.01
Demonstrate basic intercultural communication skills	5.92	0.95	5.15	1.21
Discuss historical and systemic oppression and its impact on marginalized groups	5.85	1.21	5.00	1.35
Recognize and identify how cultures differ in terms of norms, beliefs, values, and perceptions	5.85	0.90	4.92	1.26
Recognize differences in verbal/nonverbal communication between cultures	5.85	0.90	4.92	1.32
Understand and describe one's own positionality and how that intersects with different micro and macro cultures	5.85	0.99	4.85	1.07
Implement strategies to practice cultural humility in work with future clients	5.85	1.21	4.77	1.24
Examine common constructs and theories in sport and exercise psychology through a cultural competency lens	5.77	1.24	5.38	1.04
Demonstrate skills related to cultural competence	5.77	1.09	5.08	0.86
Be able to create culturally safe and inclusive spaces	5.77	1.42	4.62	1.26
Develop research studies that are situation in advocacy or transformative paradigms	5.77	1.36	4.31	1.55
Understand the self, clients, and consulting relationships as cultural beings and spaces	5.69	0.95	5.77	1.01
Evaluate common assumptions in sport and physical activity contexts	5.46	1.20	5.69	1.49
Engage in exploration and commitment to one's cultural background	5.46	1.27	5.67	1.07
Understand the role language and culture play in the construction of subjectivity	5.46	0.97	5.15	0.99
Show and understanding of the concept of allyship	5.31	1.80	5.85	1.21

43

Critically assess the existing sport and exercise psychology literature as it relates to the overall lack of diversity in published research	5.23	1.24	5.46	1.05
Be able to articulate ways that they can be better allies to athletes and fellow professionals	5.15	1.52	5.62	1.04
Demonstrate knowledge of current and earlier scholarship on culture and cultural competence	5.08	1.12	5.31	1.11
Learners can demonstrate how to create a sense of belonging with their clients	4.82	1.17	4.45	1.04
Distinguish between cultural competency and cultural humility	4.77	1.42	5.92	1.32
Recognize the lack of scientific knowledge about the experiences of people from marginalized groups	4.77	1.59	5.85	0.99
Develop sensitivity, which is developing the competencies to analyze cultural issues	4.77	1.24	4.31	1.11
Describe the philosophical underpinnings of knowledge (epistemology, ontology, and axiology)	4.62	2.10	5.31	1.75

Table 2

Learning Assessments Not Achieving Consensus

Learning Assessment	Impact		Feasibility	
	M	*SD*	*M*	*SD*
Write a reflective paper on the intersections of learner's cultural identities	5.54	1.05	5.92	1.19
Critically appraise a common theory in sport and exercise psychology of how cultural competency could be used to better understand those findings, develop better research, or result in high quality and more inclusive interventions	5.54	1.33	5.17	1.47
Be assessed by a site supervisor of their ability to incorporate culturally relevant skills	5.46	1.13	4.85	1.21
Complete a written assignment and oral discussion with a panel of different stakeholders challenging the student's ability to be sensitive towards cultural issues	5.38	1.19	4.46	1.39
Design a research study that addresses issues of diversity, power, and privilege in sport psychology	5.31	1.44	5.31	1.11
Photo story project that allows learners to understand how their identities are intersectional	5.20	1.03	5.40	1.35
Complete verbal cases studies demonstrating ability to engage cultural competency	5.15	0.99	5.92	1.04
Conduct a workshop or consulting session on one area of cultural competency	5.15	0.99	5.77	1.01
Do sport psychology work with a population that is largely different from student's background; write a scholarly and culturally informed reflection paper about the experience	5.08	1.71	4.31	1.55
Complete a "Cultural Plunge" immersion project	4.92	1.85	5.15	1.57
Complete written case studies demonstrating ability to engage cultural competency	4.83	0.83	5.85	1.14
Create media (e.g. podcast)	4.31	1.18	5.69	1.03
Show an understanding of cultural competency issues via exam questions	3.69	1.44	5.92	1.75

Figure 1

Distribution of Consensus
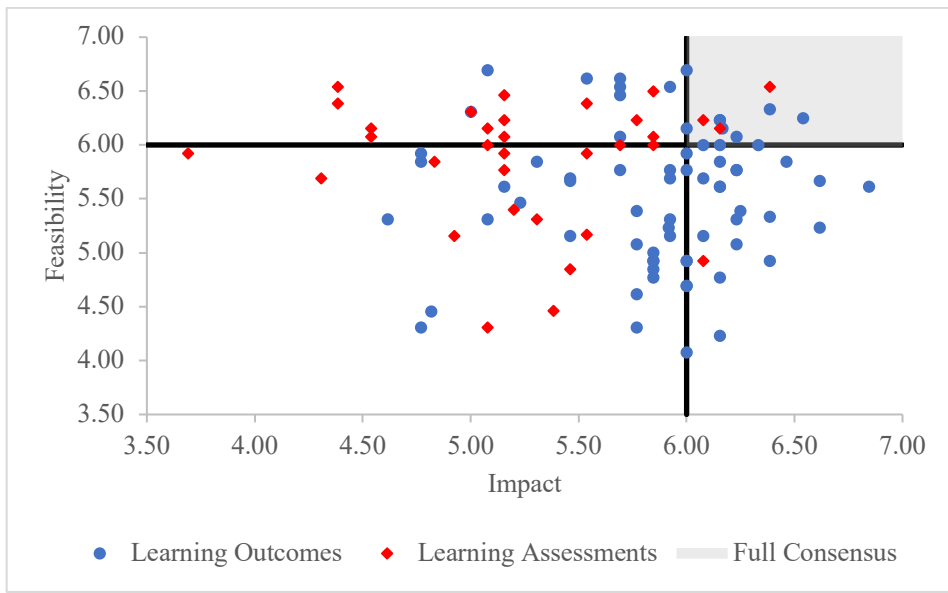
Note. This figure maps all items (learning outcomes and learning assessments) on their final mean impact and feasibility scores to illustrate the difference in distribution patterns.

Appendix C – Extended Review of Literature

North American culture is comprised of a vastly diverse people. Sport participation is no different. For example, NCAA annual demographics data reports a 64/36 spilt between white athletes and those athletes who identify as a race/ethnicity other than white (National Collegiate Athletic Association, 2018). In different sports, the spilt can be dramatically different from the average data. For example, at the Division I level, the white/non-white spilt for men's basketball is 24/76 whereas for men's baseball the spilt is nearly the exact opposite at 77/23. Furthermore, at the Division I level there is a near even split of female to male athletes 47/53. Further adding complexity are additional salient cultural factors such as sexual orientation, socioeconomic background, and disability.

For the past several decades, mental health disciplines have made significant strides in theorizing, researching, and educating its professionals about the importance of multicultural competency (MCC) to address our diverse population and how to apply MCC to practice. Historically, the discipline of sport and exercise psychology (SEP) as a whole has been reticent to incorporate cultural competency knowledge into practice. Given this wide range of cultural factors that coalesce in a potential client in the form of their intersectional identity, there is abundant justification to advocate for the development of cultural competency in sport and exercise psychology students, educators, and perhaps most importantly, practitioners.

However, the Association for Applied Sport Psychology (AASP) has recently included a new cultural competency requirement in its updated Certified Mental Performance Consultant (CMPC) certification. This new organizational requirement might signal a shift in the attitude of the field towards cultural competency. While this shift is encouraging, the dearth of research that

has investigated the intersection of cultural competency and SEP has left the field without a stable foundation on which to design its education and trainings on.

The following literature review will cover and discuss several topics. First, this literature review will cover the historical transitions and sport psychology organizational evolution towards multicultural considerations. Second, multicultural competency will be discussed in general and then later more specifically as it pertains to sport psychology applied practice. Third, multicultural competency education and training will be discussed. Lastly, measurement of multicultural competency will be discussed. Throughout the document, the extant literature will be scrutinized for gaps and inconsistencies as the primary aim of this document and project is to contribute to the future development of MCC education in the field of sport and exercise psychology.

Sport Psychology and Culture: A Story of Two Developmental Stages

A retrospective analysis of the general course of sport psychology unveils a historical path not unlike mainstream psychology in that it has had to adjust from a primarily mono-cultural/ethnocentric perspective into a more socioculturally aware one (Kantos, 2010). Splitting this development into sections, we can see two major developmental transitions. The discipline had to first gain an awareness that it was under-emphasizing cultural considerations in the first place. Second, after the development of theoretical knowledge with respect to culture and sport, researchers began to transition their emphasis from theory to practice.

Developmental Stage #1: Cultural Awareness

Conventional theoretical perspectives taken in sport psychology frequently make a European, ethnocentric assumption that the mechanism for change in thought or behavior can be evenly applied from athlete to athlete without respect to any factors associated to the athlete's

identity (Parham, 2005). However, it has been astutely described that since culture impacts one's behavior (Chelladuri et al., 1988) the dismissal of cultural variables is fundamentally illogical (Hanrahan & Schinke, 2011). Looking backwards from a privileged present seat this might seem elementary, but even until recently, this was not always so. The following section will review three studies which are frequently cited in the SEP literature that served to notify the discipline that culturally salient factors were not being accounted for in SEP research.

Essential Chronology

There are a few studies that specifically investigated the ways in which the field of SEP was accounting culturally salient variables in research. Duda and Allison (1990) are often credited with being the first to alert the sport psychology community that there was a potential cultural knowledge gap. In their seminal paper, Duda and Allison questioned the lack of inclusion of race and/or ethnicity in the creation of sport psychology knowledge. Their contention was that, at the time, over 22% of the United States population could be classified as a minority. If such a sizable portion of people were not of the majority, then certainly there must be some attention that needed to be paid to cross-cultural differences. Duda and Allison questioned if such as cross-cultural analysis on a scholarly field level had occurred.

To answer this question, Duda and Allison (1990) combed 36 issues of the Journal of Sport Psychology (later named Journal of Sport & Exercise Psychology) from 1979 through 1987. They analyzed 199 total articles, 186 of which were considered empirical while the remaining 13 were considered theoretical. The basis of their analysis was to identify whether race and/or ethnicity was considered at all in the manuscript. They decided on a four-tier categorization system on which they could dually denote both the presence of race/ethnicity as a consideration and the relative importance of that consideration. Through this analysis they found

that: zero of the empirical papers focused solely on the conceptual importance of race and/or ethnicity, only one of the papers used race and/or ethnicity as a categorical variable used within the statistical analysis of the manuscript, only six mentioned race and/or ethnicity in the description of the participants, and the remaining articles did not at all mention race/ethnicity at all. The theoretical papers did not fare much better, as only one of the 12 considered papers considered the implications of race/ethnicity in its discussion. That paper, perhaps not surprisingly, was written by the lead author of this study.

Duda and Allison (1990) finished their paper by providing a justification for cross-cultural analysis in sport and exercise psychology as well as potential methods by which future scholars could create this knowledge. In terms of their justification, in not too many words, they again contended that a substantial amount of racial and ethnic minorities participate in sport; it would be remiss for the field to ignore any potential experiential difference that might occur as a result of that. As for the methodologies, Duda and Allison advocated for the inclusion of qualitative methods and consideration of an epistemological shift towards interpretivism. They took care not to dismiss the use of quantitative measures and, instead, suggested that the two should work in tandem while making sure that the instruments being used demonstrated cross-cultural validity. It would not be for 14 years that the field would, again, re-assess itself about any improvements that may have been made in the area of cross-cultural considerations.

Ram et al. (2004) tasked themselves with picking up where Duda and Allison (1990) left off to see if any improvements had been made in the field with consideration of race/ethnicity and sexual orientation. In their work, they analyzed articles from the *Journal of Sport and Exercise Psychology, Journal of Applied Sport Psychology, and The Sport Psychologist* starting from 1988 through the year 2000. By and large this was a replication study but there were two

methodological adjustments that bear mentioning. First, they added nuance to the analyzed literature in comparison to Duda and Allison's (1990) analysis which only included empirical and theoretical papers. Ram et al. (2004) further added categories of leaders of the field, professional practice, comments, and miscellaneous. Secondly, they included an additional analysis of sexual orientation.

Through their analysis of 982 manuscripts, Ram et al. (2004) found that even when using their most liberal coding schemes and categorizations that only 19.86% made any reference to race/ethnicity and a paltry 1.22% made any reference to sexual orientation. Ram and colleagues noted that this, in reference to the race/ethnicity analysis, was a marked improvement over Duda and Allison's (1990) results which came up with a total of 4% references. However, they were just as quick to note that a more nuanced analysis showed that these numbers might deceptively suggest progress. When the analysis of race/ethnicity was further split into the quality of reference of race/ethnicity, only 15 total papers out of the 982 papers analyzed were qualified as substantive meaning that these papers, "… attempt[ed] to examine the meaning or influence of race or ethnicity on some aspect of sport or exercise related behavior" (Ram et al., 2004, p. 262). This meant that much of the 19.86% of race/ethnicity references were not meaningful (e.g., reported in the demographic make-up of the participants but not utilized for analysis).

