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# COUNSELING ACROSS CULTURES: A WHITE AWARENESS APPROACH

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GRADUATE COLLEGE

# COUNSELING ACROSS CULTURES: A WHITE AWARENESS APPROACH

A DISSERTATION

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

DOCTOR OF PHILOSOPHY

BY

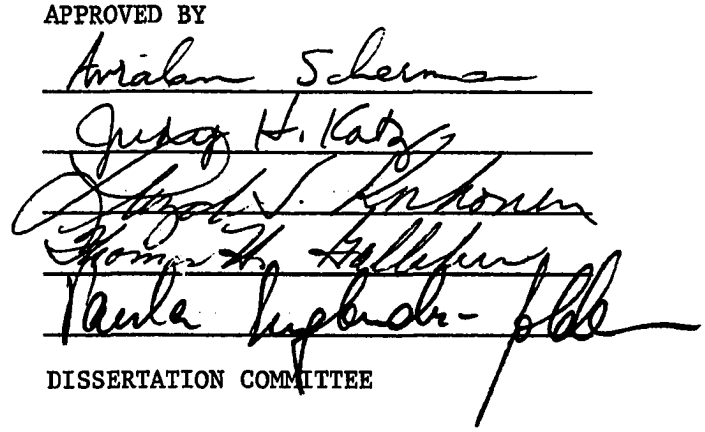
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Norman, Oklahoma

1982

COUNSELING ACROSS CULTURES: A WHITE AWARENESS APPROACH

APPROVED BY



DISSERTATION COMMITTEE

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ABSTRACT

COUNSELING ACROSS CULTURES: A WHITE AWARENESS APPROACH

by Kristin Mary Sheridan

Present efforts to train counselors in cross-cultural skills do not address issues of White counselors' own racism. This dissertation describes a White awareness training program for counselors based on Katz' (1978) model. Twenty-eight participants completed training which covered the six stages of White awareness: 1) defining racism and prejudice, 2) examining institutional racism, 3) dealing with feelings, 4) examining cultural racism, 5) examining individual racism, and 6) developing action strategies.

Videotaped vignettes were developed of clients presenting culture- or race-related counseling issues. Twenty-five participants viewed these vignettes at the beginning and the end of training. Following each vignette, participants responded to a questionnaire asking what they would say next and how they would define the client's problem. Responses to the first question were scored according to whether attending or expressive skills were used. Responses to the second question were scored according to the focus of the diagnosis. Hypothesized increases in the use of expressive skills from the beginning to the end of training were not found. Hypothesized changes over time in focus of

the problem (from the individual toward the societal) were found only on responses to one vignette.

The study also examined the variable of locus of control. Participants completed Rotter's (1966) Internal-External Locus of Control scale. Comparison of I-E scores of White (n = 19) and minority (n = 6) participants showed a significant difference between scores of these two groups on the pretest but not on the posttest. No significant main effects were found for locus of control on responses to either question on the vignettes. Difficulties in interpreting these findings and in developing adequate dependent measures, the exploratory nature of the study, and areas for future research are discussed.

Student evaluations were obtained at the end of the course. Students generally rated the course and the instructors as above average. Low-rated questions indicated concern about grades, a high course workload, and a view on the part of some students that the instructors were not respectful. The experiential nature of the training and the threatening nature of the content presented are discussed.

COUNSELING ACROSS CULTURES: A WHITE AWARENESS APPROACH

## CHAPTER I

### Introduction

Counseling has been and remains a field dominated by White, middle-class professionals trained at largely White universities in White-oriented courses to provide services to a White, middle-class clientele (Atkinson, Morten and Sue, 1979; Jones & Jones, 1972; Ridley, 1978; Torrey, 1972; Wesson, 1975). In the past twenty years or so the counseling literature has reflected a steadily increasing awareness of the counseling profession's failure to provide relevant services to minority populations in the United States. The Personnel and Guidance Journal (1977, 1978) and the Counseling Psychologist (1971) both have devoted special issues in the past to racial and ethnic concerns in counseling, and the Counseling Psychologist plans a special issue in 1983 devoted to multicultural counseling. A number of texts also have recently appeared designed to familiarize counselors

