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AMERICAN INDIAN COLLEGE STUDENT PREFERENCE OF COUNSELOR
COMMUNICATION STYLE

The University of Oklahoma

PH.D. 1981

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**THE UNIVERSITY OF OKLAHOMA
GRADUATE COLLEGE**

**AMERICAN INDIAN COLLEGE STUDENT PREFERENCE
OF COUNSELOR COMMUNICATION STYLE**

**A DISSERTATION
SUBMITTED TO THE GRADUATE FACULTY
in partial fulfillment of the requirements for the
degree of
DOCTOR OF PHILOSOPHY**

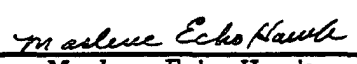
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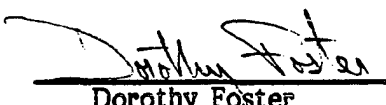
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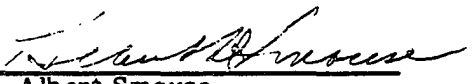
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TABLE OF CONTENTS

ACKNOWLEDGEMENTS	iii
MANUSCRIPT TO BE SUBMITTED FOR PUBLICATION	
Abstract	1
Introduction	2
Method	3
Results	8
Discussion	9
References	12
APPENDICES	
A. Prospectus	14
B. Directive Script	47
C. Experimental/Cultural Script	54
D. Sinclair-Coulthard Analysis.	62
E. Directions for Tape Viewing	67
F. Nomination Inquiry Form.	69
G. Counselor Rating Scale Instructions	71
H. Counselor Effectiveness Rating Scale.	74

ABSTRACT

Communication Styles

1

Fifty University of Oklahoma male and female college students, divided equally by race (American Indian and non-Indian), watched two video-taped simulated counseling sessions utilizing a directive and an experimental counselor communication style. Subjects indicated preference of counselor and reasons for perceived helpfulness and completed the Counselor Effectiveness Rating Scale (CERS), rating seven dimensions of perceived counselor credibility and utility. Results indicated that the experimental counselor communication was preferred by American Indian college students while the directive style was preferred by the non-Indian students. Description of the experimental style is discussed in addition to implications for current practice and further research.

American Indian College Student Preference
of Counselor Communication Style

Communication Style

2

Published work related specifically to counseling with American Indians has been infrequent and has seldom gone beyond a narrative description of ways in which common Indian cultural values may interface with counseling practice. Although cultural sensitivity, knowledge of Indian values, and the ability to understand culturally relevant behavior is important, and perhaps necessary, we cannot make significant further progress without empirical research directed toward identifying what the helper actually does that is related to positive outcome. One area that may be useful to examine is the style of communication used by the counselor in the interview situation.

Ivey (1980) has shown that various theoretical approaches to counseling and therapy characteristically employ a distinctive pattern of communication identified by the reliance or avoidance of specific counselor verbal responses which can be classified using the taxonomy which he has advanced. However, since many counselor training programs are reluctant to identify with one theoretical orientation, it may well be that the most common style of communication which is promulgated is the Carkhuffian "facilitative" mode of communication exemplified by Egan (1975). Unfortunately, there is reason to suspect that this communication style may be less than optimally effective with ethnic minorities (Atkinson, Maruyama, & Matsui, 1978) and with the poor (Goldstein, 1973).

Until recently, no empirical studies existed that attempt to examine the effectiveness or utility of counseling communication styles with American Indians. A previous study (Dauphinais, Dauphinais, & Rowe, 1981) examined

the perceived effectiveness of a counselor using the standard "facilitative communication" style, a directive style, or an experimental style as rated by American Indian high school students. Results indicated that the "facilitative" style was seen as least effective by the American Indian students. No significant difference occurred in the ratings given to the directive or experimental styles. However, since the race of the counselor (Indian vs. non-Indian) was an independent variable crossed with communication style, an interesting comparison could be observed. Although being Indian had an overall positive effect, the mean rating given to the Indian counselor using the commonly accepted (facilitative) style of communication was the same as the rating of the non-Indian counselor using the experimental style. This suggests that non-Indian helpers could increase their effectiveness if they were to learn a different style of relating verbally to Indian students. Of course, it also suggests that Indian professional counselors could increase their effectiveness with Indian students if they would not use the communication style which they were most likely taught in their training program.

The purpose of this study was to further develop the experimental communication style, to describe its characterizing features, and to compare its perceived helpfulness with a directive style with which it was previously rated as equivalent.

Method

Subjects

Subjects for the study (n-50) were recruited from both the Native American Studies Program and the College of Education at the University of

Oklahoma. Subjects included 13 females and 12 males in the American Indian group and 19 females and 6 males in the non-Indian group. Ages for each group varied slightly: American Indian median age 24, range 17-48; non-Indian median age 27, range 21-41. The tribal affiliation of the Indian subjects was widely varied, representative of the Oklahoma Indian population.

Video-Tapes

Video-tapes of a role-played counseling interview were recorded. Both tapes were approximately ten minutes in duration. In each tape the counselor and client were the same male actors. The race of the counselor was ambiguously presented (back to the camera), while the client was visible and American Indian. In one tape the counselor used a directive communication style, and the other presented the experimental form of communication. The client's responses were identical in each tape.

Instruments

A nomination inquiry procedure was devised for this study and was used to elicit from the subjects the identification of the more helpful and less helpful style of counseling and the reasons for those nominations. Subjects were provided a form and instructed to note positive or negative reactions to remarks made by the counselor while viewing the simulated counseling session. Following the session, these were summarized in a space provided. Following presentation of the second session and review of the summary notes, the subject chose the first or second presentation as being more effective or helpful.

The Counselor Effectiveness Rating Scale (CERS) is an adaption of the original scale (Atkinson & Carskaddon, 1975) with modifications suggested by

Atkinson, Maruyama, and Matsui (1978). The CERS is a semantic differential questionnaire used to assess subject's perceptions of counselor effectiveness and consists, in the modified form, of seven concepts related to perceived counselor credibility and utility. Subjects rated each concept on a 7-point bipolar scale (bad=1, good=7) from the evaluation dimension of meaning. The seven concepts used in this study included: the counselor's expertness, the counselor's understanding of the student's problems, the counselor's ability to help the student, the counselor's trustworthiness, the counselor can maintain confidentiality, the counselor really wants to help (sincerity), and the counselor as someone I would go see if I had a problem to discuss.

Procedure

Each subject was given instructions for completing the nomination inquiry form prior to viewing the two video tapes of the simulated counseling sessions. The tapes were presented in counterbalanced order to minimize the effect of order of presentation.

After viewing both tapes and completing the nomination inquiry form, American Indian subjects were given the instructions for completing the CERS. Subjects then rated both counselors on the seven scales.

Script Analysis

The simulated interviews were constructed utilizing scripts from the study (Dauphinais, Dauphinais, & Rowe, 1981) previously described. The earlier scripts were analyzed and the descriptive data provided were employed in developing the directive and experimental scripts used in the

present study. Following this, the Sinclair and Coulthard (1975) linguistic analysis and Hill (1978) taxonomy were utilized to describe the new scripts.

The Sinclair and Coulthard system portrayed the directive counselor as using frequent direct elicitations in question form, such as who, what, why, where, etc. The counselor then tends to take the client's response and make a summary or conclusion by explicitly stating what the client said. The process continues with the counselor requesting or soliciting the client's response to a question such as, "You've been telling me how other people will be affected. What if you were to quit school"? In the last quarter of the interview this changes, with the counselor offering a large amount of information, compared with the previous quarters. This usually is preceded by a conclusion or summary, such as "In deciding these things, you may need information. Our career education course tries to help in this."

The experimental script portrayed a counselor who gave information to the client throughout the interaction, and even more so in the last quarter. This information was given in terms of "this is the way I experienced this. . . ." or "I know of others who did it this way. . . ." Thus the counselor modeled self disclosure and gave alternative modes of action. The client is then free to choose one or none of the alternatives. The counselor following the experimental script asks or elicits much less than the directive counselor, but when an elicitation is used it is in an indirect manner. These indirect elicitations are characterized by tag questions such as "right", "okay", or merely declaratives that function as requests, such as "This is how I" or "Let's think about. . . ." and the client says "yeah."

The experimental counselor provides more information in the last quarter and uses more information responses preceded by "we", appearing to tie the session together, making the interaction and problem solving a unified effort in which both the client and counselor are a part. The complete Sinclair and Coulthard linguistic analysis is available from the author upon request.