Since the work of Ram and colleagues (2004), few studies have continued to similarly interrogate the lack of emphasis of cultural factors in sport psychology research. Peters and Williams (2009) conducted a content analysis of their own to discuss a justification for the development of cultural sport psychology in a chapter of a cultural sport psychology textbook (Schinke & Hanrahan, 2009). The results that they published stated that an analysis of manuscript titles and abstracts in the same journals analyzed in Ram et al. (2004) between 2001

and 2006 show that 4.8% of those articles investigated race/ethnicity as a key component of their analysis. However, the authors post no methodological or analytical evidence of their work in the chapter.

Kamphoff et al. (2010) focused their cultural content attention on AASP conference programming from 1986 to 2007. They posited that perhaps the selection process of conference reviewers were shying away from the structural/constructivist nature of cultural work in favor of the more familiar (post)positivist work that is reflective of traditional science. With this in mind, Kamphoff and colleagues hypothesized that conference programming would reflect greater inclusion of cultural variables through its various presentations.

Kamphoff and colleagues' (2010) reviewed 5214 AASP annual conference abstracts which ranged in date from 1986 through 2007. This time period was broken into four smaller range of dates in order to analyze for changes over time. All AASP programming was analyzed in some way with the exception of keynote addresses. Their content analysis called upon an a priori design with the goal of specifically looking for and analyzing: diverse samples, discussion of a diversity issue, and the country and gender of the first author. For the samples and discussions, Kamphoff and colleagues specifically looked for: race/ethnicity, gender, nationality, sexual orientation, social class, disability, and older adults. This range of issues was a significant leap in inclusion from the analyses of Duda and Allison (1990) and of Ram and colleagues (2004).

Kamphoff and colleagues (2010) found that a little more than 37% of the abstracts mentioned diversity in some way, but less than 11% of the conference programming meaningfully addressed cultural diversity. In both regards, the majority of the diversity-

emphasized attention was given to gender considerations. Over time, no statistically significant improvement was made with respect to the inclusion or discussion of diversity themes.

Their discussion points out that these results are not promising and, despite their hopeful hypothesis, may actually represent less diversity in AASP conference planning than has been found in research articles, in comparison to the findings of Ram et al., (2004). Kamphoff and colleagues also addressed a key weakness in their analysis in that it was possible that these diversity considerations were not accurately described in the limited space of a submitted abstract. However, they are quick to contend that they believe that their results are likely not underestimating by much.

Very recently, Kamphoff and colleagues' (2010) work was replicated by Bejar and colleagues (2021). Their research design followed closely to that of Kamphoff et al. (2010) in order to gauge progress made between the two studies. As a reminder, Kamphoff et al. (2010) analyzed AASP national conference abstracts from the period of 1986 to 2007. Bejar et al. (2021) analyzed the abstracts from 2008 to 2017. In general, it seems that progress has been made in orienting AASP abstracts more towards diverse issues in the past decade and a half. Abstracts that included diversity in some small way (either by discussing diversity or indicating a diverse sample) increased about 5.2%, a difference that was found to be statistically significant ($p < 0.01$). Abstracts including at least one under-represented participant increased by 2.8%, also found to be a statistically significant difference ($p < 0.01$). Lastly, 4.8% more of abstracts discussed diversity in a substantive way, which was also statistically significant ($p < 0.01$). Bejar and colleagues also included a few additional analyses that differed from Kamphoff et al. (2010). An interesting finding from that set of analyses was confirmation that diversity presentations at the AASP national conference are disproportionately scheduled during the last two slots of the

presentation day. These findings may communicate that progress is being made by AASP members in their work in making diversity issues more salient in their work; however, their findings also show that the observed changes are small, and that diversity presentations are not given equitable priority compared to other topics at the conference.

In summary, the combined work of Duda and Allison (1990), Ram et al., (2004), and Kamphoff et al., (2010) signaled that the field of SEP was demonstrating a lack of awareness in accounting for cultural factors in research. In doing so, their work was integral in providing rationale for the development of a new sub-discipline in SEP.

Development of Cultural Sport Psychology (CSP)

In order to interrogate SEP's pattern of cultural oversight, a new branch/movement of sport psychology was developed that was later termed *cultural sport psychology* (CSP). Although there is not a date which historically marks the official beginning of CSP as a discrete sub-discipline of the field, the publishing of two texts (Ryba et al., 2010; Schinke & Hanrahan, 2009) has been noted by some authors as an unofficial marker of CSP's inception (Gill & Ryba, 2014). However, as reviewed earlier, research was conducted with similar aims as CSP occurred as much as two decades prior (Duda & Allison, 1990). Furthermore, theoretical, cultural-studies driven manuscripts, which laid the foundation for CSP development, were written and published in the early 2000's (e.g., Fisher et al., 2003). Cultural research under this umbrella term leans on three primary approaches to develop knowledge: a cross-cultural approach, a cultural psychology approach, and a cultural studies approach.

Cross-Cultural Approach. Fundamentally, the purpose of cross-cultural research is to compare a set of cultural variables and observations to a pre-defined standard (Hanrahan & Schinke, 2011). There must be an assumption of a normative behavior for cross-cultural research

to occur. In Western academic works, this is often times ethnocentric, heteronormative, and gender-normative, and the goal of cross-cultural research would be to understand how cultural variations vary from this selected "normative" behavior. This particular type of psychological research angle is at times referred to as operating from an *etic* perspective (Sue et al., 2019); that is to say that that there is an assumption of universality of condition. Undergirding this approach to cultural research is a positivist or post-positivist epistemological assumption and the methods of research are often quantitative in nature (Ryba et al., 2013).

Cultural Psychology Approach. Cultural psychology researchers, as opposed to more traditional cross-cultural approaches, are more interested in defining and describing cultures in terms of itself rather than as a function of a comparison to a norm (Hanrahan & Schinke, 2011). In contrast to the cross-cultural approach, this particular angle is labeled operating from an *emic* perspective (Sue et al., 2019). Cultural psychology, with its emphasis on the importance of cultural factors on the development of meanings, language, etc., is generally anchored in an interpretivist paradigm that frequently uses more qualitative methods in its scientific approach (Ryba et al., 2013).

Cultural Studies Approach. One further approach in the CSP domain is that of applying the tenets of cultural studies to sport psychology. Cultural studies afford the researcher the capacity to de-construct and critically analyze the way in which sport psychology has been traditionally and presently used (Fisher et al., 2009), and focuses significantly on matters of power, privilege, and praxis (Roper, 2016). Not only is there an emphasis on the examination of these concepts, but there is a significant call to action underwritten into the tenets of cultural studies. Sport studies scholar Emily Roper writes, "For those in cultural studies, one significant

aspect that makes their work distinct is that something is at *stake* [author emphasis]; there is a commitment to political and social action" (Roper, 2016, pp. 272-273).

CSP as a sub-discipline is, relatively, in its infancy. As such, its uptake by those not already involved with CSP has been sluggish at best. Citing the work of prominent CSP scholars, Hacker and Mann (2017) offer up a few explanations as to why that might be the case. First, the traditions of psychology are rooted in the sciences which aim at minimizing the effect that differences among individuals might have. Second, acknowledging those differences exist and integrating them into an established way of understanding is dynamic and complicated. Lastly, CSP is written with significant "jargon" which may dissuade readers who do not already have the knowledge of complicated definitions.

Following up on the postulations of Hacker and Mann (2017), Quartiroli and colleagues (2021) recently published a paper that interviewed 25 sport psychology professionals about some of the reticence regarding the adoption of cultural sport psychology and its concepts into their professional scholarly and applied practice. The findings of their interviews were organized into two domains, the culturally "challenged" nature of sport psychology and the challenges associated with integrating CSP into applied practice. These two domains were further broken down into 11 categories. Notable findings from the first domain indicated that there remains a certain degree of difficulty in highlighting the importance of cultural considerations in sport psychology and navigating discourses of whiteness, power, and the general westernized approach to sport psychology that is so prevalent. Findings from the second domain highlighted a general struggle in sport psychology for practitioners to understand ourselves and others as cultured beings. Perhaps not surprisingly, the authors highlighted deficiencies in cultural training in sport psychology.

The results of Quartiroli et al. (2021) are interesting because most of the categories described in their work have been studied and written about in the past decade or so of CSP scholarship (reviewed in Blodgett et al., 2014 and Ryba, 2017). In essence then, these results highlight a lack of transferring the theoretical advances and empirical findings from CSP work into training and educational protocols.

There are a few limitations to note about Quartiroli et al. (2021). First, this group of professionals averaged nearly 18 years of professional experience. Eighteen years ago, the nature of cultural training in sport psychology was substantially less robust than it is today. Therefore, it is possible that these results are less a reflection of the nature of sport psychology training today as it is one of sport psychology training nearly two decades ago. That being said, this might be a point in support of the required continuing education in diversity for the new AASP certification. This diversity continuing education opportunity could help fill some of the gaps in training that were present in the past. Second, as the authors rightfully point out, this sample of sport psychology professionals was made up almost entirely of white practitioners. This homogeneity in the sample means that the results presented here might be missing other factors or nuance that could have been provided by a group made up of more minority practitioners.

Professional Accreditation, Certification, and Multicultural Competencies

It is important to consider another reason why sport psychology as a discipline has lagged behind in integrating MCC into its professional practice and training. Lee (2015) postulated that the differences in accreditation pressure between organizations may partially account for the reason why SEP is behind parallel disciplines with respect to cultural competency. For example, mental health organizations (e.g., APA and ACA) have made a consistent effort to integrate new knowledge about diversity and cultural competence into its professional practice since at least

the 1990's. While SEP professional organizations have modeled themselves after the more stable psychological and counseling organizations, they have not necessarily had the capacity to influence standardized graduate curriculum in the same manner these other associations can. Rather, organizations such as AASP and ISSP have leaned on their ethical codes to address matters of difference.

AASP cites the 1992 version of the APA ethical code as its primary source of inspiration for its development (Whelan, 2011). Although the initial decision to use this edition of the ethical code may have been shrewd, this may a bit problematic now given the nearly three decades since its publication. Further, APA itself fully overhauled its own ethical guidelines in 2002 (APA, 2002), and have published further amendments as recently as 2017. Scrutiny of the language in ethical guidelines between APA and AASP uncovers a softening of language regarding multicultural competencies. Whereas AASP suggests its members "…develop necessary skills to be competent…" in its "Human Differences" section, APA demands cultural competence by both nesting this principle within their "Boundaries of Competence" section and uses language that helps guide practitioners to competence, "…have or obtain training, experience, consultation, or supervision necessary to ensure competence…" In addition, APA and ACA have both published distinct multicultural guidelines for the members of their organizations (APA, 2017 and Ratts et al., 2015 respectively). To date, AASP has not published such robust guidelines for its members.

Despite the aforementioned issues, AASP made a significant leap forward in addressing these issues in 2017 with the reorganization of its certification process. With the reorganization, AASP now requires at least one "Diversity and Culture" course to apply for certification and further requires six continuing education credits in "Diversity" every five years to maintain

eligibility to hold the certification. The text of the "Diversity and Culture" course requirement is presented verbatim below:

K8. Diversity and Culture

Studies in this area provide an understanding of diversity, multiculturalism, and cultural awareness. This does not include a single context, or population specific, diversity course (i.e. gender and sport, disability in sport). Content of the coursework/educational experiences in this area includes, but is not limited to, the following:

- Conceptual frameworks for sociopolitical and cultural factors that impact human behavior
- Dimensions of personal identity and individual differences (e.g., race, ethnicity, sexual orientation) that influence the professional helping relationship
- Intervention strategies for addressing needs of individuals from unique racial/ethnic backgrounds, religious affiliations, gender identity, etc.
- Culturally-competent approaches to counseling and consultation.

(AASP, 2021, p. 9)

It is encouraging to see that in this requirement, at least theoretically, that a prospective candidate will have needed to at least come across cultural competency at least once. Overall, these new requirements do provide some organizational pressure to those seeking certification or recertification through the organization, and these guidelines may influence graduate programs to provide this sort of coursework to their students.

ISSP has also made some organizational progress in this area. In 2013, ISSP took an organizational stand in favor of cultural competency in both sport psychology research and

practice (Ryba et al., 2013). This position paper made a significant contribution to sport psychology scholarship by providing the academic community a discrete idea of what cultural competency should look like in sport psychology practice. They defined cultural competency in sport psychology as being made up of three areas: cultural awareness and reflexivity, culturally competent communication, and culturally competent interventions. This model of cultural competency is quite similar to the traditional tripartite model of multicultural awareness, knowledge, and skills, but differs in the area of communication. This particular position stand is reviewed in greater detail later in the document.

Developmental Stage #2: From Definitions and Research to Cultural Praxis

The definition of praxis, with respect to its use in sport psychology, has evolved from the more simplistic idea of, "integration of theory, research, and practice" (Fisher et al., 2003, p. 397) to a concept that is much more complex. Praxis is a continuing process made up not only of the translation of theory to practice, but the critical reflection associated acting against oppression and promoting social justice (Blodgett et al., 2014). For a further explanation of cultural praxis in sport psychology, consult Blodgett and colleagues' (2014) publication which cites Freire and Ramos' (1970) seminal text *Pedagogy of the Oppressed* as an inspiration behind their definition.