with cross-cultural issues (Atkinson, Morten & Sue, 1979; Benjamin & Walz, 1978; Henderson, 1979; Ivey, Shizuri & Pedersen, 1981; Marsella, Tharp & Ciborowski, 1979; Marsella & Pedersen, 1980; Pedersen, Lonner & Draguns, 1976; LeVine & Padilla, 1980; Sue, 1981). Various training programs and strategies have also emerged to aid counselors and others in developing cultural expertise (Anderson & Love, 1973; Arredondo-Dowd & Gonsalves, 1980; Brislin & Pedersen, 1976; Bryson, Renzaglia & Danish, 1974; DeKock, 1969; Gottlieb, 1977; Jaslow, 1978; LaFromboise, 1979; Loesch, 1980; Magee, et al., nd.; Malcolm, et al., 1976; Mitchell, 1979; Noble, 1976; Office of Education, 1974; Pedersen, 1974, 1977; Stewart, Danielian & Foster, 1969; Strong, 1978; Tucker, 1977; Weiss & McKenzie, 1972).

These efforts seem to have had little impact on the counseling field. Professional standards for counselors working with culturally different clients still have not been set by any national professional organization. The American Psychological Association's (1980) Criteria for Accreditation call for departments and schools of psychology to "assure that their students receive preparation to function in a multi-cultural, multi-racial society." At present no graduate training program in the United States provides comprehensive training that prepares counselors for counseling cross-culturally (Arredondo-Dowd & Gonsalves, 1980). Nor have accreditation, certification or licensure

procedures in this area been developed by any state or board (Hollis & Wantz, 1980). Training programs that have been developed have suffered from serious limitations. In many cases training in cross-cultural counseling is offered as an elective course. Those who elect to take the course are often minorities (Strong, 1978; Tinloy, 1978). While minorities can benefit from such courses, it is White counselors who are most likely to suffer from "cultural encapsulization" (Wrenn, 1961) and who most certainly are afflicted by White racism (Bloombaum, Yamamoto & James, 1974; Katz, in press; Vontress, 1974). Other programs have been developed on the theory that if White counselors mix with members of other races, their prejudices will be reduced and their effectiveness with minority clients will therefore increase (Carkhuff & Banks, 1970; Chick, 1978; Ellis, 1976; Kelly, 1971). While such may be the case, this cause-effect relationship is yet to be demonstrated. In addition, this approach raises an ethical issue: Is it the responsibility of minorities to teach Whites about racism, or does such an approach simply serve as another way for Whites to further exploit minorities? No training program for counselors has been designed to date in which Whites examine their own culture first as a prerequisite to understanding other cultures. Yet cultural self-awareness has been argued to form a necessary first step for White people to learning about and

working with other cultures (Brislin & Pedersen, 1976; Katz, 1978; Terry, 1970).

Until recently, a theory base has been lacking for cross-cultural training. However, as the field has accumulated a research base and a cadre of experts, a theory base is developing (Banks, 1972; Berman, 1977; Bryson & Bardo, 1976; Carkhuff & Banks, 1970; Cheek, 1976; Diaz-Guerrero, 1977; Ellis, 1976; Gordon, 1973; Grier & Cobbs, 1968; Harper & Stone, 1974; Ivey, 1980; Jackson, 1975; Jones, 1972; Katz, in press; Kovel, 1971; LeVine & Padilla, 1980; Marsella & Pedersen, 1980; Pedersen, 1976, 1977, 1978; Peoples & Dell, 1975; Pine, 1972; Sattler, 1977; Strong, 1978; Sue, D.W., 1977, 1978; Sue, S., 1977; Trimble, 1976; Torrey, 1972; Vontress, 1971, 1974a, 1974b, 1976; Washington, 1976; Willie, Kramer & Brown, 1973). Application of this developing theory base should produce more systematic and effective training.