In addition, the Hill Counselor Response System (Hill, 1978) was used to contrast the directive and experimental scripts. Questions were the most frequently used verbal response in the directive script, but almost never appeared in the experimental script. Conversely, self-disclosure was used frequently in the experimental communication style, but was not used in the directive script. The kind of counselor responses labeled direct guidance in the Hill system were the second most frequently used remark in the directive script. This type of response was not used in the experimental style. Approval-reassurance was a frequently used response in the experimental script and appeared less often in the directive mode. Restatement and providing factual information were used at a low frequency in both.

Using the Hill system, the experimental/cultural communication style would be characterized as avoiding the use of direct guidance, questions, reflections, non verbal referents, interpretations, and confrontation and by the frequent use of approval-reassurance, self-disclosure, and remarks not otherwise classifiable. These often included remarks that referred to the experience of others which were presented as an example for the client to consider. Taken with other statements of a quasi-philosophical nature, a new category, labeled indirect guidance, would be meaningful for classifying the responses of the

experimental style. The use of minimal encouragers and silence was not estimated, although the latter may be particularly significant.

Results

Although only 6 of the 25 non-Indian subjects nominated the experimental/cultural style of communication as more helpful, 15 of the 25 Indian subjects preferred this communication pattern. In terms of preference for each group, the majority of non-Indian subjects (76%) nominated the directive style while the majority of American Indian subjects (60%) nominated the experimental/cultural style. A Yates corrected chi-square analysis indicates this difference is significant ($\chi^2 = 5.25, p = .02$).

The American Indian subjects perception of the differential effectiveness conveyed by the two communication styles can be evaluated by responses to the modified Counselor Effectiveness Rating Scale. The means and standard deviations for the directive and experimental styles are presented in Table 1.

Insert Table 1 about here

Since the scales of the modified CERS were found to be substantially intercorrelated (.38/.79), the overall difference between the experimental/cultural ($M = 5.1$) and directive ($M = 4.4$) groups was assessed using Wilcoxon's Signed Ranks Test (Downie & Heath, 1974). The results ($z = 1.59, p = .056$) indicated that the observed differences between groups approached significance.

Inspection of the data indicates that in all cases the mean ratings shown for the experimental style exceed those shown for the directive style. However, t test analysis for differences between matched pairs indicated that only the ratings given to the second scale (Counselor Understands) were significantly different.

Discussion

Caution should be exercised in interpreting the meaning of the previously reported results. While the subject sample represents a large number of American Indian tribes, sample size is small, level of acculturation and geographic representation are restricted, and the ages represented are limited. The American Indian population is tremendously varied in language, culture, and customs. Responses of the American Indian subjects in this study cannot and should not be thought to generalize to all American Indian peoples. In addition, while the results do represent some interesting phenomena, they do not present any strong statistical findings.

One purpose of this study was to further develop the experimental/cultural communication style so that it would be perceived by American Indian subjects as more helpful than the previously high-rated, directive counseling style. The majority of the Indian students (60%) preferred the experimental style, and the ratings assigned to this communication style appeared to be consistently higher than the ratings given to the directive style. The greatest difference (1.0 on a six-point scale) occurred on three scales: The counselor understands the students' problem; the counselor really wants to help the student; the counselor is someone I would go see if I had a problem to discuss. In contrast, the

counselor expertness ratings were the least different (.12). This suggests that the counselor employing the experimental style communicated being more understanding and appeared more sincere, even though no difference in skill level was perceived. However, the preference for the experimental/cultural style of responding was shown only by the American Indian group, since 76% of the non-Indian group indicated a preference for the directive communication style.

When asked why they thought their counselor of choice was more helpful, the American Indian students preferring the counselor portraying the experimental style noted that he was more personal, made the client more comfortable, and offered solutions through examples about himself or others in similar circumstances. In contrast, the counselor using the directive communication style was perceived as "too pushy," as asking too many questions, and as putting too much emphasis on the client as an individual "without consideration of others, especially the family."

It appears that the subjects' stated reasons for perceived helpfulness are consistent with the patterns of difference between the directive and experimental scripts when analyzed with the Sinclair and Couthard (1975) system and the Hill Taxonomy (1978) previously discussed.

The results of this investigation suggest that there are differences in how the helpfulness of counselors is perceived by American Indian and non-Indian college students. The data further support the idea that the way a counselor verbally interacts with a client plays a role in the extent to which the Indian student perceives the counselor as understanding, sincere, and perhaps useful.

While exploratory, the findings of the current inquiry have implications for current practice. Previous work (Dauphinais, Dauphinais, & Rowe, 1981) has indicated that counselor race and communication style are both significant factors in the perception of counselor helpfulness. The significance here is that the "facilitative" communication style may be culture-bound. This being so, it would seem that an important objective would be to identify differing counselor communication styles which would enhance the effectiveness of helpers with the major ethnic groups in this country.

Recent data has shown American Indian clients to be particularly hesitant to return to counseling after the initial interview (Sue, Allen, & Conaway, 1978). While the variety of causes for this is unknown, one related factor may be that the perception of helpfulness, sincerity, and utility conveyed by counselors' communication patterns is detrimental to positive expectations. The experimental communication style evaluated in this study represents a beginning effort to define a more culturally appropriate pattern of counselor responses for communicating with American Indian students.

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Table 1

Means and Standard Deviations For Modified CERS Scales

Scales	<u>Experimental</u>		<u>Directive</u>		Mean Differences
	M	SD	M	SD	
Counselor expertness	4.96	1.40	4.83	1.34	.12
Counselor understands student's problems	5.40	1.47	4.40	1.63	1.00 *
Counselor's ability to help student	5.00	1.78	4.40	1.61	.60
Counselor can be trusted	5.28	1.20	4.68	1.38	.60
Counselor can keep a secret	4.96	1.21	4.52	1.26	.44
Counselor really wants to help student	5.48	1.61	4.48	1.78	1.00
Counselor is someone I would go to see	4.40	2.08	3.40	2.24	1.00

* $p < .05$

APPENDIX A

Prospectus

I. INTRODUCTION

In a cross-cultural investigation, Sue, Allen, and Conaway (1978) found American Indians' first interview termination rate (55%) to be higher than other minority groups: Blacks (51%), Chicanos (42%), Asian Americans (52%). Whites' rate was 30%. When income, education, and other demographic factors were controlled, American Indian drop-out rates continued to be the highest, leaving differences between populations the major factor in therapy termination. While 45% of the American Indian clients do return for a second time, it may be that the 55% are more sensitive to those differences between the counselor and client as indicated by Sue et al. (1978). The focus of the present study is an examination of one possible reason those clients do not return: counselor communication style.

Race appears to be a significant factor in the helping relationship with most American ethnic minorities (Atkinson, Maruyama, & Matsui, 1978; Carkhuff & Pierce, 1967; Gordon & Grantham, 1979). In regard to American Indians, Trimble (1976) has observed that the "core of the problem between a non-Indian counselor and an Indian student is one of communication and mutual understanding" (p. 77). Dauphinais, Dauphinais, and Rowe (1980) found that counselors are perceived as more effective if they are Indian. In addition, they found that the type of verbal response pattern often labeled as non-directive or "facilitative communication" was rated less effective by American Indian students than a directive style or cultural/experimental style developed for that investigation. This was particularly meaningful since a pre-experimental validating procedure determined that 70% of a group of non-Indian counselor-trainees preferred the non-directive script. Based on these results, it was suggested that counselor trainees who hope to provide assistance to American

Indian clients be given practice in a directive communication style in order to increase their potential effectiveness, since the cultural/experimental style has not been sufficiently described or validated to represent a viable alternative to current practice.

Researchers concerned with the language of counselors have called for a "continued analysis of linguistic structure" (Meara, Shannon, & Pepinsky, 1979, p. 88) and an investigation of "stylistic complexity of the language of counselors and clients" (Fry, Kropf, & Coe, 1980, p. 136) to address the problem of training professionals to provide helping services to peoples other than those from a White, middle class background (Goldstein, 1973).

The present study will examine the relative perceived effectiveness of a directive and experimental counselor communication style by American Indian subjects. In addition, it is the purpose of this study to further describe the styles of counselor communication using both the Hill (1978) taxonomy and the Sinclair and Coulthard (1975) analysis of discourse. It is proposed that an analysis of the preferred style of communication would make possible a set of generalizations concerning useful counselor verbal responses, thus enabling the description of an alternative mode of counselor communication more appropriate for use with American Indian clients.