The wealth of knowledge gains in the past few decades of cultural research which have investigated matters of inclusion and representation in SEP have been quite encouraging. Furthermore, there has been a moderate amount of effort among CSP scholars to define and theorize what cultural competency can look like in SEP. However, it appears that the attention paid to scrutinizing and thoroughly investigating the process of MCC development among SEP students, educators, and professionals appears to be quite limited. Since this is an area not well

researched within SEP, the following discussion will be supplemented with MCC literature found in psychology and counseling.

Cultural Competence

While a complete examination of the various cultural identities is well beyond the scope of this document, we need to first situate what culture means in the context of this publication. Here we are going to borrow Gill's (2020) definition of culture which is, "the shared values, beliefs, and practices of an identifiable group of people" (p. 1131). Gill noted in her work that this definition provides the necessary flexibility to extend cultural focus away from simply race and ethnicity to encompass other identities. The ways in which a person may identify themselves are quite vast. Most people are at least tangentially familiar with the "Big 8" identities which include: age, ability, race, ethnicity, gender, sexual orientation, socioeconomic status (SES), and religion (Big 8 identities, n.d.). While this is a decent starting point, the discussion of personal identities can extend beyond these eight to factors such as physicality and weight (Gill, 2020) or motherhood (McGannon et al., 2018), for example. In the world of sport, simply being a competitive athlete is a significant personal identity (Ronkainen, 2015) that comes with its own shared values, beliefs, and practices. It is important to understand that these identities do not exist independently; rather, they intersect. Schinke and colleagues (2019) provided an amalgamated definition of intersectionality as, "the way in which [cultural identities] interact and reciprocally construct people's lived realities (e.g., as a Black woman) rather than operating as mutually exclusive or additive facets of experience (e.g., being Black + being a woman)" (p. 60). They further wrote, "People necessarily occupy multiple social locations simultaneously, which intersect and fluidly shape power, privilege, and oppression" (p. 60). As discussed before, a key tenet of many CSP works is to consider matters of power and social justice.

An emphasis on culture exists because culture has been argued to influence, in some way, almost every single psychological variable including: how people understand themselves, their motivations, their relationships, their cognitions, their perceptions, and their emotions (Heine, 2010). As culture appears to be so influential in understanding a person, it would likewise serve to reason that developing competency in this area would be critical for being an effective sport psychology practitioner.

Surprisingly, despite being an integral piece of training for mental health professionals for the past several decades, cultural competence is subject to a bit of definitional ambiguity. Some definitions of cultural competency are quite simple such as "… the ability to work with people of difference cultures" (Gill & Ryba, 2014). Some definitions, rather, are quite complex and multidimensional:

> Cultural competence is a lifelong process in which one works to develop the ability to engage in actions or create conditions that maximize the optimal development of client and client systems. Multicultural counseling competence is aspirational and consists of counselors acquiring awareness, knowledge, and skills needed to function effectively in a pluralistic democratic society… and on an organizational/societal level, advocating effectively to develop new theories, practices, policies, and organizational structures that are more responsive to all groups. (Sue et al., 2019 citing Sue & Torino, 2005).

Despite the definitional contention, one common thread of many of these is the multidimensional nature of cultural competence. This multi-dimensionality has been reflected in the several theoretical conceptualizations that have been published.

Without question, the most often cited theoretical conceptualization of MCC is the tripartite model. D.W. Sue and his myriad colleagues over the past several decades have long

categorized cultural competence as existing in a 3x3 model (e.g., Sue et al., 1992; Sue et al., 2019). This 3x3 model suggests that cultural competency can be conceptualized as having three counselor "characteristics", all of which have three differing opportunities for counselor development. The three counselor characteristics that Sue and colleagues have outlined include, "counselor awareness of own assumptions, values, and biases… understanding the worldview of the culturally different client… [and] developing appropriate intervention strategies and techniques" (Sue et al., 1992, p. 482). Each of the aforementioned can be developed in terms of developing counselor attitudes, knowledge, and skills. This conceptualization of cultural competency of awareness, knowledge, and skill is often referred to as the "tripartite" model of cultural competency.

Another metric by which we can identify cultural competence is through the *APA Multicultural Guidelines*. Since 1993, the APA has released three versions of its recommended guidelines for culturally competent practice (APA, 1993; APA, 2003; APA, 2017). In the mostly recently published guidelines, there are readily evident influences of the tripartite model. Guidelines two, seven, and eight speak to some manner of cultural awareness, guidelines three and four are founded in cultural knowledge, and guidelines six and nine (doing culturally competent research) are at least tangentially related to culturally competent interventions. The remaining guidelines cover a range of issues. Guideline one encourages psychologists to consider intersectionality, guideline five encourages psychologists to consider matters of power, and guideline 10 suggests that psychologists use a strength-based approach with their clientele. The full text of the guidelines is located in Appendix D.

The most recent theoretical conceptualizations of multicultural guidelines and competencies are significantly more multi-dimensional than the tripartite model. Two models

exemplify this turn towards the nuanced: APA's ecological model of their multicultural guidelines (APA, 2017) and ACA's multicultural and social justice competencies (Ratts et al., 2015). Both of these models consider the cultural memberships of both the client and clinicians; and the impact that this interaction has on the therapeutic process. However, APA's ecological considers the broader sociological context in much more depth. Their model considers the impact of communities, schools, families, institutions, and intra- and international climates have on the aims of therapy.

Cultural Humility/Multicultural Orientation

Cultural humility is a more recently added dimension to cultural competency. Cultural humility has been defined as, "…the ability to maintain an interpersonal stance that is other-oriented (or open to the other) in relation to aspects of cultural identity that are most important to the client" (Hook et al., 2013, p. 354). While cultural competence can be likened to a skill set, cultural humility is more akin to a clinician disposition (Sue et al., 2019).

To investigate cultural humility and its potential impact on client outcomes, Hook and colleagues (2016) studied reports of clinician microaggressions from 2,212 racial/ethnic minority clients. In their work, they found that perceptions of cultural humility were significantly correlated to less frequent and less impactful microaggressions from the clinician. Further, a hierarchical regression analysis of the data suggested that perceived cultural humility accounted for 4% of the variance in microaggression frequency. Comparatively, general competence accounted for 20% of the variance and MCC accounted for 4% as well.

Watkins and colleagues (2019) described multicultural orientation (MCO) as a proposed complement to the contemporary understanding of MCC. Discontented with the lack of attention paid to the awareness (attitudes) third of the tripartite model, Watkins and colleagues have

presented the multidimensional MCO as a way to supplement that particular subscale. In addition to cultural humility (described above), MCO includes both cultural comfort and cultural opportunities. The authors describe cultural comfort as an emotional and psychological sense of peace by the clinician when exploring conversations relevant to cultural considerations. Cultural opportunities, on the other hand, refers to the clinician's ability to capitalize on an appropriate opportunity to explore cultural considerations with the client. MCO is a new conceptualization of MCC and as such, has not received much empirical scrutiny in the literature. However, its existence serves as a reminder that the tripartite model is not a perfect theorization of MCC. Present work continues to identify and address shortcomings of the tripartite model.

Consequences of Cultural Incompetence

Given the subject of this document and over five decades of culturally-relevant writings in the mental health literature, it is important to focus discussion on the potential negative consequences associated with culturally incompetent practice and practitioners. To this end, the following discussion will describe issues of minority client attrition rates in mental health services, microaggressions made on the part of the mental health professional, and sensitive stereotyping.

Client Attrition

One common justification towards the inclusion of MCC and attention to diversity in educational and training programs is that there might be a pattern of minority clients leaving therapeutic work earlier and at rates higher than majority clients. Evidence for this justification has been mixed. In a meta-analysis of 669 studies (coving 83,834 clients) conducted by Swift and Greenberg (2012), it was shown that the early termination rate of all clients was at 19.7% or just under 1 out of every 5 clients. In this same meta-analysis, the authors found no evidence to

suggest that gender or race had any significant impact on the likelihood that a client would terminate early. However, this meta-analysis might not have been conducted with enough nuance to demonstrate the entire picture. A recent study conducted by Kilmer and colleagues (2019) found, through a multilevel modelling analysis of 638 clients, that racial/ethnic minority clients do in fact terminate at higher rates than clients of the majority. It is important to note that this significant difference only applies to whether or not the client returns to treatment after the first session. The authors found that once the second session had been held, there was no longer a significant difference in termination rates present.

Microaggressions

Microaggressions are the day-to-day injustices experienced by minority individuals which can be intentional or completely unintentional. Microaggressions can be spilt up into: microassults, what many would consider to be an overt discriminatory attack; mircoinsults, which are demeaning actions taken by someone unintentionally; and microindavidations, which are dismissive actions taken by someone either intentionally or unintentionally (Capodilupo, 2019). A hopeful assumption can be made that there are few mental health professionals who are attacking clients with microassults. However, clinicians can communicate microinsults and microinvalidations to minority clients without ever realizing it if they have not spent time developing their MCC. This possibility has been floated as a potential explanation to why there is a discrepancy in minority client retention (Capodilupo, 2019; Hook et al., 2016).

Sensitive Stereotyping

Lee and Rotella (1991) published one of the earliest works in applied sport psychology and any notion of race in their paper discussing their conception of the nature of sport psychology consulting with Black athletes. In this publication, Lee and Rotella suggest a series

of skills that a sport psychology consultant can learn/develop in order to more aptly work with

Black clientele from their experience and research. Less than two years later, Andersen (1993)

published a rebuttal of Lee and Rotella's work, suggesting that the authors have, "ask[ed] us to

become 'sensitive' to black athletes while their actual message is for us to become 'sensitive

stereotypers'" (p. 1). Andersen contended that while Lee and Rotella's work likely was

published in order to add to the depth of multicultural competency knowledge in sport

psychology; the execution of said work was flawed in that it suggested that there are concrete

traits of Black athletes that can be objectively known and predicted. Indeed, Sue and colleagues

(2019) caution, "Although it is critical for therapists to have a basic understanding of the generic

characteristics of counseling and psychotherapy and the culture-specific life values of different

groups, overgeneralizing and stereotyping are ever-present dangers" (p. 162). This caution

against sensitive stereotyping has been echoed in the sport psychology literature as well (Kantos

& Breland-Noble, 2002).

Ethnic Gloss

In general, ethnic gloss is the false assumption of uniformity of socially defined

demographic groups where it does not actually exist (Trimble & Bhadra, 2013). A stark example

of ethnic gloss would be the classification of American Indians. Trimble & Bhadra write:

> "This group consists of well over 500 identifiable tribal units, and more than 200
>
> different languages, where individual members represent varying degrees of mixtures
>
> resulting from intermarriages and reflect varying acculturative orientations that affect
>
> ethnic identity" (Collins, 1995 as cited by Trimble & Bhadra, 2013).

Further examples of ethnic gloss include the group Asian Americans (of which there are at least

32 distinct groups), African Americans (whose family linage may harken from any African

country or from a country heavily influenced by African heritage such as Caribbean nations), and Hispanics (whose heritage may belong to any one or a mix of the Latin American countries) (Trimble & Bhadra, 2013). Similar to sensitive stereotyping, ethnic gloss is resultant from assumptions made by someone, or a group, in a position of power.

Culturally Competent Sport Psychology Applied Practice

Although Duda & Allison (1990) made one of the first claims about monocultural sport psychology; their work was primarily dedicated to monocultural sport psychology research. It wasn't until three years later when one of the earliest papers dedicated to discussing the issues associated with critically analyzing the state of monocultural sport psychology applied work was published. Hill (1993) published his concerns in the form of a reaction paper in *The Counseling Psychologist*. While Hill's paper reads more like a plea to sports [*sic*] psychologists, it signals the budding multicultural awareness of sport psychology practitioners.

In describing what it takes to develop multicultural competency in a mental health profession, Sue et al. (2019) definitively state that a white professional must develop themselves into a "nonracist White identity" (p. 259). Drawing from the works of previous whiteness scholars, Sue and colleagues (2019) developed a seven-step model of white racial identity development. At its most fundamental level, white racial identity development requires substantial introspection, on the part of the white professional, of one's place as a white, cultured being. In sport psychology, scant attention has been paid to one's position as a white sport psychologist/psychology consultant but there have been a few publications which have interrogated this matter.

One example of this type of critical inspection of whiteness in SEP comes from CSP scholar Butryn (2002, 2016). As many prominent CSP scholars have done, Butryn's work has

been situated within the cultural studies paradigm. Drawing heavily from the work of McIntosh (1988), this line of Butryn's work has been fundamental in helping SEP understand the notion of white privilege in sport (in general, as well as among the service providers). Although much of this work is difficult to apply directly to MCC development in SEP, Butryn (2002) is a clear example of developing cultural awareness that is so valued within the tripartite model and certainly relates to the white racial identity development that Sue and colleagues (2019) have described.