Much remains to be done in developing evaluation mechanisms for cross-cultural counseling training (Ivey, 1977). Evaluation has often been impressionistic (Malcolm, et al., 1976; Magee, et al., n.d.; Mitchell, 1977) or descriptive (Bryson, Renzaglia & Danish, 1974; Office of Education, 1974; Ridley, 1978). Little evidence has been collected concerning whether counselors completing such training are actually more aware of minority issues or more skillful in cross-cultural counseling encounters (Banks, 1972). Evaluation of counseling effectiveness is fraught

with difficulty. Analogue studies are subject to serious questions as to their external validity (Sherman, 1980). In vivo measures can be intrusive, and data collection is a lengthy process, as well as difficult to control. Adequate attitude measures in this area are virtually nonexistent (Ralph, 1977). Nevertheless, enough is known concerning skills relevant to cross-cultural effectiveness to begin developing systematic evaluation procedures for training programs (Ivey, 1977). Much also remains to be learned about counselor qualities, knowledge and skills relevant to cross-cultural counseling. As techniques for evaluation of training programs are developed, it will be possible to identify better both effective training techniques and areas in need of further investigation.

In Oklahoma, counselor trainees are required to take a course in cross-cultural counseling as part of the master's level programs in guidance and counseling and the doctoral program in counseling psychology. At the University of Oklahoma, this course is offered as Education 5462, Multicultural Counseling, for two credit hours. While some content relevant to counseling minorities is presented in other master's level courses in guidance and counseling, this required course constitutes, for most students, by far the bulk of their training in the area of cross-cultural counseling. Because the course is required and because most counselor trainees in the OU program (as in most programs)

are White, the enrollment of this course is generally 85 to 95 percent White.

This situation presents the opportunity to develop and evaluate a theory-based program focused on training White counselors to work cross-culturally. It has been suggested that Katz' (1978) White Awareness model could be appropriately adapted for counselor training (Atkinson, Morten & Sue, 1979). It has also been suggested that the ability to focus on extrapsychic (environmental) as well as intrapsychic variables affecting clients constitutes an important cross-cultural counseling skill (Atkinson, Morten & Sue, 1979; Banks, 1972; Berman, 1977; Ivey, 1980; Ivey with Simek-Downing, 1980). Measures have been developed to evaluate counselors' tendency to focus intrapsychically or extrapsychically (Berman, 1977; Ivey & Authier, 1978). In addition, the opportunity exists to investigate the area of counselor qualities as they affect counselor response to training. The assumption has long been made that internality, as measured by Rotter's (1966) Internal-External Locus of Control scale is a desirable trait for both counselors (Majumder, McDonald & Greever, 1977; Sharma, 1977; Strong, 1978) and clients (Lefcourt, 1966, 1976; Phares, 1976; Rotter, 1966). This assumption has been largely discredited for minority clients (Gatz, Tyler & Pargament, 1978; Gurin, et al., 1969; Hsieh, Shybut & Latsof, 1969; Jorgensen, 1977; Sue, 1978). The question remains of whether internality

remains a desirable trait for counselors working with minority clients, who tend to be more external.

The major purpose of this project, then, was to develop a cross-cultural counselor training program focused on White counselors and based on the White awareness model. This project also explored possible changes in the ways participants assess and respond to culturally-related client concerns following training. In addition, this project investigated locus of control as it may have affected participants' responses to culturally-related client concerns before and after training.

The White awareness training approach will provide a needed addition to the field of cross-cultural counseling by providing a unified, theoretically and ethically sound approach to training White counselors (as well as minority counselors) to work cross-culturally. The evaluation component is intended to serve as a step toward accountability in counselor training in this area. Finally, it is hoped that the investigation of locus of control will contribute in turn to the theory base on which cross-cultural training presently rests.

## Definition of Terms

Cross-cultural counseling has emerged in recent years as a dual issue. One aspect of the field concerns itself with the need for United States counselors to be able to

function effectively with individuals from other countries (Brislin & Pedersen, 1976; Pedersen, 1974; Pedersen, Lonner & Draguns, 1976). Considerable research has also been done in cross-cultural psychology on definitions of mental health and manifestations of mental illness in various cultures around the world (Marsella, Tharp & Oborowski, 1979).