II. REVIEW OF LITERATURE

A. Introduction

In many ways the American Indian counseling literature parallels that of counseling the disadvantaged, although it is in a less developed stage of research. Lorion (1978) has reviewed the research on psychotherapy and behavior change with the disadvantaged and states that, although there has been a great deal of research conducted, there is a need for more because little is still

known about the contrasting life-styles, family patterns, and psychological resources of this group. Despite the evidence that treatment options do exist, Lorion concludes that counselors cannot yet systematically select from among them, and that further research needs to begin to separate other parameters that may be involved in counseling the disadvantaged. He observes that research on any level which aims at systematically identifying what treatment, by what counselor, is most effective for what client, under what circumstances, will contribute significantly to the knowledge in the areas of counseling the disadvantaged.

Severe limitations also exist in the literature concerned with both counseling and psychotherapy with American Indians. Most studies examined are non-empirically based observations, and many authors are external to the areas of counseling or psychotherapy. Assumptions of applicability of their findings would be unwarranted. Geographically viewed, most articles stem from observations made in the southwest and northwest. Few studies have emerged from the plains and even fewer from the east and mideast.

As suggested, each of the authors examined has made a contribution to the literature of counseling with the American Indian. Each has pointed to deficiencies in conventional counseling and/or has offered solutions to these deficiencies.

Most studies reviewed regarding Indians have focused on two of three essential factors. Studies have examined either counselor characteristics or client characteristics, but none have looked at the interaction of these two and specifically at the communication process between counselor and client.

Each of these three characteristics, client, counselor, and communication process, is important in and of itself. Each is able to offer much needed

information where no empirical studies exist. However, understanding all three is essential. It is from this perspective that I shall critically examine the existing literature concerned with counseling the American Indian.

In addition, the literature will be categorized in terms of how authors have approached the topic: citing philosophical differences; noting differences between the American Indian and non-Indian counselor in terms of values, culture, and lifestyles; identifying problems that arise within the counseling process; identifying problems and recommended solutions in service delivery to the American Indian; suggesting general and specific techniques counselors are able to implement, including the use of indigenous resources; and proposing specific methods and means of training.

B. Philosophical Differences

Goldstein (1973) and Lorin (1978) make an issue of whether psychotherapy as it is known and practiced in our Western society is an acceptable means for all.

Concern has been expressed about the incompatibility of American Indian thought and philosophy and the beliefs of the Western trained counselor (Beauvais, 1977; Spang, 1965). That Western psychological theory itself reflects a different sociocultural perspective (Trimble, 1980) and, in fact, may be antithetical to an American Indian world view (Dauphinais, 1979) is a most salient concern. Concern for possibly detrimental consequences of lack of acknowledgement of these differences is expressed by Dinges, Trimble, Manson, and Pasquale (1980), who contend that Western psychotherapy may even create more harm than good because it contributes to a quiet, but radical transformation of social and psychological beliefs.

While Western psychological theory assumes individual responsibility for behavior (Strupp, 1978), many authors have observed that the American

Indian approach to behavior is one of interaction of the individual with the environment and with the group (Beauvais, 1977; Dinges et al. 1980; Gustafson, 1976; Richards, 1975). Deveraux (1951) cautions that Western therapists "cannot justify any attempts to transform a Plains Indian into a go-getting, rugged individualist. . ." (p. 420).

While conventional counseling theories stress psychological change for and by the individual, many authors who have worked among American Indians have observed a group orientation in problem solving.

It appears that on a philosophical level, there are some differences between the American Indian and non-Indian in viewing what the world is about.

The question of acculturation and assimilation is applicable here and arises in noting differences between the two cultures and within the American Indian population. However, as Trimble (1976) has found, American Indian values appear to be incorporated by those who are in frequent contact with non-Indians whether through urban migration or marriage. Whether such values reflect world view differences within the counseling situation is unverifiable at this point.

C. Value, Cultural, and Life-Style Differences

That there are cultural differences, value differences, or life-style differences is assumed by most authors concerned with counseling American Indian clients. Various authors have noted specific differences in social background (Carlson, 1975), verbal behavior (Evans, 1977), and traits, such as being passive (Dinges et al. 1980; Poehlman, 1966), relying on magic as a source of healing (Hippler, 1975), being withdrawn (Henderson & Avollone, 1967), and similar characteristics. These differences, however, have led and can lead to stereotypic treatment and research based on inappropriate and generalized labels. Not only are there differences between American Indians and the general

population, but the differences between tribal groups and geographic location of these tribal groups create a great amount of diversity among Indian people themselves (Ayres, 1977; Evans, 1977; Proctor, 1979; Youngman & Sadongei, 1974; Trimble, 1977). In fact, Dinges et al. (1980) suggest there probably is more diversity among tribal groups than there is between non-Indian and Indian.

Value differences have been identified by many authors (Bryde, 1971; Burchell, 1977; Johnson & Red Buffalo, 1977; Proctor, 1979; Trimble, 1976, 1980). Even though these authors have listed value differences, those identified by Bryde (1971) seem to have been the most useful and have frequently been used by other authors. Through talking with elders in his own observation, Bryde (1971) has identified these values: good advice from Indian wisdom, generosity and sharing, individual freedom, bravery, and harmony with nature. Trimble (1976, 1980), using a committee of twenty Indian people, identified five value categories: generosity and sharing, ability to relate to others in a nonevaluative manner, integrity, responsibility, and respect for individuality.

Other authors have identified those same value differences listed by Bryde and Trimble and have included culture and life-style differences. Proctor (1979) has provided a listing of attitude differences, communication style differences, and cultural values that are relevant to counselors:

Attitudes and Expectations Relevant to Service Delivery

Apprehension, mistrust, and hostility are likely

Services are a right guaranteed by legislation

Disease may be seen as a supernatural phenomenon

The patient's role is that of presenting self for treatment

Healing involves the extended family

Healing procedures provide quick improvements

Professionals will undergo a test period

Communication Styles

Direct eye contact is considered disrespectful

Aggressive or assertive touching is rude

A firm handshake is not valued

Direct interrogation is seen as intrusive

An interviewer should initiate personal self-disclosing

Indians are most attuned to non-verbal communication

There is often silence during conversations

Patience and modesty are valued

Other Cultural Values

Different temporal concepts

The extended family is important

Elders and young children are valuable

Group or clan emphasis

Compact living—close contact

Cooperation is emphasized

Non-interference principle

Religion is a way of life

Harmony with nature is one aspect of religion

Mystical beliefs are inherent

Materialism is de-emphasized

Respect for the dignity of the individual

Giving and sharing are important (Table 1)

When considering value, cultural, and life-style differences, the issue of living in two worlds is raised. A commonly held view is that one must adopt a behavior of one culture or adopt the behavior of the other culture, exclusive of

one another, a replacement theory. This theory is challenged by Dinges, Yazzie, and Tollefson (1974) and Dinges et al. (1980). These latter authors state that it is possible for American Indians to acquire skills, knowledge, and material possessions of the non-Indian culture without sacrificing their identity supporting customs. Attneave (1969) maintains that the therapist may even teach the necessary social-political skills to the Indian client thus enabling the learning of coping skills when in contact with the majority culture.