In a book chapter, Ryba (2009) discussed what it means to practice cultural sport psychology whereby she describes five strategies in which a sport psychology practitioner can increase their cultural competency. First, she suggests that the culturally competent sport psychology practitioner educate themselves about the history of contemporary psychological practice such that they are aware of the entrenched, "premises, assumptions, and beliefs" (Ryba, 2009, p. 40) which might misguide practice. Second, she suggests that the culturally competent sport psychology professional would seek different ways in which they could conceptualize an issue. In her writing, she problematizes the notion of helping athlete seek the highest performance and an outcome driven focus. Third, she encourages practitioners to work much like a researcher in that they should see the world as a set of questions to be set and reflected upon. She also mentions the value of practitioner reflexivity, which is more thoroughly explained in a later section of this work. Fourth, she states that culturally competent practitioners strive to create meaningful communication. She writes:

> "For meaningful dialogue to occur, then, the two parties concerned have to operate at the same wavelength. This does not mean both speakers share the same cultural norms, but rather they are in the process of attaining a shareable language." (Ryba, 2009, p. 42)

Lastly, she encourages practitioners to undertake the mission of cultural praxis. Through her work she reminds practitioners that it is possible to work one step further than simple performance enhancement, rather it is also possible to develop athlete empowerment.

In introducing a special edition of the *Journal of Clinical Sport Psychology,* Schinke and Moore (2011) provide insight into what culturally cognizant sport psychology practice might look like beyond that of a simple definition of cultural competence. To this end, they provide one of the most thorough ideas of what this practice might look like in stating:

> …formally gaining knowledge of cultures and cultural differences; embedding this knowledge into the employment of techniques and strategies; understanding how issues of diversity can impact the interpersonal (and thus therapeutic) dynamic; willingly being reflective practitioners; warding against taking cultural considerations too far, overgeneralizing, and making assumptions…; maintaining a commitment to staying abreast of the evolving literature and engaging in ongoing self-assessment and growth in this area. (Schinke & Moore, 2011, p. 288).

McGannon et al. (2014) did not provide so much as a roadmap to culturally competent sport psychology as they provided clear and discrete connections between the dialogue occurring in CSP and applied practices. McGannon and her colleagues contend that there have been three major developments within CSP that can help applied practitioners further their cultural competency. First, the authors suggest that CSP has helped develop awareness of client intersectionality. In other words, the identity of a client is not limited to a singular cultural variable. Indeed, a client is composed of cultural variables (e.g., race, ethnicity, SES, sexual orientation, etc.) which all *intersect* to influence the lived experience of the client. The authors caution that a surface-level education/experience with cultural considerations may lead to

sensitive stereotyping. Furthermore, McGannon et al. (2014) stated that considerations of power/privilege are paramount. Specifically, the authors press applied sport psychology professionals to reflect on their own identities and the power that may be afforded to them through those identities (e.g., Butryn, 2002). Finally, the authors implore practitioners to engage in the process of cultural praxis.

Very recently, there have been two publications which endeavored to better measure cultural competency among sport psychology students and professionals: Quartiroli et al. (2020) and Lee et al. (2020). Quartiroli and colleagues (2020) aimed their work at understanding perceptions of cultural competency, cultural competency training, and variables which may influence cultural competency among only sport psychology professionals (N = 203). Their survey consisted of measurements associated with self-perceptions of cultural competency, color blind racial attitudes, ethnic identity, a measure designed to account for social desirability, and basic demographic information. Their results can be distilled into a couple of key findings. First, exposure to cultural experiences (workshops, research projects, diverse clients are cited) significant predicted cultural competency scores (R^2 = .14). Further, effects of cultural competency trainings on increasing cultural competency were limited and was only significant when the aim of the training was focused on culturally appropriate interventions (Quartiroli et al., 2020). Lastly, predictor variables were investigated for effects on cultural competency through a multiple regression analysis. Key findings in the regression analysis returned an inverse relationship between color blindness and cultural competency (β = -0.013) and positive relationships with ethnic exploration (β = 0.1), commitment (β = 0.075), impression management (β = 0.023), and self-deception (β = 0.021). From these results, Quartiroli and his colleagues argued that efforts need to be made address deficiencies in cultural competency training to

respond to the perceived lackluster effectiveness reported by this sample. Further, they advocate for the importance of developing cultural awareness through intentional reflective processes.

The work of Lee et al. (2020) similarly sought to address the lack of empirical measurement in sport psychology regarding cultural competency. Their work, however, examined data collected from a mixed sample of students and professionals (N = 199). Further, their work collected data specifically associated with the awareness of the impact the cultural identity of the practitioners had on their applied work and their perceptions of ethicality in working with diverse populations. In descending order from most impactful to least, participants perceived that age most impacted their work, followed by gender, race, socioeconomic status, nationality, sexual orientation, and religion respectively. To note, only age and gender exceeded an average of "somewhat" on the 4-point Likert scale, suggesting that factors listed from race on were ultimately not considered to be very impactful factors in their work with clients. Lee and colleagues further analyzed the data through a cluster analysis and then running those clusters as dependent variables against demographic and training factors. They found that no demographic or training factor, that was collected by them, significantly predicted increases in cultural awareness of the practitioners among the three identified clusters. Lastly, they found that their participants generally considered work with diverse populations without adequate training to be unethical or only ethical in rare circumstances. Similar to Quartiroli et al. (2020), Lee and colleagues (2020) also call for a more scrutinous evaluation of cultural competency training in sport psychology given that their data suggest that the training received had no effect on the development of cultural awareness reflexivity.

Sport Psychology Professional Reflectivity/Reflexivity

One repeated thread that appears in SEP MCC discussions is the idea of researcher/practitioner reflectivity and reflexivity (Schinke et al., 2012; Terry, 2009). Schinke and colleagues (2012) report that while the process of self-reflexivity has traditionally been used as a method of ensuring rigorous qualitative research, the process of identifying and situating one's own identity might likewise be useful for applied sport psychology practice. They contend that this process differs from reflective practice, which they conceptualize as more concerning a review of limitations of professional ability. It is important to note that the process of self-reflexivity is a focused version of reflectivity and that self-reflexivity actively considers matters of power.

The emphasis in a reflexive practice, in both research and its extension into applied practice, is the focus on the ways in which characteristics of the practitioner empower or oppress the client. Schinke and colleagues (2012) present the following reflexive questions to researchers: ""How do my identity and social position bring me to ask particular questions and interpret phenomena in particular ways?" and "How do my own identity, self-related views, values and social position privilege some choices in the research process over others?"" (p. 37). This line of questioning can be readily extended to applied practice. For example, applied sport psychology professionals interpret presenting concerns through their choice of theoretical lens. The choice of theoretical lens and the interpretation of the client's experiences through it is impacted by the clinician's identity and social position. Indeed, some psychological theories, therapeutic approaches, and assessments privilege some cultural perspectives over others (Bhui & Morgan, 2007) leading to the cultural adaptation of some frequently used therapeutic models

to increase treatment efficacy in diverse populations (for a meta-analysis of the effectiveness of various cultural adaptations see Hall et al., 2016).

Cultural Competency Development

In their paper outlining counseling competencies, Ridley and colleagues (2011) specifically addressed cultural competence in their foundational principles required to meet a theorized level of counseling competence. They state in their paper:

> Counseling competence is multicultural counseling competence… we assert that competent counselors consistently incorporate cultural data into counseling, and they must be careful to never relegate cultural diversity to the status of a sidebar…Counseling always occurs in a cultural context, and culture encompasses the full range of human experiences. Because of its ubiquity and complexity, culture is always relevant. (Ridley et al., 2011, p. 841).

Indeed, it would appear that, at least in the counseling world, the difference between MCC and general counseling competency should no longer be distinguishable. In other words, one cannot be a fully competent practitioner without being multiculturally competent as well. Given that position, it is now important to investigate how one can develop MCC.

One useful conceptualization of cultural competency development comes from the field of nursing. Wells (2000) proposed a sequence of six developmental steps that one could progress through on the way towards being more culturally proficient. These six steps are divided evenly into two "phases": a cognitive phase and an affective phase. The cognitive phase steps include cultural incompetence, cultural knowledge, and cultural awareness. The cognitive phase steps, as a whole, represent someone who knows that cultural differences exist. The affective phase steps include cultural sensitivity, cultural competence, and cultural proficiency. These affective stages

are reached as a professional begins to integrate cultural knowledge into their professional

practice and organizations. Wells (2000) notes that to reach these steps one must engage in,

"actual experience working with members of diverse groups" (p. 193).

Cultural Competency Development in Sport Psychology

While it is true that the discipline of sport psychology has largely lagged behind the fields

of psychology and counseling in terms of multicultural attention, it would be a fallacy to state

that it has been completely ignored. Some of this work is, in essence, a repackaging of the

tripartite model (e.g., Gill and Kampoff's (2009) suggestion that SEP professionals develop their

cultural awareness, understanding, and interventions). However, in the past decade, there have

been a few attempts by sport psychology scholars to situation multicultural competencies directly

within the sporting context.

Drawing on MCC scholarship in psychology, Kantos (2009) developed his own

multidimensional model of SEP MCC. Kantos (2009) states in his model that the foundation of

MCC in a sport psychology professional begins with the professional's own conceptions of

themselves as a cultural being and with an interrogation of their own worldviews. From this

place, a SEP professional can better integrate their own theoretical orientations, sensitivities, and

competencies with multicultural considerations. With these internal factors met, a SEP

professional can better consider how external variables (cultural context, demographic factors of

an athlete, and the athlete's own worldviews) might impact SEP work.

In their position stand on cultural competence in sport psychology research and practice,

Ryba and colleagues (2013) suggested three areas of cultural competence that need to be

considered by a sport psychology professional. These areas are: cultural awareness/sensitivity,

culturally competent communication, and culturally competent interventions. While their model

is nearly a repackaging of the tripartite model, the component of culturally competent communication is not often found in contemporary MCC theory. The justification of including of culturally competent communication was founded heavily in Ryba (2009) whereby she encourages SEP practitioners to promote a "meaningful dialogue" and "sharable language" (p. 42) between people of differing cultures.

Schinke, Fisher, Kamphoff, Gould, & Oglesby (2016) published personal case examples of sport psychology practice influenced by the aforementioned ISSP position stand. In this article, each of the four authors describes working as a certified consultant with regards to cultural situations. Following each author's personal "tale" the article discusses these stories within the context of each of the postulates from Ryba et al. (2013). In relation to postulate one, the authors advocate that sport psychology professionals "…learn to examine their relational role tendencies, comforts, and discomforts…" (p. 364). With reflection of postulate two, the authors suggest that culturally competent practitioners will analyze the contextual idiosyncrasies of each client's sporting "sub-culture." Lastly, the authors encourage sport psychology professionals to continue to develop their reflexive skills as it relates to postulate number three.

Cultural Competency Education and Training

In Psychology and Counseling

Sitting in stark contrast to sport psychology, the fields of psychology and counseling have been compelled to include cultural competency (or related) material in the curriculum as a result of accreditation pressure being enforced by the professions' governing organizations. For example, the APA has required accredited programs to, in some way, include education which approaches cultural issues since 1986. Since there is roughly three and a half decades of requirement there, there is a body of research that has been conducted that can be drawn upon.

To begin this discussion, there first needs to be a definition of the multiple locations in which a student or professional can receive MCC training. The Multicultural Counseling Competence and Training Survey (Holcomb-McCoy & Myers, 1999) suggests that there are several potential locations in which this can happen. These include: multicultural courses, general courses that have well-developed MCC components, formal professional development (such as conferences), informal professional development (such as readings), and advanced degree programs. Starting from the concept as education as a whole, there is a positive relationship that exists between time exposed to a graduate education and MCC (Barden & Greene, 2015). However, in their research, the authors also found that graduate education seems to influence only the knowledge sub-scale of the tripartite model but has seemingly no effect on the skill sub-scale. Because of this finding, the authors suggest that MCC education needs to be re-adjusted to better approach skill development, a finding not all that dissimilar from Reynolds (2011). In an validation of a new MCC standardized test, the Multicultural Counseling and Psychotherapy Test (MCPT, Gillem et al., 2016), it was found by the authors that many multicultural experiences were significantly correlated with MCC development. Among these included number of: multicultural conferences attended ($p < .01$), multicultural workshops attended ($p < .0001$), multicultural texts read ($p < .0001$), multicultural publications ($p < .01$), graduate courses taught ($p < .001$), multicultural presentations ($p < .0001$). The notable exclusion from this finding was that multicultural courses were not significantly correlated. Again, this may further signify an issue with multicultural pedagogy.

A recently published systematic review of multicultural training literature in psychology likewise suggests that multicultural education increases multicultural knowledge, but the finding appear equivocal regarding increases in multicultural awareness and skills (Benuto, Casas, &

O'Donohue, 2018). Furthermore, Benuto and colleagues (2018) outline specific common training mechanisms as, "lecture, discussion, utilization of case scenarios, cultural immersion, role-play, contact with diverse individuals, self-reflection of interactions with clients, journaling, and service learning" (Benuto et al., 2018, p. 131) noting specifically the positive effectiveness of guest speakers on the impact of MCC development among students in MCC-focused courses. The authors also note that evaluating training protocols is difficult since there are limited publications that discuss these protocols in detail and suggest that even from the review it is difficult to state clearly what cultural competency training should look like (Benuto et al., 2018).