A second definition of cross-cultural counseling has to do with counselors from the United States working with clients in the United States who are racially, ethnically, or otherwise dissimilar. LeVine and Padilla (1980) call such interactions "pluralistic counseling" and define them as ". . .therapy that recognizes the client's culturally-based beliefs, values, and behaviors and that is concerned with the client's adaptation to his or her particular cultural milieu" (p. 3). Atkinson, Morten and Sue (1979) define cross-cultural counseling as ". . .any counseling relationship in which two or more of the participants are culturally different" (p. 7). The Education and Training Committee of Division 17 of the American Psychological Association (Sue, et al., 1981) expands the definition of cultural difference to include differences in values and lifestyle. The Committee points out that cross-cultural counseling may occur between minority client and majority counselor, between a client and counselor of two different minority groups or between a client and counselor who are similar in race and ethnicity but who ". . .belong to

different cultural groups because of other variables such as sex, sexual orientation, socioeconomic factors, religious orientation and age. . ." (Sue, et al., 1981).

By these definitions every counseling interaction is to some degree cross-cultural. In practice, however, ". . .cross-cultural counseling usually means a counseling dyad consisting of a white middle-class therapist with a nonwhite, often lower-class client" (Ridley, 1978, p. 43). The training program described here concerns itself mainly with this last interaction. It makes the assumption, however, that the dynamics of many other cross-cultural situations (female-male, gay-straight) are similar enough that learnings about counseling across race are applicable in those situations as well. Cross-cultural counseling is often referred to as multicultural counseling. These two terms are essentially synonymous.

The definition of cross-cultural counseling presented here uses a number of terms that are often misunderstood: culture, ethnicity, race, and minority. Culture is a term with numerous definitions (American Psychiatric Association, 1979; Ruiz & Padilla, 1980). The Random House Dictionary of the English Language (1973) provides a simple and useful definition: "the sum total of ways of living built up by a group of human beings and transmittable from one generation to another." This definition is particularly helpful because it acknowledges the reality of cultural differences in

groups that may not be commonly thought of as having a separate culture: gay people, for example, or women.

Most children learn that there are three races: Caucasian, Mongoloid, and Negroid. Yet, as Atkinson, Morten and Sue (1979) point out, while race is generally defined biologically, it, in fact, is often more a question of belief than of any generally accepted definition. Historically, even one Black ancestor served to define an individual as Black for purposes of social or legal segregation. Yet persons "passing" as White have been accepted as White no matter what their heritage as long as the belief about their racial identity was maintained. The Random House Dictionary (1973) defines race as: "a group of persons related by common descent, blood, or heredity." Hardiman and Jackson (n.d.) further refine that definition by suggesting "race" is a term used to describe ". . .those physical and cultural qualities that are shared among ethnic groups" (p. 4).

Race and ethnicity are often thought of as synonymous (Atkinson, Morten & Sue, 1979). Such is not the case, but certainly there are groups who are not a race but who share "a common descent, blood, or heredity." The Random House Dictionary defines an ethnic group as "a group of people of the same race or nationality who share a common and distinctive culture." According to Jackson and Hardiman (n.d.),

> An ethnic group consists of individuals who share a sense of group identification, a common set of values, political and economic interests, behavior

> patterns, and other culture elements which differ from those of other groups within a society. Ethnic groups are frequently identified by distinctive patterns of family life, language, recreation, religion, and other customs which cause them to be differentiated from others. Above all else members of such groups feel a consciousness of kind and an interdependence of fate with those who share the customs of the ethnic tradition (pp. 2 & 3).

Thus, according to Hardiman and Jackson, within a racial group, such as Asian-American, may exist several ethnic groups, such as Vietnamese, Korean, Japanese and others.

The term minority by definition means "less than half." The United States has a number of minority populations: Blacks, Chicanos, Native Americans, Asian-Americans, the poor, gay people, handicapped individuals, and convicts among them (Atkinson, Morten & Sue, 1979). It is also possible for a group to be a numerical majority but to be treated unequally because of their group membership. Women in this country fall into this category and are functionally, although not numerically, a minority.

## Review of the Literature

According to the Association for Non-White Concerns, a division of the American Personnel and Guidance Association,

> . . .minority-oriented counseling requires more specialized intensive training, experience and evidence of expertise than traditional generalist counselor training currently provides. Further, individuals of different ethnicity seeking assistance need to be assured that the counselor in indeed competent in the treatment of their

> specific cultural needs in addition to their emotional needs (Wilson & Stills, 1981, p. 104).