The demand of an individual person attempting to live in two worlds can be seen in the contrast of the Western therapist and the non-Western client as observed among the Salish Indians:

<u>Classical Western Psychiatrist</u>	<u>Non-Western Patient</u>
1. No experience of acculturational stress	1. An acculturational experience
2. Western middle class upbringing	2. Non-Western upbringing
3. Inner directed orientations	3. Tradition directed
4. Belief in individual solutions	4. Belief in collective solutions
5. Intra-psychic conflicts seen as most relevant	5. Extra-psychic (social) conflicts seen as most relevant
6. Existential anxiety seen as resulting from lack of meaning in life	6. Seen as resulting from fear of not surviving
7. Emphasis on scientific knowledge (rational)	7. Emphasis on magical knowledge (arational)
8. Disease seen as phenomenon of nature, devoid of moral implications	8. Disease seen as supernatural and having moral implications
9. Physical and mental illness seen as distinct entities	9. No essential distinctions
10. Treatment viewed as profane and scientific	10. Treatment viewed as sacred and magic

- | | |
|---|--|
| 11. Tendency to explain incomprehensible | 11. Explanation in terms of supernatural powers |
| 12. Social rank seen as depending on education and income | 12. Prestige depends on age, birth, and inherited status |
| 13. Social obligations toward nuclear family | 13. Extended family and clan |
| 14. Children seen as not a necessary and not universally desired | 14. Seen as absolutely necessary and universally desired |
| 15. Few ceremonial functions considered essential | 15. Numerous functions |
| 16. Outlook geared toward future experimentation and innovation seen as desirable | 16. Orientation toward past, preservation of old techniques and guidance by traditional experience seen desirable |
| 17. Individual geographic mobility seen as high—few short term commitments | 17. Definite long-term commitments |
| 18. Therapist paid by insurance without reference to patient circumstances | 18. Paid by relative or relatives according to success and to patient's wealth and status (Jilek-Aall, 1976, p. 355) |

While some cultural differences are apparent and some value differences empirically verified (Trimble, 1976, 1980), how these cultural and value differences can be applied to the counselor-client interaction has been largely speculative. It appears that knowledge about value, cultural, and life-style differences is important to know. It seems, however, that knowledge alone is insufficient and can be distractive to the problems presented by the client (Trimble, 1980). Value, cultural, and life-style differences have created problems for the Western counselor and potential problems exist for the non-Western client.

D. Problematic Situations in Counseling with American Indians

Western-style counseling methods and techniques have been observed to be inappropriately adapted to the counseling of the American Indian.

Authors who have had experience with American Indian clients note some problem areas. These are generally related to the culturally differing roles (Jilek-Aall, 1976) and expectations of the counseling process (Trimble, 1980), such as having to make individual decisions versus consensus decisions (Farris & Farris, 1976). Lack of cultural expertise on the part of the counselor (Ayres, 1977) and use of irrelevant occupational material (Spang, 1970) may create distance between counselor and client. Time orientation differences (Ayres, 1977; Poehlman, 1966; Richards, 1975), such as hours of counselor availability (Farris & Farris, 1976), also detract from the counseling relationship.

Some problem areas observed seem to revolve around attitudes of both the client and counselor. Misunderstandings in general have been cited (Evans, 1977; Lewis & Ho, 1975; Trimble, 1976), ethnocentrism, such as a "how to be more like me—or at least like us" attitude on the part of the counselor (Deveraux, 1951), stereotypes about the American Indian (Lewis & Ho, 1975; Spang, 1970, 1971; Trimble, 1980), racism (Ayres, 1977; Beauvais, 1977; Henderson & Avollone, 1967; Sillitti, 1974), or mistrust of the counselor by the client (Jilek-Aall, 1976; Spang, 1965).

In an informal study by Bryde (1971) and in a more controlled study by LaFromboise, Dauphinais, and Rowe (1979), students were asked their perceptions of counselors. Many of the negative perceptions were similar to those identified problematic situations cited earlier. Such things included dislike for: an appointment system, being labeled, quick diagnosis, and not being allowed to do the talking. Students preferred a counselor who was a friend, is always around, patient, informed about Indian culture, trustworthy, and is willing to help.

Researchers and practitioners identify other specific problems that may arise because of the counselor's interpretation of non-verbal behavior

(Richards, 1975), differences in American Indian learning and cognitive patterns (Beauvais, 1977), and the degree of assimilation (Poehlman, 1966).

Assimilation is a term meant here to indicate the phenomenon that occurs when an individual of a different ethnic heritage acquires the basic habits, attitudes, and mode of life of the embracing culture. While Trimble (1976) noted value differences to be stable despite assimilation pressures, the degree to which assimilation occurs among American Indians and the subsequent impact in the counseling situation has not been addressed empirically. However, it may be a problem source. Sue et al. (1978) noted that higher than average termination rates for American Indians are due to differences between the counselor and client. It may be that these differences are the cause of both high termination rate (55%) and retention rate (45%). That is, those American Indian people who are, in fact, more assimilated than others, may perceive less difference between themselves and the counselor, while those less assimilated may perceive more differences. These problems associated with assimilation need further research.

Overall, the literature has dealt with problems created by the conventionally trained counselor attitudes and Indian client perceptions of the counselor and counseling. No studies have examined the client and counselor verbal interaction as a problem source.

E. Service Delivery Problems and Solutions

Beiser and Attneave (1978) found, through survey, that there is neither "feast nor famine" in the amount of mental health services available to the American Indian and Alaska Natives. Some authors reviewed have seen existing service delivery to be inferior (Torrey, 1970) and not addressed to existing problems (Bitker, 1973). As originally noted by Wax and Thomas (1961), the

concept of intervention as a model for service delivery may be inappropriate because it is in conflict with the American Indian way of thinking that one chose freely, taking responsibility in deciding one's own course of action (Artichoker & Palmer, 1959; Farris & Farris, 1976; Good Tracks, 1973; Lewis & Ho, 1975; Marks & Green; Proctor, 1979). Wax and Thomas noted that: " From earliest childhood he (Indian child) is trained to regard absolute non-interference in interpersonal relations as decent or normal and to react to even the mildest coercion in those areas with bewilderment, disgust, and fear" (p. 310).

Problems for many urban Indians seeking assistance are compounded by a Catch-22 situation. Because the American Indian has status as a federal ward, local service delivery programs expect the federal government to provide services of contract funding, while the federal government sees the Indians not qualifying for service because they have left the reservation.

New approaches have been suggested to respond to the new demands of socio-ecological changes that exist due to new techniques that now co-exist with traditional ways in the Indian community (Richards, 1975). Dinges et al. (1980) have recommended more trained American Indians as well as special re-training for existing staff. However, others have been more pessimistic in assessing the present state of affairs. Hippler (1975) sees mental health care being successful only after general economic and social development, better education, as well as a reduction in belief in magic.

Specific solutions to service delivery problems have been suggested: blending traditional culture and mental health practice (Beiser & Attneave, 1978; Dinges et al. 1980), considering differences in culture, life-style, and experiences (Sue et al. 1978), and understanding the specific network behavior of the American Indian community (Red Horse, Lewis, Feit, & Decker, 1978). The

solution to service delivery probably must also include permanent, involved people, consumer boards, bilingual staff (Bloom & Richards, 1974) and must involve the community in a meaningful way, with sovereignty in mind (Bloom & Richards, 1974; Dauphinais, 1979; Leon, 1968).

Prevention is seen as a solution and a priority (Beiser & Attneave, 1978; Leon, 1968), to include cultural aspects, child-rearing practices, and use of families, implemented in a noninterfering way and based on the tribal belief systems (Dinges, et al. 1980).

Many of the recommendations made by the authors cited have been included in the President's subpanel on Mental Health of American Indians and Alaska Natives:

1. Family resource centers
2. Use of traditional medicine and support systems
3. Creation and use of ombudspersons
4. Promotion of self sufficiency by tribes
5. Use of the extended family as a natural support
6. Development of survival skills
7. Integration of service delivery programs
8. Nutrition projects
9. Research in tribal medicines
10. Research regarding natural support systems
11. Research into racism and prejudice
12. Research into alcoholism
13. Research concerning the unique role of women in the American Indian community
14. The development of mental health personnel resources (U.S. Government Printing, 1978).

While mental health service appears to be available, many problems are reported to exist in the delivery of that service.

F. Recommendations for Counselors

A variety of recommendations have been offered as solutions to the problems that have been reported in the literature. Many of those same authors who have noted philosophical differences between Indian and non-Indian counselors have advocated that use of culturally appropriate interactive activities based on family ties (Dinges et.al., 1974; Johnson & Red Buffalo, 1977; Lewis & Ho, 1975; Red Horse et al. 1978; Stage & Keast, 1966) and the network clan (Attneave, 1969).

Bryde (1971) noted prerequisites for counseling successfully with American Indian clients: know the client, have a sincere respect, and set up circumstances so the Indian client can be aware of his/her own values and can consciously use them for motivation to change behavior.

In knowing the American Indian client, the counselor may at times need to assess psychological development rather than relying on physical characteristics. Indian values were found to exist even within young Indian children who have been thought to be non-Indian due to physical characteristics, such as blond hair or blue eyes (Trimble, 1976).

Teaching values and culture as a part of the helping process (Ayres, 1977; Bryde, 1971; Trimble, 1980) demands that counselors learn about those values from the American Indian life-styles, culture, traditions, and from experiences (Ayres, 1977; Carlson, 1975; Evans, 1977; Farlow, 1971; Ferreira, 1975; Good Tracks, 1973; Jilek-Aall, 1976; McMahon, Hartz, & Pulvino, 1973; Ryan, 1969; Spang, 1971; Trimble, 1976, 1980).