In Sport Psychology

Martens et al. (2000) published the first set of recommendations on how to provide multicultural training to graduate sport psychology students. Their work mainly considered cultural diversity as a function of race/ethnicity. Although multicultural variables have since become more inclusive, this conceptualization was consistent with other monocultural perspectives of the time (e.g., Duda and Allison's (1990) work only analyzed race/ethnicity).

Drawing significant inspiration from the work of Ridley et al. (1994), Martens et al. (2000) conceptualized five different approaches with which to multiculturally train neophyte sport psychology professionals. In their first recommended approach, the *workshop model*, the authors advocate that students of the discipline are exposed to a minimum of two workshops per semester that speak specifically to issues of multiculturalism. Furthermore, the authors recommend that in this model, the faculty of the program make a concerted effort to integrate the information gained in these workshops into the standardized course material. The authors' second suggested approach, the *separate course model*, recommends the development of a discrete course in multicultural topics within sport psychology. In their discussion, Martens and

colleagues suggest that this could be a joint effort with sport sociology coursework that might already be embedded within the standard curriculum. The authors do note that there are likely many programs devoid of a faculty member who could competently teach these topics. To that end, they suggest that faculty seek a year of training before embarking on the development and delivery of a course. Addressing that same concern with a different strategy, the authors' third recommendation is an *interdisciplinary model* in which sport psychology students are outsourced to other departments for multicultural training. They do note, however, that although this approach may expose students to competent multicultural training, it will also likely not expose the students to sport-specific multicultural training. A fourth approach, the *area of concentration model*, suggests that a sport psychology department design and deploy a subset of curriculum that would result in a multicultural concentration attached to the end degree. Given the limited amount of faculty who could teach a single course in this area, the authors are quick to note that this option is likely infeasible. The final recommended approach is an *integrated model* in which issues of multiculturalism are incorporated into the training model throughout the entire route of study/coursework. The authors suggest that this nod toward multicultural training become embedded within, "…theory, applied practice, supervision, and research" (Martens et al., 2000, p. 92).

To date, scant publications have investigated the type of cultural competency education that is being provided to sport and exercise psychology graduate students. The author of one such study endeavored herself to understand the opportunities being provided by interviewing 35 graduate program coordinators (Lee, 2015). Of the results germane to the discussion of training opportunities, Lee found that a significant majority (n = 31) of the graduate coordinators reported that they had at least one course which covered cultural material somewhere within its curricula.

Just north of half (n = 19) of the graduate coordinators reported that there was one course specifically dedicated to teaching about cultural competence or cultural factors; however there were fewer (n =11) that actually required its students to take these courses. One other critical finding from Lee's work is that only six of the graduate coordinators interviewed stated that students were at some point assessed for their cultural competencies. While Lee's work is limited in its scope, it represents one of the very few publications that have tried to investigate the nature of MCC training specifically among SEP students.

The work of Gonzalez and Zizzi (2021) had two primary aims. First, their work sought to gather general perceptions of cultural competency among sport psychology students specifically. Second, they sought to better understand the perceptions of the adequacy of the cultural competency training and education received. For their work, survey data were collected from 140 sport psychology graduate students from 31 universities in the United States. This survey collected personal and education demographic factors, the Multicultural Counseling Competence Training Survey (Holcomb-McCoy & Myers, 1999), and a short form of the Social Desirability Scale (Reynolds, 1982). Descriptive findings from their work suggest that, in descending order, sport psychology students feel most competent in: defining cultural competency terms, multicultural awareness, multicultural skills, multicultural knowledge, and lastly racial identity development. Perhaps not surprisingly, these students rated the adequacy of their MCCT in the exact same order. Further relevant training findings from their work suggests that the development of multicultural knowledge increased with more sport psychology courses passed (η^2 = .06). In comparison, more general psychology courses passed positively increased both multicultural knowledge (η^2 = .06) and racial identity development (η^2 = .08).

Gonzalez and Zizzi (2021) also coded responses from a voluntary, open-response question posed at the end of their survey. This question simply asked participants to share any "general thoughts or key experiences" they may have had in their MCCT during their sport psychology graduate programs. Of the 140 completed surveys, 63 students chose to leave a response. These responses were inductively coded and then organized into sub-themes and then into general themes. By a substantial margin, codes eventually organized under the sub-theme "negative evaluations" were the most common. The most common "negative evaluation" present in the data was that MCCT didn't sufficiently translate from the classroom to applied practice settings. This general attitude of feeling underwhelmed or disappointed by the quality of MCC education and training in sport psychology is disheartening, but perhaps not surprising. In addition, reports from the study indicated that MCC education in sport psychology is largely exported to other departments which, in addition to occasionally being of poor quality as well, leaves sport psychology students without environmentally relevant discussions about culture (Martens et al., 2000). All of this points to an opportunity to do better in this field.

Multicultural Competency Education Outcomes

As the following section will discuss, participating in MCC education and/or training does not necessarily suggest that those receiving the education will become more competent as a result of the educational process. Therefore, it is important to critically analyze the educational outcomes of these training protocols and question whether or not student receive what these educational experiences claim to provide.

Multicultural competency education research has relied primarily at the analysis of graduate courses that are designed to provide students with a significant width of exposure to cultural competencies. Reynolds (2011) inquired about the perceptions that graduate faculty held

about the teaching of their MCC courses. To do so, she sent out a mixed Likert-type and short answer survey; which was ultimately answered by 169 individuals. Her findings suggested that there is an adherence to the tripartite model, but that varies based on which part of the model is in question. To clarify, 93% of her participants reported emphasizing awareness, 82% emphasized knowledge, and only 48% emphasized skill building. A participant who suggested that an MCC course is more about "attitudes" and less about "skills or knowledge" further illustrated this emphasis on the awareness component. This uneven consideration of the tripartite model may have educational repercussions on the students enrolled in these courses. As mentioned earlier, Barden & Greene (2015) found that time spent in graduate education was linked to higher levels of MCC, but only in the knowledge subscale.

Smith and Trimble (2016) conducted an extensive meta-analysis of 47 outcome studies and 68 retrospective studies that pertained to multicultural educational training outcomes. The general findings of their work was that multicultural education was effective for improving MCC. While the findings were positive, the authors were very cautious in interpreting the results of their findings for several reasons. First, they were concerned about the effects of publication bias on these results. Second, they were concerned that effect sizes seems to be higher in pre-to-post self-report scales of the same person ($d = .95$) than when compared to a control group ($d = .67$). Lastly, there was concern that effects of the interventions seems to vary wildly from study to study.

Benuto et al. (2018) conducted a systematic review of 17 studies pertaining to MCC training outcomes in order to assess the efficacy of these educational protocols. The findings concurred with that of Barden & Greene (2015), suggesting that multicultural knowledge is the only subscale that can be reliably increased through exposure to education and training.

Developments among the subscales of awareness and skills were equivocal among the analyzed studies. Benuto and colleagues (2018) critiqued the body of literature that has investigating these outcomes noting a lack of detail about the actual training methods used which could be scrutinized. Further, they found the assessment of trainee skills and client outcomes lacking. The authors advocate for future MCC training outcomes to be measured in terms of client outcomes rather than retrospective self-reports. Their proposals echo a call for the advancement of evidence-based multicultural work made by other scholars (e.g., Smith & Trimble, 2016).

Measurement of Cultural Competency

As of the writing of this document, the discipline of sport psychology does not have a discrete, validated measurement which can assess for cultural competency in sport psychology trainees and/or professionals. Therefore, we must turn to parallel disciplines to see the manner in which they have been assessing cultural competency in their trainees and professionals. Although there are many different assessment tools available, only a select few are widely used (Dunn et al, 2006) and will be overviewed. These are the: Multicultural Counseling Inventory (MCI; Sodowsky et al., 1994), Multicultural Awareness Knowledge and Skills Survey (MAKSS; D'Andrea et al., 1991), Cross-Cultural Counseling Inventory-Revised (CCCI-R; LaFromboise et al., 1991), and the Multicultural Counseling Knowledge and Awareness Scale (MCKAS; Ponterotto et al., 2002). In addition to these, the Multicultural Competence Scale of Helping-Professions Students (Hladik, 2014), California Brief Multicultural Competence Scale (Gamst et al., 2004), Multicultural Counseling Competence and Training Survey (MCCTS; Holcomb-McCoy & Myers, 1999) and Multicultural Counseling and Psychotherapy Test (MCPT, Gillem et al., 2016) will also be reviewed.

Multicultural Counseling Inventory (MCI)

One of the most widely used instruments that measures cultural competency in mental health professionals is the MCI (Sodowsky et al., 1994). The MCI was developed in order to expand upon the measurement capabilities of the CCCI-R, MAKSS, and MCAS which the authors contended limited themselves too much to the tripartite definition of cultural competency. As such was the goal of the development of this instrument, the MCI measures four factors as opposed to the more traditional three factors. In addition to measuring the standard knowledge, awareness, and skills; the MCI identified a fourth factor of multicultural relationship.

The final version of the MCI is a 40 item self-report measure which was normed on a population of 320 counselors. Like many of the other assessments present in this discussion, the items in the MCI are all rated on a four point Likert-type scale. As mentioned above, these 40 items are loaded onto four factors. Cronbach's alphas for these four factors are: multicultural counseling skills (.81), multicultural awareness (.80), multicultural counseling relationship (.67), multicultural counseling knowledge (.80), and the entire scale rated at .86. This instrument is available for research use for a fee from the primary author.

Multicultural Awareness Knowledge and Skills Survey (MAKSS)

The MAKSS (D'Andrea et al., 1991) was one of the first widely used cultural competency measures in the literature. The MAKSS is a 60 item instrument with the items evenly distributed between the typical tripartite factors. The authors wrote that they had some difficulty maintaining the pre-determined three-factor solution for the survey, noting that specifically the awareness factor seemed to be "multidimensional." However after investigating potential other factor structures, they retained the three-factor model. Cronbach's alphas for the subscales were: .75 for awareness, .90 for knowledge, and .96 for skills. Furthermore, in

comparison with the awareness subscale from the Multicultural Counseling Awareness Scale (MCAS; Ponterotto et al., 1990) the authors found acceptable content validity.

Cross-Cultural Counseling Inventory-Revised (CCCI-R)

The CCCI-R (LaFromboise et al., 1991) was developed at the same time as the MAKSS. The authors of this instrument cite their inspiration for the creation of this inventory as the seminal APA Division 17 report which called for the development of cultural competency in its clinicians. However, at the time there were scant validated measures which tried to assess for cultural competency and the CCCI-R was developed to fill that need.

As the primary source of inspiration for the CCCI-R was the Division 17 report, the development of the assessment began with the creation of two items per each of the 11 cultural competency characteristics identified in the report. Between the removal of several items which appeared to be redundant and the addition of two items inserted which were placed to measure general counseling skills, the CCCI-R became a 20 item measure; each item being rated on a six point Likert-type scale. The factor structure of these 20 items were found to be best represented by three factors: cross-cultural counseling skill, socio-political awareness, and cultural sensitivity. Cronbach's alpha for the entire scale was .95; however, subscale alphas were not published in the text. This factor structure was normed on a population of 86 university students.

Multicultural Counseling Knowledge and Awareness Scale (MCKAS)

In actuality, this scale was not developed of its own accord. Instead, the MCKAS (Ponterotto, et al., 2002) is a redesign of the MCAS (Ponterotto, et al., 1990). The impetus of the redesigning process emerged from what the authors felt like to be an incomplete factor structure of the MCAS which included two subscales: knowledge/skills and awareness. The MCAS was a

45 item measure which included a 3 item subscale specifically included to measure for social desirability.

After process which included administering the MCAS to 525 geographically diverse graduate students and a re-examination of the factor structure, the MCAS was altered and the MCKAS was developed. The alteration process included dropping five items, which included all off the social desirability items and two items which were not clearing loading on any factor, and the remaining of the knowledge/skills subscale to simply "knowledge." Coefficient alphas for the two reorganized subscales were both .85.

Multicultural Counseling Competence and Training Survey (MCCTS)

The MCCTS (Holcomb-McCoy & Myers, 1999) takes a novel approach to measuring cultural competency. While the MCCTS is technically a 61 item measure (includes demographics), there are only 32 items which measure self-report cultural competencies in a similar way to the other scales mentioned in this overview (i.e. via a behavior statement that is measured on a 4 point Likert-type scale). Where these items differ is in the depth of response required to complete each behavioral statement. Whereas the major of these instruments require a single response to each statement (reflective of self-perceived competency), the MCCTS requires two extra steps for each individual item. Those who are completing this survey are also required to rate (on a 4 point Likert-type scale) their perception of how "adequate" their training was to develop that competency. Furthermore, the respondents are also required to identify the training locations from which they gained this competency. Respondents were required to pick one (or more) options from a standardized list of five options. The MCCTS was best found to be best explained by a five-factor structure (knowledge, awareness, definitions, racial identity development, and skills). Coefficient alphas for these five factors registered between .66 at the

lowest (racial identity development subscale) to .92 at the highest (both knowledge and awareness subscales).