Abundant evidence exists to suggest that the counseling profession has not been responsive to the needs of minorities (Atkinson, Morten & Sue, 1979; Sattler, 1977). In a lengthy literature review, Berman (1977) demonstrated that minority clients receive inferior mental health treatment. Pine (1972) found minority students to hold the following views of counseling: 1) it is a waste of time; 2) counselors tend to underestimate the academic potential of their minority clients and to advise them accordingly; 3) counselors are insensitive to the needs of minority students and give less time and energy to working with them than they do to White students, and 4) counselors do not understand or respect cultural differences. LaFromboise and Dixon (1981) note that "numerous cases of improper communication and misrepresentation of facts have caused people in 'helping' professions to be looked upon by many American Indians as meddlesome" (p. 136). Torrey (1972) concludes flatly that ". . .all attempts at cross-cultural psychotherapy of which I am aware have been either difficult or unsuccessful" (p. 26). Small wonder that minority clients have been found to terminate counseling following the initial interview at a rate of 50 percent compared to a 30 percent rate for Anglo clients (Sue, 1977). Many minority clients never seek counseling. "Available utilization data of public mental health service

facilities indicates that Latinos, contrary to expectations and despite greater stress, refer themselves less often for counseling and psychotherapy, relative to the general population" (Ruiz & Padilla, 1977, p. 404, italics theirs).

One method suggested for making counselors more responsive to these needs has been to train more minority counselors (Espin, in press; Wolkon, Moriwaki & Williams, 1973; Sattler, 1977). Certainly there is a dearth of minority counselors (Berman, 1977). As long as there are White counselors working with minority clients, however, the need for cross-cultural counselor training will exist. It should also be noted that being a minority is not in itself a guarantee of expertise in every minority culture. Minority individuals may be as ignorant as anyone about other minorities. Even within minority groups, such factors as level of identity development (Jackson, 1975) may make counselors more effective with some clients than others.

Since most counselors are White, however, it is Whites who are most likely to be in need of cross-cultural training. Brislin and Pedersen (1976) list four reasons why mental health professionals need such training: 1) the cultural bias inherent in traditional mental health systems that favor certain classes of clients and prevents services from being equitably distributed, 2) the fact that other cultural groups have developed methods of treatment that may be useful to all, 3) the expense in lives, time and money that is

incurred in developing community services that fail, and 4) the fact that resources are available for implementing such training.

Sue, et al. (1981) present another set of justifications for cross-cultural counselor training including: 1) current research and mental health practices are largely inappropriate to the needs of minorities; 2) every person has an ethnic identity--not just minorities; 3) theories and concepts developed for counseling are limited in their applicability to minority clients; and 4) the generally individual-oriented approach of most counselor training ignores the sociocultural and political influences on the lives of minorities.

Counselors who are trained to work only with White, middle-class clients may be viewed as culturally deprived (Bell, 1971; Calia, 1966). White counselors lack knowledge of minority cultures, of the values they as counselors bring to the counseling process, of the limits of counseling theories, of the function of race in the counseling process, of barriers to effective cross-cultural counseling, and of skills they may need to develop to work more effectively cross-culturally (Loesch, 1980; Pine, 1972; Sue, 1977). They almost inevitably bring stereotypes to a cross-cultural counseling situation--stereotypes that can impede accurate information processing about minorities (Wampold, Casas & Atkinson, 1981). The section of this paper on cultural

expertise addresses the question of skills. The following sections examine the considerable body of literature that is accumulating concerning the other areas in which conventionally trained counselors may be deficient.

## Knowledge about Minority Cultures

Until very recently, few texts designed for use in counseling programs devoted any space at all to the special concerns of minority clients. Notable exceptions are Anastasi (1976) and Sattler (1974), both of whom address concerns associated with the use of standardized assessment instruments with minorities, particularly children, and Ivey and Simek-Downing's (1980) new basic counseling text.