Non-Indian counselors must also be aware of their own values, be able to recognize the impact of these values (Carlson, 1975; Ferreira, 1975; McMahon et al., 1973), and be comfortable with their ethnicity (Katz & Ivey, 1977).

Others have offered specific recommendations such as the need for patience (Farlow, 1971; Good Tracks, 1973; Gustafson, 1976; Johnson & Red Buffalo, 1977; Lewis & Ho, 1975; Youngman & Sadongei, 1974), the need for outreach through attendance at meetings, visitations, or regularly scheduled appointments (Bill, 1972; Evans, 1977; Marks & Green, 1971; McMahon et al. 1973), advocacy (Green, 1973; Hanson, 1978; Rhea, 1970; Torrey, 1970), and the need for models (Bryde, 1971; Evans, 1977). Many of the counseling activities recommended incorporate the family or clan, values, culture, traditions, outreach, models, and advocacy. These are important and appear to enhance the counseling relationship. However, these recommendations tend to focus only upon how American Indian culture and values differ from those of the Western-trained counselor. The authors reviewed here neglect to recommend exploration of the verbal interaction between counselor and client. The role of this verbal interaction is noted by Birdwhistell (1970). He states that culture and communication represent the pattern of human interaction in different ways. Communication focuses upon process of verbal interaction and culture focuses upon structure of one's life experiences. Both verbal interaction and cultural context are important. However, one without the other may negate an aspect of the interaction. Bilmes and Boggs (1979) state: "Interactional sequences are the outcomes of (partly) culturally determined stances and presuppositions of the actors; but they are also outcomes of the emergent dynamics of interaction itself" (p. 71).

G. Indigenous Resources

The use of alternative means of staffing mental health service through indigenous resources is seen as a bridge between two worlds (Attneave, 1974), if those used have sufficient knowledge about the nature of indigenous beliefs (Dinges et al. 1980). In fact, some authors have observed that it is only the native helper who can understand the transcultural aspects of American Indian life-styles (Farris & Farris, 1976; Johnson & Proskauer, 1974; Torrey, 1970) and who can be used to teach counselors the values and beliefs of the people they are serving (Burchell, 1977).

Indigenous resources have been advocated both within the school systems (Davis & Sanderson, 1974; Farlow, 1971; Hayes, 1979) and in community mental health systems (Bloom & Richards, 1974; Burchell, 1977; Conrad, Delk, & Williams, 1974; Jilek & Todd, 1974; Jilek-Aall, 1976; Meyer, 1974; Ostendorf & Hammerschlag, 1977; Richards, 1975; Torrey, 1969). However, a recent review has concluded that most attempts to establish a working relationship between the mental health service delivery programs and traditional healing have ended in failure. Reasons for failure have been cited (Dinges et al., 1980):

1. Credibility, i.e., how one is accepted into a community, the protocol, and how one is perceived by all involved is culturally related.
2. Fees for service, i.e., a recognition of the indigenous helper's legitimacy on the part of the contract offices is lacking and offering fees can be either culturally appropriate or inappropriate.
3. Righteousness on the part of therapists, i.e., seeing alternative resources as unsuitable and therefore referral to them as unethical. Or referring indiscriminately and offering little to the collaborative effort.

4. Clinical lore, i.e., each healer, Indian and non-Indian, have a difficult time to explain the inner workings of their trade.
5. Client expectations, i.e., in each case it is the client who determines whether or not such a collaboration should exist.

Obviously, if collaboration is to exist, training of indigenous staff and retraining of existing staff is needed (Dinges et al., 1980; Evans, 1977; Torrey, 1970). Retraining has been advocated because of socio-ecological changes in terms of becoming more of a generalist in these days of specialization (Beauvais, 1977; Green, 1973; Richards, 1975).

Other specific studies and observations have been reviewed. Use of native language has been observed to affect the counseling process (Conrad et al. 1974; Cooley, Ostendorf, & Bickerton, 1979). Henderson and Avollone (1967) stated that language and cultural connotations were inseparable, making it impossible to translate complete meanings. However, Wolman (1970) found group therapy with Navajo monolinguals to be successful with indigenous paraprofessionals translating.

Many of the reported studies concerning non-Indian paraprofessionals have not offered any hard evidence for their use (Lorion, 1978). However, the majority of reported observations among Indian communities is that they are available and a necessary aspect of the mental health service delivery system.

It appears that the indigenous mental health worker can provide the necessary link between the non-Native counselor and the native client. The indigenous helper can provide the necessary contextual similarity between the counselor and client that may allow for the interactional processes to proceed on a meaningful plane.

While no empirical evidence has substantiated such a solution, Henderson and Avollone (1967) have observed the inseparability of the native

language and that same native culture, a fact indicated in broader terms by language experts (Birdwhistell, 1970; Hall, 1976; Vygotsky, 1962).

H. Methods and Techniques

Specific procedures with American Indian clients have been cited. Stimulus-fading procedures (Conrad et al., 1974), T-groups in training physicians' assistants (Hammerschlag, 1974), and assertiveness training and relaxation were reported as being successful (Peniston & Burman, 1978).

Other authors have recommended unique kinds of adaptations of existing counseling techniques, such as story-telling (Jilek-Aall, 1976), or have called for innovations. Burchell (1977) has claimed to have been successful in using therapy based on acknowledgement of the American Indians' right-brained predominance and teaching of necessary left-brain functions. Richards (1975) has suggested various innovative counseling approaches for use in remote areas: use of aircraft, decentralized services, use of T.V. as the medium in the counseling, self-help, and brief treatments.

Group counseling has been observed to be a blend of conventional counseling and the American Indian value of group consensus in decision making (Farris & Farris, 1976; Kahn, Lewis, & Galvez, 1974; McDonald, 1975; Poehlman, 1966; Ryan, 1969). Having another to accompany the client in a counseling situation is also seen as beneficial for values clarification of both the client and counselor (Trimble, 1980).

While some have reported that individualized, self scrutinizing counseling is ineffective (Dinges et al., 1980; Farlow, 1971; Hippler, 1975; Ivey, 1979; Johnson & Red Buffalo, 1977; Richards, 1975; Spang, 1965; Trimble, 1976, 1980), Ryan (1969) recommends that vocational counselors use individual techniques combined with group procedures and Lewis and Ho (1975) have observed

restating, clarifying, summarizing, reflecting, and empathizing may help, but note that advice must also be given. Bryde (1971) notes that the counselor must be prepared to do most of the talking.

While many authors have made recommendations for counseling in the way of adaptations and innovations, Bryde (1971) states there is little empirical evidence for the notion that either an Indian or non-Indian therapeutic intervention is more effective or a specially trained therapist is more effective.

Counseling research has had limited affiliation with the field of linguistics in search for improvement of a highly verbal process. No empirical studies report how conventionally-trained counselors can move beyond just knowing about American Indian culture, or examine the communication styles of either or both the counselor and Indian client.

I. Summary

Many counselors who have experienced the counseling process with American Indians note specific problems that relate to that experience. While some have speculated about philosophical differences, others have reported cultural and value discrepancies that appear to cause problems for the conventionally trained counselor.

The problems listed by the authors above may, in fact, be one of the causes for traditional counseling methods to be ineffective. However, little evidence has been cited that allows one to move beyond speculation. Many authors have concluded their report of the impressionistic findings with a call for more research. Many have also recommended solutions that may, in fact, facilitate the counseling process. However, little evidence has been reported to show that these solutions are or would be effective.

What appears to be consistent across reported literature, is the implications that something necessary is not occurring between the American

Indian clients and the conventionally-trained counselors. Goldstein (1973) described such a situation with counselors and clients of lower socio-economic status: "That much of what is said across this particular social class gulf goes unheard; that in several major and highly consequential ways, therapist and patient are literally not talking the same language" (p. 40).

III. STATEMENT OF THE PROBLEM

Two conditions which impede the delivery of improved counseling assistance to American Indian youth are believed to exist:

1. Insufficient Indian counselors
2. Reliance on the "facilitative communication" counselor response style, although the available evidence suggests the superior utility of a "directive" communication style.