California Brief Multicultural Competence Scale (CBMCS)

Due to the wide variety of assessments used to measure multicultural competency and the many different ways in which these multiple instruments asked about the same constructs, the authors of this instrument tasked themselves with the development of an instrument which could conglomerate these instruments into a single, brief scale (Gamst et al., 2004).

The initial goal of the CBMCS was to pull together questions from the MCI, CCCI-R, MAKSS, MCAS-B, MCCTS and work forward from there. However, the author of the MCI did not allow the authors of the CBMCS to use her questions in the formation of their instrument. Therefore, the CBMCS truly started from the combined 157 items of the CCCI-R, MAKSS, MCAS-B, and MCCTS. The culling process began with an immediate check for items which might be especially affected by social desirability. To do this, the authors administered the full, 157 item prototype CBMCS as well as the full Social Desirability Scale (SDS; Crowne & Marlowe, 1960) to 54 mental health professionals. It was found that 13 of the 157 items significantly correlated with social desirability and were removed from the item pool as a result. In addition, the three social desirability specific questions of the MCAS-B were also removed. Further item reduction occurred through a process identifying items which had low item-total correlation and demonstrated distribution skewness. The largest portion of the items (91) was removed if it did not demonstrated unacceptable structure coefficients in the final four-factor model of the CBMCS.

The remaining 27 items were best represented by a four-factor structure. The labels applied to the four factor structure varied from the typical tripartite based factor structures of the

other preceding scales and inventories. This prototype CBMCS was given to experts in

multicultural mental health services who rated each item for their perception of whether or not

the item would actually indicate multicultural competency. From this process, 6 more questions

were removed and the final 21 item CBMCS was finalized. The final CBMC retained the

prototype four-factor solution. These factors are: sensitivity to consumers, nonethnic ability,

awareness of cultural barriers, and multicultural knowledge. Coefficient alphas for the subscales

ranged from .75 (sensitivity to consumers subscale) to .90 (nonethnic ability subscale). The

CBMC as a whole registered a coefficient alpha of .89.

Multicultural Counseling and Psychotherapy Test (MCPT)

Most of the assessments used in assessing for multicultural competency are self-report

measures. A fairly frequency concerned posed by this type of measure, is the impact that social

desirability might have on the results of the assessment. Multiple attempts have been made to

limit this effect (e.g., the CBMCS was specifically developed to limit the effect of social

desirability) however, there is no real good way to control for this potential effect. The MCPT

(Gillem et al., 2016) was designed to attempt a new approach at measuring for multicultural

competence by being designed in the form of a standardized test rather a self-report, Likert-type

measure.

The development of the MCPT began with the authors constructing a 600 true/false or

multiple choice items which were anchored deeply in the tripartite model of cultural competency.

From there, external reviewers cut the 600 items down to 451. The 451 remaining items were

then subjected to a process which helped determine which items best discriminated between a

panel of experts and non-experts. From this process, 49 questions emerged as most

discriminatory, but was later rounded up to 50 items. The final form of the test emerged after 227

mental health professionals took the test. From this final process, four items were found to possibly have two plausible options for correct answers and were summarily dropped from the test, leaving the final version of the test at 46 total items. Coefficient alpha for the entire test was measured at .83. Test scores were found to significantly correlate with multicultural presentations given, multicultural texts read, multicultural workshops attended, multicultural graduate courses taught, multicultural publications, and multicultural conferences attended (listed in decreasing order of significance of correlation). Surprisingly, the amount of multicultural courses taken was not significantly correlated with test scores. The authors posited that this is likely due to the voluntary nature of the significantly correlated factors, whereas multicultural courses are often reflective of a requirement and are inclusive of those who both are and are not interested in cultural competency.

Issues of Measurement and Evaluation

As has been discussed, the cultural competency measurement options are varied. However, there have been several discussed limitations and concerns about these measures. First, there has been considerable concern about the way in which issues of social desirability may influence these self-reported measures (Ponterotto et al., 1990). Second, it appears that there may not be a significant correlation between self-report measures of cultural competency and reported treatment outcomes (Soto et al., 2018). Third, some educators have commented that cultural competence is undefinable and therefore un-quantifiable (Jani et al., 2016).

Nevertheless, there is an argument to be made that measurement of some kind needs to occur, if for nothing else to simply track the development of student learning. Despite the variety of measures presented above, there is nothing that would suggest that these measures are being used with any frequency outside of research. There are some options available for measurement

that extend beyond the use of a psychometrically-sound tool. Some educators have advocated for the use of student responses to vignettes to gauge cultural sensitivity (Jani et al., 2016). Others have advocated for emphasizing client input regarding clinician cultural competency (Jani et al., 2016; Benuto et al., 2018).

Another option might be to evaluate through the use of recorded sessions (Jani et al., 2016). If evaluating recorded sessions is the route taken, then that necessarily begins a conversation about cultural competency evaluation through supervision. Indeed, while it was not one of the main findings, a handful of students in Gonzalez & Zizzi (2021) mentioned that they felt as if they developed their cultural competency through the supervision process and MCC development through supervision continues to be investigated in the general psychology literature (e.g., Watkins et al., 2019). Cultural competency development in the sport psychology supervision literature, however, has been considerably more sparse (Fogaca et al., 2018; Foltz et al., 2015). In Foltz et al. (2015), the researchers found that of their interviews of nine sport psychology trainees, six of them expressed dissatisfaction or a complete lack of multicultural conversation in their supervision process. Further, it was reported that their MCC was not developed through the supervision process. The results of Fogaca et al. (2018) reinforced the findings of Foltz et al. (2015) when they found in their work of interviewing nine supervisor-supervisee dyads that only a single supervisor even mentioned discussing multicultural issues. Further, not a single supervisee mentioned multicultural competency development through the supervision process. It appears that while MCC development and evaluation through the supervision process is a possible avenue, it is currently being underutilized in sport psychology training programs.

Critiques of Cultural Competency

It would be academically insincere to present the preceding information without also holding space to discuss some of the criticism that cultural competency has received by scholars and practitioners. One such critique held is that from a certain perspective, it appears that cultural competency may be less about psychological science and more about "sociopolitical advocacy" (Frisby & O'Donohue, 2018, p. xii). Furthermore, there is a sense that to pursue cultural competency as an end goal is "largely aspirational in nature" (Frisby & O'Donohue, 2018, p. 705) and that through that pursuit the only thing one can learn is that one cannot be everything to everyone.

Summary and Future Research

While there is a significant history of cultural competency scholarship within the sister disciplines of sport psychology, it appears sport and exercise psychology has quite a bit of evaluative work to do with regards to cultural competency development. In light of the 2018 change made to CMPC certification which includes a cultural competency course requirement it would seem like a just time to begin work in this area.

Future research opportunities in this area are boundless due to the scant attention that it has received. Lee (2015) suggests opportunities for future scholarship may include document analyses of course materials to more thoroughly investigate the content of the delivered educational experiences in these courses and seeking to find a relationship between one's own personal definition of cultural competence and the way in which they may integrate those key concepts into their consulting practice.

Within the same vein of inquiry as Lee (2015) there is considerable amount of research to be conducted which looks at not only the quality of cultural competency education/training

opportunities, but at the effectiveness of the opportunities as well. Drawing on the findings and criticisms of Benuto et al. (2018), there needs to be expanded work that scrutinizes training and educational outcomes in ways that advance past retrospective self-reports. Further, MCC conceptualizations have advanced past the tripartite model including the introduction of MCO as a complement (Watkins et al., 2019), the reformed MSJCC (Ratts et al., 2015), or an ecological approach (APA, 2017). All of these additions reflect a more nuanced understand of MCC, but have received limited empirical investigation in the literature at-large and virtually none in the sport psychology literature.

Further opportunities may also include understanding more about the way in which cultural competency is measured in sport and exercise psychology. To date, there has been no widely used and validated instrument which assesses the cultural competency of sport and exercise psychology professionals. There has likewise not been any research which has scrutinized the acceptability of using one of the many assessments used in sister disciplines with sport and exercise psychology students and professionals. Given the criticisms of MCC as it pertains to translations to client outcomes (e.g., Frisby & O'Donohue, 2018), it is important for an evaluative process of students and trainees to be identified and deployed. Quality, empirical evidence is needed to help provide justification for the continued emphasis on MCC in sport psychology practitioners.

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Appendix D - American Psychological Association Multicultural Guidelines (APA, 2017)

Guideline 1. Psychologists seek to recognize and understand that identity and self-definition are fluid and complex and that the interaction between the two is dynamic. To this end, psychologists appreciate that intersectionality is shaped by the multiplicity of the individual's social contexts.

Guideline 2. Psychologists aspire to recognize and understand that as cultural beings, they hold attitudes and beliefs that can influence their perceptions of an interactions with others as well as their clinical an empirical conceptualizations. As such, psychologists strive to move beyond conceptualizations rooting in categorical assumptions, biases, and/or formulations based on limited knowledge about individuals and communities.

Guideline 3. Psychologists strive to recognize and understand the role of language and communication through engagement that is sensitive to the lived experience of individual, couple, family, group, community, and/or organizations with whom they interact. Psychologists also seek to understand how they bring their own language and communication to these interactions.

Guideline 4. Psychologists endeavor to be aware of the role the social and physical environment in the lives of clients, students, research participants, and/or consultees.

Guideline 5. Psychologists aspire to recognize and understand historical and contemporary experiences with power, privilege, and oppression. As such, they seek to address institutional barriers and related inequities, disproportionalities, and disparities of law enforcement, administration of criminal justice, educational, mental health, and other systems as they seek to promote social justice, human rights, and access to quality and equitable mental and behavioral health services.

Guideline 6. Psychologists seek to promote culturally adaptive interventions and advocacy within and across systems, including prevention, early intervention, and recovery.

Guideline 7. Psychologists endeavor to examine the profession's assumptions and practices within an international context, whether domestically or internationally based, and consider how this globalization has an impact on the psychologist's self-definition, purpose, role, and function.

Guideline 8. Psychologists seek awareness and understanding of how developmental stages and life transitions intersect with the larger biosociocultural context, how identity evolves as a function of such intersections, and how these different socialization and maturation experiences influence worldview and identity.

Guideline 9. Psychologists strive to conduct culturally appropriate and informed research, teaching, supervision, consultation, assessment, interpretation, diagnosis, dissemination, and evaluation of efficacy as the address the first four levels of the Layered Ecological Model of the Multicultural Guidelines.

Guideline 10. Psychologists actively strive to take a strength-based approach when working with individuals, families, groups, communities, and organizations that seeks to build resilience and decrease trauma within the sociocultural context. (APA, 2017, p. 4-5)."

Appendix E – Round One Survey

Delivered via Qualtrics

Round One of the Cultural Competency Education Delphi Study

Purpose:

The purpose of this study is for a group of people with significant expertise in the area of culture, the experiences of diverse populations, and cultural competency in sport psychology to anonymously come to consensus about primary learning outcomes in cultural competency education. Furthermore, consensus will also be sought as how to assess the progress of those learning outcomes among the students of such a course.

The Panel:

While I cannot share individual details of the Delphi panel due to the anonymity of the study, I can share that at of the present date this panel is made up of participants from multiple countries, from a wide variety of backgrounds and identities, who are graciously sharing a combined 173 of years of expertise in cultural competency professional experience.

Definitions:

As a reminder, these are the definitions we will use in this study:

Culture: "The shared values, beliefs, and practices of an identifiable group of people" (Gill, 2020).
Cultural Competency: "The ability to work with people of different cultures" (Gill & Ryba, 2014).

Instructions:

In this round of the study, you will be asked two questions pertaining to student learning outcomes and assessments in an imagined cultural competency development course for sport psychology graduate students. There are no right or wrong answers, only the ones that you feel would be best used in such a course.

The instructions on each question will suggest that you can write a maximum of 15 individual responses, but you are certainly welcome to put less than that. Please put each response on a new line for clarity.

Responses do not need to be in any standardized format. Between Round #1 and Round #2, myself and a co-researcher will review each individual response, identify duplicate responses between participants, make very light edits to responses (for clarity and only if deemed absolutely necessary), and put each response in a standardized format for Round #2.

For the purpose of keeping identifying information separate from the answers provided; please follow the link at the very end of the survey. That will take you to a two question form where you can indicate your completion and your email address so that I will not send you unnecessary updates during the remainder of the round. This step should take no longer than 30 seconds but is an extra step in maintaining confidentiality.

Thank you again for willing to lend your expertise to this project!

Question 1 of 2

In a graduate sport psychology course designed specifically to develop the cultural competency of its students, what learning outcomes would you choose to primarily design the course around? *Please write up to 15 learning outcomes; each on its own line.*

After passing this course, students will...

Question 2 of 2

In a graduate sport psychology course designed specifically to increase the cultural competency of its students, what assessment types or strategies would you choose to use to measure the students for their learning progress in the course? *Please write up to 15 different assessments; each on its own line.*

Students will be assessed for their cultural competency development by...

Thank you for providing your answers to the previous questions. This completes round one of this four round study. The start of round two is projected to begin on March 29th. You will be contacted then!

Thank you again for volunteering your time to participate in this study, it is sincerely appreciated!

Please click the arrow to submit your responses and remember to quickly confirm your completion confidentially by clicking the next link.