Occasionally, a journal devotes a special issue to minority concerns (Counseling Psychologist, 1972; Counseling and Values, 1972, 1974; Personnel and Guidance Journal, 1977, 1978). Rarely does a special issue devoted to some other topic include a section on minority concerns. Even less frequent is the integration in the design or discussion of theory or research the issue of its appropriateness to specific minority populations. In the past few years a number of texts on cross-cultural counseling have been published (Atkinson, Morten & Sue, 1979; Benjamin & Walz, 1978; Henderson, 1979; LeVine & Padilla, 1980; Pedersen, 1974; Pedersen, Lonner & Draguns, 1976; Sue, 1981). Some of these texts provide information on minority group cultures; some

suggest skills needed in working with minority cultures. This knowledge base is essential to effective cross-cultural counseling, as the following examples illustrate.

The history of White peoples' relations with American Indians is one of a long series of broken promises. Thus, it is not surprising to find that American Indians today have been found to be especially sensitive to indicators of trustworthiness in counseling. LaFromboise, Dauphinais & Lujan (1981) surveyed 75 American Indians concerning phrases non-Indians used that indicated they were not trustworthy. They identified several categories of statements that were perceived as insincere, among them attempts to show affinity ("I have an Indian grandmother"), use of stereotypes and myths ("acting like a bunch of wild Indians"), and denying ethnic differences ("people are people"). LaFromboise & Dixon (1981) found that American Indian high school students rated counselor behavior as more trustworthy when counselors were displaying trustworthy behavior, including cultural understanding.

Espin (in press) notes the importance of recognizing the cultural context within which Hispanic women in the United States operate. These women's double jeopardy as females in a sexist society and minorities in a racist society places them at special risk in counseling with culturally unknowledgeable counselors.

Knowledge of the importance of the family to Puerto Rican clients is vital to counselors hoping to be effective with Puerto Rican clients. Working with the family and making home visits are recommended. Also, a personal and friendly approach on the part of the counselor will be in keeping with Puerto Rican custom (Nieves & Valle, 1980).

Sue (1980) cites research suggesting that traditional Asian-Americans may favor a ". . .logical, rational, structured counseling approach" and that counselors may have to break through a cultural reluctance to self-disclose with an active, direct approach (p. 133). This style of counseling runs counter to much of what many beginning level counselors are taught.

These examples represent only a small fraction of the knowledge a counselor must possess about various cultures in order to be effective. There is so much to know that it may be in the future that counselors will develop expertise only with certain groups and limit their practice to those groups.

## Values and the Counseling Process

Torrey (1972) notes: "We have no insight into our own culturally learned ideas and values. They sit within us quietly, unconsciously, providing the baseline against which we make value judgments but never themselves coming into judgment" (p. 20). Torrey (1972) reviews literature demonstrating that Western psychotherapy is based on the ideals of the Protestant ethic and espouses middle class values of

work, achievement, independence and responsibility. Sue (1977) enumerates other culture-bound values of counseling: an individual orientation; the prizing of verbal, emotional, and behavioral expressiveness; an emphasis on obtaining insight; a clear distinction between physical and mental well-being; a view of time as linear and thus an emphasis on punctuality; and a tendency to look at long-range goals and solutions. These values may conflict with those of an Asian-American client, to whom ". . .an individual who is too verbal, direct, assertive, confrontive and individualistic is often viewed. . .as crude and poorly socialized" (Sue, 1977, p. 73). They may cause a counselor to be unwilling to make the kinds of short-term, "survival" interventions (finding a place to sleep for the night, getting some food) that a lower class client (which minorities are more likely to be) may need. They are in direct conflict with the American Indian views of time as a process. They devalue the role of such persons as curanderos, folk healers highly valued by many Mexican-Americans.

This tendency to see White, middle-class culture as the norm has been reflected in the literature which refers to minorities as "culturally deprived" or "culturally disadvantaged" (Atkinson, Morten & Sue, 1979). A counselor who does not view minority cultures as rich, complex, and viable is in danger of foisting off middle-class values on such clients (Calia, 1966) in a kind of "cultural imperialism."