A. Purpose

This study will attempt to:

1. Compare the preference of American Indian and non-Indian students for a directive communication style and an experimental style.
2. Estimate the relative effectiveness of a directive and an experimental counselor communication style as perceived by American Indian students

If the experimental communication style is perceived as more effective by the subjects, further description of this pattern of communication will be carried out and generalizations allowing training in this communication style will be developed.

IV. STATEMENT OF HYPOTHESES

The hypotheses of interest, stated in null form, are:

1. There is no difference in preference for script between American Indian and non-Indian subjects.
2. For American Indian counselees, there is no difference in rated counselor effectiveness between the directive and experimental communication styles.

V. METHOD

A. Subjects

Subjects for this study will be 25 Indian and 25 non-Indian male and female college students from the University of Oklahoma.

B. Counseling Scripts

Two scripts simulating an initial counseling interview with an Indian student experiencing indecision about continued education will be video-taped. Each script will contain approximately 50 counselor responses. Recording time will be approximately 10 minutes. Two males will portray counselor and client. The scripts will be constructed so that all client responses will be identical. However, the counselor responses will vary producing different communication styles which will be labeled directive and experimental.

The directive communication style will be similar to that described by Atkinson et al. (1978) and has been shown to be rated as more helpful than a non-directive style by Asian Americans (Atkinson et al., 1978) and American Indians (Dauphinais et al., 1980). The directive style is characterized by a high reliance on direct guidance and open question responses, while deemphasizing self disclosure responses. The experimental communication style will be similar to that described by Dauphinais et al. (1980). It is characterized by counselor responses that emphasize approval/reassurance and self disclosure, while avoiding open questions. The experimental communication style will represent an

attempt to validate a communication style that is preferred over a directive style by American Indian students.

Analysis of counselor verbal responses in both scripts will be conducted using the Hill (1978) taxonomy and the Sinclair and Coulthard (1975) system. This will ensure that the scripts represent clearly different communication styles and will allow a relatively precise description of the distinguishing features of each.

C. Procedure

Subjects will be divided into two groups by race and further divided for a counterbalanced order of presentation of both simulated interviews (directive and experimental). Prior to the presentation of the video tapes, the subjects will be asked to make notes about the counselor helpfulness. Subsequent to viewing the tapes, the subjects will be asked to nominate the most helpful counselor (directive or experimental) and state two reasons why they thought he was helpful. They will also be asked to state two reasons why they thought the counselor they did not nominate was not helpful.

In addition, after viewing the simulated interviews and making their nomination, the subjects will be asked to rate both counselors on the modified Counselor Effectiveness Rating Scale (CERS).

D. Instruments

The Nomination Inquiry was devised for this experiment and will be used to elicit from the subjects the nomination of the more helpful and less helpful counselor and the reasons for those nominations.

The CERS (Counselor Effectiveness Rating Scale) is an adaption of the original scale taken from Atkinson and Carskaddon (1975) utilized in the pilot study (Dauphinais, Dauphinais, & Rowe, 1981). The CERS is a semantic

differential questionnaire used to assess subjects' perceptions of counselor effectiveness. The CERS consists, in the modified form, of seven concepts related to perceived counselor credibility and utility. Subjects will rate each concept on a 7-point bipolar scale (bad = 1, good = 7) from the evaluative dimension of meaning.

The seven concepts used in this study include: the counselor's expertness, the counselor's understanding of the student's problem, the counselor's ability to help the student, the counselor's trustworthiness, the counselor can maintain confidentiality, the counselor really wanted to help (sincerity), and the counselor is someone I would go to see if I had a problem to discuss.

E. Analysis

A Chi-Square analysis will be used to test for independence of racial group membership and script preference.

Means and standard deviations on the seven scales will be calculated for examination. A correlative matrix of the seven scales will be developed to assess unidimensionality of the total CERS. If there is significant correlation among all of the scales, a Wilcoxon's Signed Ranks Test of Significance will be calculated for both treatment conditions (directive and experimental).

VI. SIGNIFICANCE OF THE STUDY

This study will be significant in several ways:

1. It will offer empirical research to a body of literature replete with impressionistic findings.
2. It will attempt to identify a counselor communication style preferred by American Indian students.
3. It will describe this counselor communication style in terms of teachable counselor responses.

The implications of this study is that counselor trainers may be able to teach counselor responses preferred by American Indian students to Indian and non-Indian, professional and paraprofessional counselors.

VII. LIMITATIONS OF THE STUDY

This author feels strongly that this study may offer needed research to the paucity of literature on counseling the American Indian. However, generalizations of these findings to all American Indian people is unwarranted.

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APPENDIX B

Directive Script

Directive Script

1. Co. Joe, come on in, have a seat. Can I help you?
Cl. Well, I'm not sure about some things.
2. Co. What are some of those things?
Cl. Well, it's about school.
3. Co. So there are some things about school that are bothering you.
Cl. Like there's some things I can't decide.
4. Co. I will need some information about what the decision is and about other things.
Cl. Uh huh.
5. Co. Could you start by telling me something about yourself?
Cl. Uh huh. . .
6. Co. Maybe I could make it a little easier for you. Why don't you start and tell me some information about your family.
Cl. I guess you know quite a few people around here.
7. Co. Yes, I know several families. How about yours?
Cl. My family has lived here for about fifteen years. My mother and dad both work here. I am the oldest and I've got two younger brothers and a sister.
8. Co. How does being oldest affect you?
Cl. My parents expect me to do things just because I'm the oldest. I guess they even think I should be something special.
9. Co. What are some of the ways being oldest is hard for you?
Cl. My grandparents have always talked to me a lot. They tell me things about being a good example and doing things that are helpful.
10. Co. I think you need to look at those things that make you feel pressured.

- Cl. Well, I'm not sure how mom and dad, my friends, my brothers and sister, or my grandparents will take—me quitting school.
11. Co. You've been telling me how other people will be affected. What if you were to quit school.
- Cl. My mother and father work hard to help us and I do respect what my grandparents say about being an example. But I just don't know what they will think.
12. Co. You keep telling me how other people would think. You need to think how it affects you.
- Cl. My parents have always taught me to listen to my grandparents. But now, knowing what they want, makes it hard for me.
13. Co. In what way is it hard?
- Cl. I wish I could forget about what my grandparents said, that would make it easier.
14. Co. Yes, that would be easier. But what are some of the things that make it hard for you?
- Cl. Knowing what is expected makes more pressure for me.
15. Co. Maybe you just need to look into the future.
- Cl. Yeah! And that makes deciding harder to do because then I have to think about what happens when I decide to quit school.
16. Co. What would happen?
- Cl. I suppose mom and dad would be disappointed.
17. Co. So what they think is important to you. But you need to think of other consequences.
- Cl. Grandma and grandpa would think differently of me.
18. Co. Not having a diploma could affect your job opportunities later on. Is

this important to you?

Cl. Yeah, I know and I'm trying to decide whether to stay in school or not.

19. Co. You've looked at why your mom and dad would be disappointed in you and your grandparents may think of you differently. But you may have just as many reasons for continuing. Let's try to think of these reasons you see for continuing.

Cl. I would like to do something that would help my community, but I'm not sure what I can do.

20. Co. Let's try to think of some reasons.

Cl. There are many things that interest me. I like working either in an office or building homes can be fun.

21. Co. What courses have you taken that will help you in these areas?

Cl. Well, up to now, I've taken some shop courses and some college prep courses.

22. Co. Let's think about how this might be helpful in your decision.

Cl. Yeah, maybe I could do something in the community without continuing in school.

23. Co. That's important to think about. If you dropped out of school, in what ways do you think you could contribute to your community?

Cl. Well, I probably would be limited in what I could do. I wonder what my family would think?

24. Co. What do you suppose they would think?

Cl. I guess I really don't know what they would think. I'm pretty sure they would accept my decision.

25. Co. You've talked about how important it is to know what your family thinks. But I think it is important to talk about what you think.