Appendix F – Round Two Survey

Greetings panel members!

Thank you for once again taking time out of your schedules to complete round two of this four round study; it is sincerely appreciated! The knowledge generously shared in the first round was tremendous and I am excited to see how this next round progresses!

Since round one has ended, the panel has been finalized for the remainder of the project. There are 13 of you in total, nearly equally distributed between those who primarily consider themselves to be educators, researchers, or practitioners. Altogether, you are sharing 193 years of professional expertise in cultural competency and/or the advancement of diversity, equity, and inclusion in sport and exercise psychology!

In this round you will be rating everyone's responses to the two open-ended questions from the first round to gauge the extent to which the panel agrees with each other about what has been presented. Responses from the first round have been edited in the following ways: duplicates/near duplicate responses have been removed, edits may have been made to verb tenses, some compound statements have been broken into component pieces, and any explanations may or may not have been removed or shortened for the sake of brevity.

As a whole, the panel submitted a rich and diverse selection of both learning outcomes and assessments for this theoretical cultural competency in sport and exercise psychology graduate course. Altogether, 70 unique learning outcomes and 32 unique assessments were generated. In the following survey you will briefly rate each of these on two Likert-type scales of Impact and Feasibility. The definitions for each will be presented on each page for easy recall.

The estimated time of completion for this survey is 30-60 minutes; depending on personal time taken for reflection on each item and if any input is put into the brief open-ended questions at the end. This survey can be taken via desktop/laptop or mobile; however it is STRONGLY ENCOURAGED that you complete this on a desktop/laptop if possible. Progress is automatically saved each time the survey is progressed to the next page. However, please note that saving in Qualtrics requires you to use the same browser and not have erased history/cookies in the time while completing the survey. Otherwise progress will be lost. It is still recommended to take the entire survey in one sitting to avoid any possible issues of data erasure.

This round will close on April 29th at 11:59 PM PST.

Thank you again for sharing your time and knowledge; it is appreciated beyond words.

Matthew Gonzalez

Learning Outcomes

The first series of statements are all learning outcomes generated from the panel. Please be sure to rate each statement on **BOTH** its impact and feasibility. For learning outcomes, the definition of impact means that meeting the learning outcome would enhance the cultural competency of the student in the course. The definition of feasibility means that the learning outcome could be conceivably be met within the scope of a single graduate course. The definitions are provided on each page for easy access.

Extreme examples to illustrate:

Simply learning that there are other races/ethnicities than your own would probably be extremely feasible to meet in a course; but would not be very impactful for cultural competency development overall.

Having everyone in the class spend time learning about lived sporting experiences directly from a person from every single conceivable intersectional identity would probably be quite impactful for cultural competency development; however would be completely infeasible to accomplish in a single graduate course.

Learning Outcomes

Impact: Meeting this learning outcome would enhance the cultural competency of the student taking the course.

Feasibility: This learning outcome can be conceivably be met within the scope of a single graduate course.

SCREENSHOT OF LEARNING OUTCOMES MEASURE

After passing this course, students will be able to...

	Meeting this learning outcome is **impactful** on cultural competency development							This learning outcome can be **feasibly** met in the span of a graduate course						
	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
Engage in exploration and commitment to one's cultural background	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Engage in on-going self-assessment to identify implicit and explicit biases	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Engage in strategies to enhance inclusion and diversity in sport and sport psychology	O	O	O	O	O	O	O	O	O	O	O	O	O	O
	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
Explain the ways their social identities position them in their work in sport psychology	O	O	O	O	O	O	O	O	O	O	O	O	O	O
Show an understanding of how diversity and culture relate to sport experiences and performance	O	O	O	O	O	O	O	O	O	O	O	O	O	O

Assessments

The second series of statements are all assessments generated from the panel. Please be sure to rate each statement on **BOTH** its impact and feasibility. For assessments, the definition of impact means that the successful completion of the assessment would indicate and promote cultural competency development. The definition of feasibility means that the assessment could be conceivably be deployed successfully within the scope of a single graduate course.

<u>Assessments</u>

Impact: Successful completion of this assessment indicates and promotes cultural competency development.

Feasibility: This assessment can be conceivably deployed successfully within the scope of a graduate course.

SCREENSHOT OF ASSESSMENTS OUTCOME MEASURE

To demonstrate learning in the course, students will...

	Completing this assessment is **impactful** on cultural competency development							This assessment can be **feasibly** deployed in the span of a graduate course						
	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree	Strongly disagree	Disagree	Somewhat disagree	Neither agree nor disagree	Somewhat agree	Agree	Strongly agree
Demonstrate how cultural competency relates to sport psychology through regular contributions on discussion boards	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Design a research studies that address issues of diversity, power, and privilege in sport psychology	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Develop interview guides/intake forms that are inclusive and gather cultural information about clients	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Do sport psychology work with a population that is largely different from student's background; write a scholarly and culturally informed reflection paper about the experience	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Participate in a cultural activity that is different from the learner's cultural identities	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Participate in discussions about social identities and their own positions of privilege and oppression	○	○	○	○	○	○	○	○	○	○	○	○	○	○

And Lastly, Is There Anything Missing?

Now that you have had a couple of weeks to sit on your own responses and have reviewed and rated the responses of the other 12 members of the panel, do you feel like there are any possible learning outcomes and/or assessments that you feel might be missing? If so, please use the space on the next two brief questions to enter the items you feel might be missing. If you feel like nothing is missing, you may leave the spaces below blank.

I feel like the following learning outcome(s) is/are missing...

I feel like the following assessment(s) is/are missing...

Please enter your initials (first and last) below to indicate completion; then click the forward

arrow to submit your responses!

Appendix G – Round Three Personalized Survey Example

Round #3 – Cultural Competency in Sport Psychology Delphi Study

Instructions

For this final round of the Delphi process, you will see the group rating for impact and feasibility (**GR – I, GR – F)** of round number two for each of the 71 learning outcomes and 33 assessments tabulated next to your own ratings for impact and feasibility (**MyR – I, MyR - F**). You will also notice two different colored boxes. A **red box** symbolizes a missing rating. Everyone will have at least four missing ratings since there were two added items after last round. You may have more if a rating was skipped accidentally in round two. A **blue box** symbolizes a difference between your rating and the group's rating of more than 1.5. This was formatted this way so that you can more easily see where your opinion and the opinion of the group had the largest difference among 208 different scores.

You are asked to please complete two tasks in this last round. First, for each of the statements review your impact and feasibility scores in comparison to the group's overall rating. At this point you are allowed to revise your score up or down for any item based off any introspection you have about this comparison. **If you choose to revise a score, simply change the number in the table and add the letter "C" next to it so that I can easily identify the change when I re-calculate the scores**. You are not required or compelled to make any changes; submitting this document back to me without any scoring changes will count as you scoring the items the same as you did the first time. Please input a rating for all missing ratings in the **red boxes**. An example of how to make a rating change is shown below.

Define cultural competence	NR	5.15	7	6.69

<div align="center">↓   ↓</div>

Define cultural competence	5C	5.15	6C	6.69

Second, below each of the statements you will see a table cell reading "Rationale/Addl. Info." You are afforded this optional space to provide a rationale or additional information to any of the items as to why you chose to rate this item the way you did. This is especially interesting for moments where your score deviates significantly from the group rating in the **blue boxes** where you can provide insight into what you might be thinking that the rest of the group might not be considering. Again, you are not required or compelled to provide this extra information for any of the items; nor are you required to defend your score. However, these qualitative responses provide valuable insight into the nuance of approaching the task of educating our students about this important subject.

After this round concludes and all 13 panel members submit this survey, all data rating changes will be input, and final group rating scores will be calculated. Final data will be organized by

those items that reach critical consensus among the group (i.e. a score of higher than 6 in both impact and feasibility) and those items that do not meet this criteria. In the next and final round of this study, you will be provided with all final data and asked a few debriefing questions pertaining to the results.

Once you have completed these two tasks; simply save the Word document with your changes and additional information; and please send it back to me via email at mg0041@mix.wvu.edu before the end of the round on May 31ˢᵗ. Thank you once again for your time and effort in this project, it is sincerely appreciated!

PROPOSED LEARNING OUTCOMES OF CULTURAL COMPETENCY IN SPORT PSYCHOLOGY GRADUATE COURSE				
Definitions				
Impact:	Meeting this learning outcome would enhance the cultural competency of the student taking the course.			
Feasibility:	This learning outcome can be conceivably met within the scope of a single graduate course.			
Rating Scale				
Strongly Disagree (1)	**Disagree (2)**	**Somewhat Disagree (3)**	**Neither Agree nor Disagree (4)**	**Somewhat Agree (5)** / **Agree (6)** / **Strongly Agree (7)**

After passing this course, students will be able to…

Item	MyR - I	GR - I	MyR - F	GR - F
Define cultural competence	6	5.15	5	6.69
Rationale/Addl. Info.:				
Define cultural humility	7	5.62	3	6.31
Rationale/Addl. Info.:				
Define culture	7	5.62	3	6.54
Rationale/Addl. Info.:				
Define oppression	7	5.69	3	6.38
Rationale/Addl. Info.:				
Define power	7	6.00	5	6.69
Rationale/Addl. Info.:				
Define prejudice	7	5.46	5	6.62
Rationale/Addl. Info.:				
Define privilege	7	5.92	3	6.54
Rationale/Addl. Info.:				

Item	MyR - I	GR - I	MyR - F	GR - F
Articulate their consulting philosophy in regards to culturally competent practice	**7**	5.85	**3**	5.77
Rationale/Addl. Info.:				
Articulate ways that they can become more culturally competent practitioners	**6**	6.00	**3**	6.00
Rationale/Addl. Info.:				
Be able to create culturally safe and inclusive spaces	**7**	5.77	**3**	4.69
Rationale/Addl. Info.:				
Conduct a culturally-informed individual sport psychology consultation	**7**	6.15	**3**	4.69
Rationale/Addl. Info.:				
Item	**MyR - I**	**GR - I**	**MyR - F**	**GR - F**
Design a culturally-informed team sport psychology consultation	**7**	6.00	**5**	4.69
Rationale/Addl. Info.:				
Develop a plan to engage in lifelong study of cultural differences and cultural competency	**7**	5.92	**5**	5.31
Rationale/Addl. Info.:				
Engage in exploration and commitment to one's cultural background	**7**	5.46	**4**	5.58
Rationale/Addl. Info.:				
Engage in on-going self-assessment to identify implicit and explicit biases	**7**	6.15	**4**	5.17
Rationale/Addl. Info.:				
Engage in strategies to enhance inclusion and diversity in sport and sport psychology	**7**	6.54	**4**	5.67
Rationale/Addl. Info.:				
Explain the ways their social identities position them in their work in sport psychology	**7**	6.08	**4**	6.00
Rationale/Addl. Info.:				
Show an understanding of how diversity and culture relate to sport experiences and performance	**7**	6.31	**4**	6.25
Rationale/Addl. Info.:				
Be able to challenge Eurocentric assumptions and white normativity in academia, sport, and society	**7**	6.38	**4**	5.00
Rationale/Addl. Info.:				

Be able to recognize and address discomfort and hostility regarding cultural differences	7	6.00	4	4.77
Rationale/Addl. Info.:				
Be able to work with people of different cultures	7	6.00	5	4.62
Rationale/Addl. Info.:				
Challenge peers and others who demonstrate oppressive language or actions	7	6.08	5	4.92
Rationale/Addl. Info.:				
Demonstrate ability to use appropriate cultural terminology	7	6.00	5	6.08
Rationale/Addl. Info.:				

Item	MyR - I	GR - I	MyR - F	GR - F
Demonstrate basic intercultural communication skills	7	5.92	5	5.23
Rationale/Addl. Info.:				
Demonstrate empathy in a manner consistent with cultural competence	7	6.38	5	5.00
Rationale/Addl. Info.:				
Demonstrate skills related to cultural competence	7	5.77	5	5.15
Rationale/Addl. Info.:				
Be able to articulate ways that they can be better allies to athletes and fellow professionals	7	5.15	5	5.69
Rationale/Addl. Info.:				
Be able to recognize white privilege	7	6.08	5	6.23
Rationale/Addl. Info.:				
Describe how stereotyping, prejudice, and structured inequalities shape the identity, behavior, and health of racial and cultural groups	7	6.08	5	5.69
Rationale/Addl. Info.:				
Discuss historical and systemic oppression and its impact on marginalized groups	7	5.77	7	5.31
Rationale/Addl. Info.:				
Discuss how sport is a microcosm of society in general	6	4.92	7	6.15
Rationale/Addl. Info.:				

Item	MyR - I	GR - I	MyR - F	GR - F
Distinguish between cultural competency and cultural humility	**5**	4.85	**5**	5.77
Rationale/Addl. Info.:				
Gain an understanding of structural discrimination in sport and education	**7**	6.15	**5**	5.77
Rationale/Addl. Info.:				
Recognize and identify how cultures differ in terms of norms, beliefs, values, and perceptions	**6**	5.85	**1**	4.85
Rationale/Addl. Info.:				
Recognize differences in verbal/nonverbal communication between cultures	**6**	5.85	**4**	4.85
Rationale/Addl. Info.:				
Show an understanding of the concept of allyship	**6**	5.31	**5**	5.85
Rationale/Addl. Info.:				

Item	MyR - I	GR - I	MyR - F	GR - F
Understand interconnections between discourse, power, and identity in meaning making	**6**	6.23	**5**	5.38
Rationale/Addl. Info.:				
Understand the role language and culture play in construction of subjectivity	**6**	5.46	**5**	5.15
Rationale/Addl. Info.:				
Understand practitioners' roles in eliminating biases, prejudices, and processes of intentional and unintentional oppression and discrimination	**7**	6.46	**5**	5.85
Rationale/Addl. Info.:				
Understand the limits of cultural competency and the role cultural humility plays in the applied sport psychology practice	**7**	6.00	**5**	5.77
Rationale/Addl. Info.:				
Articulate insights into one's own belief systems; and the belief systems of others	**7**	6.17	**5**	6.00
Rationale/Addl. Info.:				
Articulate insights into one's own blind-spots; and the blind-spots of others	**7**	5.92	**5**	5.38
Rationale/Addl. Info.:				

Item				
Articulate insights into one's own cultural biases; and the cultural biases of others	**7**	6.25	**5**	5.46
Rationale/Addl. Info.:				
Articulate insights into one's own identities	**7**	6.15	**5**	6.23
Rationale/Addl. Info.:				
Articulate insights into one's own privileges; and the privileges of others	**7**	6.08	**5**	6.00
Rationale/Addl. Info.:				
Be ready to understand how an athlete's intersecting identities may relate to their sport performances	**7**	6.08	**5**	5.69
Rationale/Addl. Info.:				
Be ready to listen and learn from clients/students about their culture and how that might affect interactions	**7**	6.23	**5**	5.77
Rationale/Addl. Info.:				

Item	MyR - I	GR - I	MyR - F	GR - F
Demonstrate an understanding of how issues of power and privilege may manifest themselves in sport psychology practice	**7**	6.38	**5**	6.33
Rationale/Addl. Info.:				
Demonstrate an understanding of how issues of power and privilege may manifest themselves in sport psychology research	**7**	6.33	**5**	6.00
Rationale/Addl. Info.:				
Develop self-reflexivity; which is being able to reflect upon one's own background, values, and life experience and reflect upon how they relate to other people	**7**	6.77	**5**	5.62
Rationale/Addl. Info.:				
Explain the need for/importance of cultural competence-related education to their personal and professional lives	**7**	5.62	**5**	6.08
Rationale/Addl. Info.:				
Identify how one's identities vary in terms of cultural dominance and power	**7**	5.92	**5**	5.69
Rationale/Addl. Info.:				

Item	MyR - I	GR - I	MyR - F	GR - F
Understand and describe one's own positionality and how that intersects with different micro and macro cultures	**7**	5.85	**5**	4.85
Rationale/Addl. Info.:				
Understand the self, clients, and consulting relationships as cultural beings and spaces	**7**	5.69	**5**	5.77
Rationale/Addl. Info.:				
Demonstrate effective skills to appropriately handle situations involving cultural differences	**5**	6.00	**2**	4.31
Rationale/Addl. Info.:				
Describe the philosophical underpinnings of knowledge (epistemology, ontology, axiology)	**7**	4.62	**6**	5.31
Rationale/Addl. Info.:				
Develop sensitivity, which is developing the competencies to analyze cultural issues	**5**	5.08	**3**	4.31
Rationale/Addl. Info.:				
Develop strategies to address cross cultural communication barriers and differences	**6**	5.92	**3**	4.85
Rationale/Addl. Info.:				
Item	**MyR - I**	**GR - I**	**MyR - F**	**GR - F**
Evaluate common assumptions in sport and physical activity contexts	**6**	5.46	**4**	5.69
Rationale/Addl. Info.:				
Implement SEP services with a proficient understanding of the cultural contexts and individual's needs	**6**	6.15	**2**	4.31
Rationale/Addl. Info.:				
Implement strategies to practice cultural humility in work with future clients	**7**	5.85	**2**	4.85
Rationale/Addl. Info.:				
Use inclusive language consistently	**6**	6.23	**5**	5.08
Rationale/Addl. Info.:				
Analyze the SEP literature with a critical cultural lens	**7**	6.15	**6**	5.85
Rationale/Addl. Info.:				
Apply learned concepts to various real-life scenarios	**7**	6.00	**6**	5.69
Rationale/Addl. Info.:				

Critically assess the existing SEP literature as it relates to the overall lack of diversity in published research	**7**	5.23	**5**	5.46
Rationale/Addl. Info.:				
Demonstrate knowledge of current and earlier scholarship on culture and cultural competence	**7**	5.08	**4**	5.31
Rationale/Addl. Info.:				
Develop research studies that are situated in advocacy or transformative paradigms	**6**	5.77	**5**	4.31
Rationale/Addl. Info.:				
Examine common constructs and theories in SEP through a cultural competency lens	**7**	5.77	**4**	5.38
Rationale/Addl. Info.:				
Recognize the lack of scientific knowledge about the experiences of people from marginalized groups	**7**	4.92	**3**	5.69
Rationale/Addl. Info.:				
Understand and explain critical theories and concepts in cultural sport psychology	**7**	6.08	**3**	5.54
Rationale/Addl. Info.:				

Item	MyR - I	GR - I	MyR - F	GR - F
Learners can demonstrate how to create a sense of belonging with their clients (New)	**NR**	NR	**NR**	NR
Rationale/Addl. Info.:				

Ratings for assessments below.

PROPOSED **ASSESSMENTS** OF CULTURAL COMPETENCY IN SPORT PSYCHOLOGY GRADUATE COURSE						
Definitions						
Impact:	Successful completion of this assessment indicates and promotes cultural competency development.					
Feasibility:	This assessment can be conceivably deployed within the scope of a single graduate course.					
Rating Scale						
Strongly Disagree (1)	**Disagree (2)**	**Somewhat Disagree (3)**	**Neither Agree nor Disagree (4)**	**Somewhat Agree (5)**	**Agree (6)**	**Strongly Agree (7)**

To demonstrate learning in the course, students will…

Item	MyR - I	GR - I	MyR - F	GR - F
Critically appraise a common theory in SEP of how cultural competency could be used to better understand those findings, develop better research, or result in high quality and more inclusive interventions	**5**	5.38	**6**	5.17
Rationale/Addl. Info.:				
Complete a Cultural Plunge/Immersion Project	**5**	4.92	**6**	5.15
Rationale/Addl. Info.:				
Complete a Pre/Post personal reflection on one's own positionality	**6**	5.69	**6**	6.23
Rationale/Addl. Info.:				
Complete a reflexive diary of own values, beliefs, and practices	**6**	6.08	**5**	6.23
Rationale/Addl. Info.:				
Write an identity development reflection paper	**6**	5.08	**5**	5.92
Rationale/Addl. Info.:				
Be assessed by a site supervisor of their ability to incorporate culturally relevant skills	**7**	5.46	**5**	4.85
Rationale/Addl. Info.:				
Create a consulting philosophy in the format of their choice (written, video, presentation, etc.)	**7**	5.15	**5**	6.08
Rationale/Addl. Info.:				
Create media (e.g., podcast)	**3**	4.08	**6**	5.69
Rationale/Addl. Info.:				

Complete a Culture Matters/Current Event presentation	3	4.38	6	6.38
Rationale/Addl. Info.:				

Item	MyR - I	GR - I	MyR - F	GR - F
Demonstrate an understanding of cultural competency via mock consulting sessions	**5**	5.85	**6**	6.00
Rationale/Addl. Info.:				
Demonstrate how cultural competency relates to SEP through class contributions	**5**	5.15	**5**	6.23
Rationale/Addl. Info.:				
Discuss real-life issues while identifying examples of cultural competence/incompetence in personal and professional lives	**5**	5.85	**5**	6.08
Rationale/Addl. Info.:				
Demonstrate how cultural competency relates to sport psychology through regular contributions on discussion boards	**7**	5.08	**5**	6.15
Rationale/Addl. Info.:				
Design a research studies that address issues of diversity, power, and privilege in sport psychology	**7**	5.31	**7**	5.38
Rationale/Addl. Info.:				
Develop interview guides/intake forms that are inclusive and gather cultural information about clients	**7**	6.08	**5**	6.08
Rationale/Addl. Info.:				
Do sport psychology work with a population that is largely different from student's background; write a scholarly and culturally informed reflection paper about the experience	**7**	5.00	**5**	4.31
Rationale/Addl. Info.:				
Participate in a cultural activity that is different from the learner's cultural identities	**7**	5.08	**7**	6.31
Rationale/Addl. Info.:				
Participate in discussions about social identities and their own positions of privilege and oppression	**7**	5.85	**5**	6.50
Rationale/Addl. Info.:				

Complete a pre- and post-completion of implicit bias test accuracy	6	4.54	7	6.08
Rationale/Addl. Info.:				
Complete quizzes on language and concepts associated with cultural competency	6	4.54	7	6.15
Rationale/Addl. Info.:				
Item	MyR - I	GR - I	MyR - F	GR - F
Review a film/documentary that explores a sport that the learner in unfamiliar with	5	4.38	7	6.54
Rationale/Addl. Info.:				
Role play exercises that allow students to confront and challenge others using oppressive language or actions	5	6.38	7	6.54
Rationale/Addl. Info.:				
Shadow a professional working in a setting with students/clients that is different from student's background and experience	5	6.08	5	4.92
Rationale/Addl. Info.:				
Show an understanding of cultural competency issues via exam questions	5	3.92	6	5.92
Rationale/Addl. Info.:				
Complete verbal case studies demonstrating ability to engage cultural competency	6	5.23	5	5.92
Rationale/Addl. Info.:				
Conduct a workshop/consulting session on one area of cultural competency	5	5.08	5	5.69
Rationale/Addl. Info.:				
Write a cultural praxis paper, including a literature review over a social justice issue in sport psychology and evidence-based strategies for addressing this issue	5	5.69	6	6.00
Rationale/Addl. Info.:				
Write a reflective paper on the intersections of learner's cultural identities	6	5.54	6	5.92
Rationale/Addl. Info.:				
Complete a written assignment and oral discussion with a panel of different stakeholders challenging the student's ability to be sensitive towards cultural issues	5	5.38	5	4.46
Rationale/Addl. Info.:				

Complete written case studies demonstrating ability to engage cultural competency	5	4.83	5	5.85
Rationale/Addl. Info.:				

Item	MyR - I	GR - I	MyR - F	GR - F
Complete written or voice recorded reflections about their experiences in the course	6	5.23	7	6.46
Rationale/Addl. Info.:				
Complete written or voice recorded reflections about their own cultural experiences	6	5.54	7	6.38
Rationale/Addl. Info.:				
Photo story project that allows learners to understand how their identities are intersectional (New)	NR	NR	NR	NR
Rationale/Addl. Info.:				

Appendix H – Debriefing Round Survey

Question #1:

Missing demographics question: What is your country of origin?

Question #2:

What general thoughts, if any, do you have about the patterns of distribution of consensus-achieving items for **learning outcomes and learning assessments**? What, if anything, can we infer from this pattern of distribution? Is anything about the distributions surprising to you? (Pg. 3)

Question #3:

What general thoughts, if any, do you have of the final tabulated results of the **learning outcomes and learning assessments?** Is anything about the results surprising to you? (Pg. 5-17)

Question #4:

A criticism of cultural competency education is the under-emphasis on **multicultural competency skills** (Reynolds, 2011) which tends to then be reflected in a lack of multicultural skill development among psychology graduate students in the literature (Barden & Greene, 2015). In our study, consensus-achieving learning outcomes and learning assessments also seemed to be more explicitly associated with the development of multicultural knowledge and awareness than that of multicultural skills. What do you make of that? And what suggestions, if any, do you have about increasing the attention paid to educating about this third of the tripartite model in multicultural competency education in sport psychology (Sue et al., 1992)?

Question #5:

A significant portion of the panel spoke to the inherent limits of a single course model and to the importance of on-going multicultural education in the career of the sport psychology professional. What recommendations, if any, do you have for our existing sport psychology education and training structures (courses, university programs, governing bodies, etc.) to meaningfully encourage this on-going learning in students and professionals?

Question #6:

There seemed to be a difference in the depth of engagement of the panel with the learning outcomes sections as opposed to learning assessments sections. Overall, engagement with the learning outcomes portions of the study was significantly higher across all three rounds of the study. It is not immediately clear why this is the case, however; I present a quote from one of the panel members from Round #1 that may serve as a clue:

> *Assessment may not be possible as it would mean to taxonomize specific individual work in a system that it is developed within an external space. There may need to* [be a] *focus on the process rather than the outcome. Moreover, it will be important to consider the fluidity of culture and cultural competence (or humility) as well as the contextualization and evolution of the elements characterizing them.*

With this pattern of the data and this quote in mind, what thoughts, if any, do you have about the complex nature of assessing student development in multicultural competency education?

Question #7:

Lastly, do you have any final thoughts that you would like to share about anything pertaining to

the study or cultural competency education in sport psychology in general?