- Cl. I guess that's where I am. My family wants to be proud of me, but they respect me for what I think and do also.
26. Co. What do you think they would want you to do to make them proud of you?
- Cl. This is hard to think about. I'd like my family to be proud of me, but what I decide to do may not be something they will be proud about.
27. Co. What are some of the things they may not be proud of?
- Cl. What if I decide to leave the community after having gotten my education?
28. Co. What do you think would happen?
- Cl. I want my family to be proud of me. If I decide to continue school, they could be proud of me for that. If I leave the community here, they may not like my being away, but they can still be proud.
29. Co. Good! Let's keep these things in mind.
- Cl. Yeah, but I guess I still wonder about what to do now.
30. Co. You've said being thought of proudly by your family is important; you also said you weren't sure quitting school would make your family proud of you. What other alternatives do you see for yourself?
- Cl. That's hard to think about.
31. Co. But it is important that you think about other alternatives. Let's talk about your parents' reaction to your quitting school.
- Cl. My parents haven't said a whole lot directly, but I know they want me to finish high school.
32. Co. What are some reasons you think they would want you to finish?
- Cl. They both finished high school and have good jobs and they want me to be an example to my younger brothers and sister. But I also see a lot

of people who don't have a high school diploma who have jobs.

33. Co. But I wonder if they can ever progress and move up in their jobs.

Cl. Uh huh.

34. Co. Give me some of the reasons for not quitting school and reasons for getting that diploma.

Cl. Finishing would let me have other opportunities and my parents and grandparents would be proud of me.

35. Co. What are some of these opportunities?

Cl. Well, if I wanted to go to college or trade school later on, I could; but, it's so hard to think beyond this June right now.

36. Co. If you could think to June, what would you see?

Cl. Yeah, I can see myself graduating, but then what, I don't know.

37. Co. Well, you can begin by thinking about graduation and worry about the future later.

Cl. I guess I am afraid of the future.

38. Co. I think it would be good to take one thing at a time.

Cl. I guess I could go ask my family first or at least someone. Maybe my uncle could help me understand how things might go when someone doesn't want to disappoint their parents, but wants to make their own decision.

39. Co. You might want to just decide this first, then worry about your other decision later.

Cl. My uncle has helped me before. He seems to know a lot. He lives with my grandparents and I think he can help me with knowing what they might think is best.

40. Co. Getting more information is the best thing for you to do at this time.

- Cl. If I decide to continue with school this year and even go on to school, I may need help in deciding what kind of school and where to go.
41. Co. In deciding those things, you may need information. Our career education course tries to help in this. Maybe you could enroll in that course or come and browse around here for information.
- Cl. It looks like I have other decisions after I decide to continue school or not.
42. Co. We've talked about a lot today. And you've decided to begin your decision-making about quitting school by going to your uncle for advice. But you will still need to think about your school decision later.
- Cl. Thanks for helping.
43. Co. Come back if you need to talk some more.
- Cl. Okay.

APPENDIX C

Experimental/Cultural Script

Experimental/Cultural Script

1. Co. Joe, come on in, have a seat. How can I help?
Cl. Well, I'm not sure about some things. . .
2. Co. You've come here because you have some concerns. Maybe we can talk together about these things.
Cl. Well, it's about school.
3. Co. Other students I've talked to have found it hard to tell other people about things that concern them. They've told me that going to somebody they could trust can help.
Cl. Like there's some things I can't decide.
4. Co. I am willing to talk with you and help you make a decision.
Cl. Uh huh.
5. Co. Knowing where to start is hard. When I was a senior, I really wanted to talk with someone about the future, but didn't really know what to say.
Cl. Uh huh.
6. Co. And when I was growing up around here, the future didn't always seem too bright, but my family helped me a lot. I am the oldest of five children. We were all pretty close.
Cl. I guess you know quite a few people around here.
7. Co. Yeah. I know many of the people and families that were here when I was growing up.
Cl. My family has lived here for about fifteen years. My mother and dad both work here. I am the oldest and I've got two younger brothers and a sister.
8. Co. Being oldest means a lot of responsibility for me. Everyone thought I

should be an example and always do things right.

Cl. My parents expect me to do things just because I'm the oldest. I guess they even think I should be something special.

9. Co. My parents always told me they wanted to be proud of me. I tried my best and had to decide how I could make them proud.

Cl. My grandparents have always talked to me a lot. They tell me things about being a good example and doing things that are helpful.

10. Co. Many people I talk to say that advice from grandparents is important. But you're wondering about these things.

Cl. Well, I'm not sure how mom and dad, my friends, my brothers and sister or my grandparents will take—me quitting school.

11. Co. So maybe we need to think about what others will think about your decision.

Cl. My mother and father work hard to help us and I do respect what my grandparents say about being an example. But I just don't know what they will think.

12. Co. Let's talk about what you might want to do.

Cl. My parents have always taught me to listen to my grandparents. But now, knowing what they will want, makes it hard for me.

13. Co. You know, many times we want to just forget about what other people think. But when I've talked to older people about how to do things, I have learned some things that are important.

Cl. I wish I could forget about what my grandparents said, that would make it easier.

14. Co. Yeah.

Cl. Knowing what is expected makes more pressure for me.

15. Co. I can remember times when nothing was even said to me directly about what to do, but I knew.
- Cl. Yeah! And that makes deciding harder to do because then I have to think about what happens when I decide to quit school.
16. Co. Joe, when I was going to school, there were times I wanted to quit. I know you and I are not the same, but each time I wanted to quit, I tried to think about the consequences.
- Cl. I suppose mom and dad would be disappointed.
17. Co. Uh huh!
- Cl. Grandma and grandpa would think differently of me.
18. Co. Some students who have quit school told me that it made it hard for them to get a job.
- Cl. Yeah! I know and I'm trying to decide whether to stay in school or not.
19. Co. As I was getting my degree, I always wondered about that. Let's see if we can think of some reasons for continuing school.
- Cl. I would like to do something that would help my community, but I'm not sure what I can do.
20. Co. Maybe we could look at what there is in the community that interests you.
- Cl. There are a lot of things that interest me. I like working either in an office or building homes can be fun.
21. Co. Courses you've taken in school may help you decide what you could do.
- Cl. Well, up to now I've taken some shop courses and some college-prep courses.
22. Co. You seem pretty well prepared, then. I seems like you could be prepared to go into either the office or construction areas.

- Cl. Yeah, maybe I could do something in the community without continuing in school.
23. Co. Yes. Let's think about what you could do.
- Cl. Well, I would probably be limited in what I could do. I wonder what my family would think.
24. Co. Our families' wishes are important. Sometimes it's hard to know them, though.
- Cl. I guess I really don't know what they would think. I'm pretty sure they would accept my decision.
25. Co. Not knowing what decision to make can be hard. When I was going to school I knew I would be respected for my decision, but I also wanted to do the best thing.
- Cl. I guess that's where I am. My family wants to be proud of me, but they respect me for what I think and do, also.
26. Co. I have talked to others who have solved the problem by asking their parents and grandparents for advice.
- Cl. This is hard to think about. I'd like my family to be proud of me, but what I decide to do may not be something they will be proud about.
27. Co. Making decisions is hard.
- Cl. What if I did decide to leave the community after having gotten my education?
28. Co. You said before that you wanted your family to be proud of you. You know, even if you don't stay around here, your parents can be proud of your finishing school.
- Cl. I want my family to be proud of me. If I decide to continue school, they could be proud of me for that. If I leave the community here,

they may not like my being away, but they can still be proud.

29. Co. We have been talking about a lot of things. When you first came in here you were wondering whether to continue school or not.

Cl. Yeah, but I guess I still wonder about what to do now.

30. Co. I am not sure anyone will tell you what to do. I know that many people gave me advice about what to do, but in the end I had to decide.

Cl. That's hard to think about.

31. Co. It isn't easy to think and talk about some of these things. Some parents say to me that they really think education is important.

Cl. My parents haven't said a whole lot directly, but I know they want me to finish high school.

32. Co. What are some of the things that made you think this?

Cl. They both finished high school and have good jobs and they want me to be an example to my younger brothers and sister. But I also see a lot of people who don't have a high school diploma who have jobs.

33. Co. I guess I see the same thing. But I also see these same people only moving up so far or only having a certain type of job.

Cl. Uh huh.

34. Co. So let's see what is important. Let's think about what we want and why we want it.

Cl. Finishing would let me have other opportunities and my parents and grandparents would be proud of me.

35. Co. When we make decisions we see the points we need to think about, but sometimes we don't always fully believe them. Let's think about this in your case.

Cl. Well, if I wanted to go to college or trade school later on I could; but

it's so hard to think beyond this June right now.

36. Co. I know a lot of students who are really undecided about school because the future is really far away.

Cl. Yeah! I can see myself graduating, but then what, I don't know.

37. Co. When I was looking for my first job after I graduated with my degree, I was scared; I didn't know what to expect.

Cl. I guess I am afraid of the future.

38. Co. I know things can be confusing. You know, some other people I've talked to told me that it helped them to talk to other members of their family when making a decision.

Cl. I guess I could go ask my family first or at least someone. Maybe my uncle could help me understand how things might go when someone doesn't want to disappoint their parents, but wants to make their own decisions

39. Co. Your uncle may really help. This may make some things clearer for you. When I was in high school, I found people outside the school really helped sometimes.

Cl. My uncle has helped me before. He seems to know a lot. He lives with my grandparents and I think can help me with knowing what they might think is best.

40. Co. We all hope to make the best decision. Sometimes we don't. You've begun to make a decision now by seeing your uncle.

Cl. If I decide to continue with school this year and even go on to school, I may need help in deciding what kind of school and where to go.

41. Co. There are a lot of students who come here to see me because they want help in deciding what kinds of schools teach what, where is a

good place to go, how big is such and such a school.

Cl. It looks like I have other decisions after I decide to continue school or not.

42. Co. Decisions were always pretty hard for me, because there seemed to much to think about. Your decision today was hard, but you made it. Seeing your uncle may be a good start.

Cl. Thanks for helping.

43. Co. Come back if you want to talk some more.

Cl. Okay.

Sinclair - Coulthard Analysis

APPENDIX D

Definition:

1. Turn Construction Unit (TCU) is defined as a unit of speech (either sentential, clausal, phrasal, or lexical in construction) in which a person has a turn at speaking and no other person has a point in which they may take a turn (Sacks, H., Schegloff, E. A., & Jefferson, G. A simplest systematic for the organization of turn-taking in conversation, Language, 1974, 50, 690-735).

2. The Functions were adapted from the Sinclair and Coulthard system, with modifications. The functions are defined and included:

- a. Marker: Realized by a closed class of items—"well," "OK," "now," "good," "right," and "allright." Its function is to mark boundaries in the discourse.
- b. Starter: Realized by statement, question, or command. Its function is to provide information about or direct attention to or thought towards an area, and is followed by elicitation.
- c. Elicitation: Realized by question. Its function is to request a linguistic response.
- d. Directive: Realized by command. Its function is to request a nonlinguistic response.
- e. Informative: Realized by statement. It differs from other uses of statement in that its sole function is to provide information.
- f. Acknowledge: Realized by "yes," "OK," "sure," "Mm," "wow." Its function is simply to show that the initiation has been understood.
- g. Reply: Realized by statement or question. Its function is to provide a linguistic response which is appropriate to the elicitation.

- h. Comment: Realized by statement. Its function is to exemplify, expand, justify, provide additional information. It supplies additional information by the same speaker.
- i. Accept: Realized by a closed class of items—"yes," "no," "good," "fine," and repetition of client's reply. Its function is to indicate that the counselor heard or saw and that the informative, reply, or react was appropriate.
- j. Evaluate: Realized by statements including words and phrases such as "good," "interesting," "good point," commenting on the quality of the reply, react, or initiation; also by "yes," "no," "good," "fine."
- k. Conclusion: Realized by anaphoric statement, usually followed by the lexical items "so," or "then." Its function is to help the client understand the structure of the session by summarizing what the preceding chunk of discourse was about.
- l. Clue: Realized by statement, question, or command. It is subordinate to the head of the initiation and functions by providing additional information which helps the client to answer the elicitation or comply with the directive.
- m. Direct Elicitation: Phrase or sentence beginning with who, what, where, etc. And a phrase or sentence in which the subject and verb order are inverted or reversed.
- n. Indirect Elicitation: Tag questions or phrases or statements operating as declaratives until the last few words such as "right" or "ok." And elicitations which appear as declaratives on the printed page, but function as requests in the interaction.

Function	Percentage of Total Number of TCUs by Script	
	<u>Directive Script</u>	<u>Experimental Script</u>
Marker	.7%	4 %
Starter	2.7	2
Elicitation	39	12
Directive	4	3
Informative	29	58
Acknowledge	3	8
Reply	.3	2
Comment	1.3	6
Accept	1.3	2
Evaluate	2.3	.3
Conclusion	13.7	3
Clue	1.7	0
Total TCU	73	100
Direct Elicitation	73%	17%
Indirect Elicitation	27%	83%
Total Elicitation	29	12

Percentage of Total Number of TCU's by Quarter and Script

Functions	<u>Directive</u>				<u>Experimental</u>			
	Q1	Q2	Q3	Q4	Q1	Q2	Q3	Q4
Elicitations	49%	47%	48%	18%	12%	21%	11%	7%
Informatives	13	18	21	58	57	54	47	70
Conclusion	5	22	18	10	0	0	12	.7
Total TCUs	15	20	18	20	25	21	23	31

Total Number of Pronouns Used by Script

<u>Pronouns</u>	<u>Directive Script</u>		<u>Experimental Script</u>	
I, me, my	12	2% of total words	62	6% of total words
you, your, yourself	71	11%	32	4%
we, us, our	7		21	
They, them, their	8		12	
Total words per script	629		891	

APPENDIX E

Directions for Tape Viewing

Directions:

We will present two video tapes of a role-played counseling session. While the tapes are being played, please take notes about what the counselor did that was helpful or not helpful.

Notes on tape #1.

Notes on tape #2.

APPENDIX F
Nomination Inquiry Form

Now that you have watched both tapes, please make a choice of presentation in which you thought the counselor was more effective or helpful:

_____ First presentation

_____ Second presentation

In addition to making your nomination, we would like to know two reasons why you think the counselor YOU NOMINATED was more effective. Please refer to your notes:

1.

2.

Now, please list two reasons why you think the counselor you DID NOT NOMINATE was less effective:

1.

2.

APPENDIX G
Counselor Rating Scale Instructions

COUNSELOR RATING SCALE: INSTRUCTIONS

You will be listening to a tape recording of a counseling session. We want to know how good you think the counselor was in working with the student.

We would like you to rate the counselor on seven scales. One of the scales is shown below with examples of how you might score it.

THE COUNSELOR'S EXPERTNESS (Knows Job)

good / / / / / / bad

If, after listening to the tape, you feel the counselor was very good, you might put an X in the end space toward good, like this:

good X / / / / / bad

If you feel the counselor was a good counselor but could be a little better, put an X in the space next to the end, like this:

good / X / / / / bad

If you feel the counselor was a good counselor but could be quite a lot better, put an X in the next space, like this:

good / / X / / / bad

If you feel the counselor was in between good and bad, or average, put an X in the middle:

good / / / X / / bad

If you feel the counselor was a little bad, put an X in the space next to the middle, but toward the bad side:

good / / / / X / bad

If you feel the counselor was quite bad, put an X in the space next to the bad end, like this:

good / / / / / X / bad

If you feel the counselor was a very bad counselor, put an X in the end space toward bad, like this:

good / / / / / / X bad

Please remember these important points:

1. Place your X's in the middle of the spaces, not on the boundaries.

this not this

good / X / X/ / / / bad

2. Be sure you check every scale - please do not skip any.
3. Never put more than one check mark on a single scale.
4. Notice that the good and bad scales are reversed every other time, like this:

THE COUNSELOR'S EXPERTNESS (knows job)

good / / / / / / bad

THE COUNSELOR'S TRUSTWORTHINESS (can be trusted)

bad / / / / / / good

We want to know your own best judgment about how good the counselor is.
You can help us by not talking with anyone about your ideas.

APPENDIX H

Counselor Effectiveness Rating Scale

Code _____ (1-4)

Age _____ (5-6)

Sex: M F (7)

THE COUNSELOR'S EXPERTNESS (KNOWS JOB)

good _____ bad ____ (8)

THE COUNSELOR UNDERSTANDS THE STUDENT'S PROBLEMS

bad _____ good ____ (9)

THE COUNSELOR'S ABILITY TO HELP THE STUDENT

good _____ bad ____ (10)

**THE COUNSELOR'S TRUSTWORTHINESS
(CAN BE TRUSTED)**

bad _____ good ____ (11)

**THE COUNSELOR CAN MAINTAIN CONFIDENTIALITY
(CAN KEEP A SECRET)**

good _____ bad ____ (12)

THE COUNSELOR REALLY WANTED TO HELP THE STUDENT

bad _____ good ____ (13)

**THE COUNSELOR IS SOMEONE I WOULD GO TO
SEE IF I HAD A PROBLEM TO DISCUSS**

good _____ bad ____ (14)

Demographic _____