Another area in which values become problematic is the definition of normality. Anthropological literature has long been polarized into two opposing ways of looking at the relationship between mental health and culture. One view (etic) is that there is a kind of "true state" of mental health that does not vary across cultures but which may be obscured by culturally defined behaviors. According to the other view (emic), each culture defines its own mental health norms and the differences in definitions are clues to culturally held attitudes, values, and assumptions (Pederson, 1976). In either case, it is apparent that:

> The concepts of 'health' and 'normal' that guide the delivery of mental health services are not universally shared by all persons from every culture and may betray the culturally encapsulated counselor to be a tool of his own dominant political, social, or economic values. Ethnocentric notions of adjustment tend to ignore inherent cultural values, allowing the encapsulated counselor to evade reality while maintaining a cocoon of internalized value presuppositions about what is 'good' for the counselee. This tendency toward cultural isolation is accentuated by the inherent capacity of culture-bound and time-honored values to protect themselves against the tentativeness of new knowledge. The very data that define the task of counseling can take on another meaning in reinforcing modal stereotypes of cultural groups, separating counselors from the social reality of people from other cultures (Brislin & Pedersen, 1976, p. 142).

Perhaps the best example of the White, middle-class ethnocentricity of the mental health field may be found in the Diagnostic and Statistical Manual of Mental Disorders III (American Psychiatric Association, 1980). The DSM III

defines paranoia, but nowhere does it address the issue of healthy cultural paranoia discussed by Grier and Cobbs (1968). The Joint Commission on the Mental Health of Children (U.S. Commission of Mental Health, 1965) declared racism the number one public health problem in the United States. Yet "nowhere in the DSM III are there listed any disorders related to bigotry, prejudice, or behavioral manifestations of racist and/or sexist attitudes" (Katz, in press).

Closely related to the notion of values is that of world view. According to Sue (1978) a world view is:

> . . .the way in which people perceive their relationship to nature, institutions, other people, and things. (It) constitutes our psychological orientation in life and can determine how we think, behave, make decisions and define events. Our cultural upbringing and life experiences frequently determine or influence our world views. Counselors who hold world views different from their clients' views and who are unaware of the bases for these differences are most likely to impute negative traits to their clients (p. 458).

Unless White middle-class counselors become aware of their values and world views, and alert to the ethnocentrism inherent in them, they are unlikely to be effective cross-culturally.

## The Limits of Theory

Psychological theory is based on and substantiated by research. Much research has simply failed to include race as a variable or to attempt to replicate findings in other cultural groups. For example, as of 1975, only four percent

of the studies done on alcoholism included Black people in the sample (Beverly, 1975). The dearth of research on multicultural issues is reflected in Lee, et al.'s (1981) examination of the content of programs presented at national conventions of the American Psychological Association. They found that while the total number of program hours devoted to multicultural issues had increased in the selected years studied (1960, 1970, and 1980), it remained a very small percentage of total program hours (4.2% in 1980). This percentage actually decreased between 1970 and 1980. A psychology developed by White male theorists and tested on White subjects is limited in scope and application. As Sue, et al. (1981) note, "in the absence of a culturally diverse population of study it is difficult to know when universals have been found, or when techniques and assumptions are culturally specific" (p. 9).

Another issue is whether the research that does exist has been done with awareness of the culture-bound values inherent in such research. The tendency in the literature has been to study minorities' behavior as deviant as opposed to different (Gordon, 1973; Sue, et al., 1981). This focus has tended to present minorities as the problem, rather than the oppressive conditions set up by society, and to result in blaming the victim, thus keeping solutions aimed at changing minorities rather than at changing society (Caplan & Nelson, 1973). A case in point has been the conclusion by

some White psychologists that Black youths' perception of the world as a hostile place implied low self-esteem rather than an accurate view of reality (Wesson, 1975). Gordon (1973) points out other limitations in such research, including failure to ". . .establish unambiguous defining criteria for key research variable such as IQ," to ". . .devise instruments and assessment experiences sensitive enough to probe these variables in non-White samples," and to consider ". . .the issue of experimenter-subject rapport and its bearing on the validity of the data" (pp. 92 and 93). He also notes that while White psychologists have enhanced their reputations and their incomes with the study of minority "problems," they have failed to provide services to the minority community in return.

One example of a theory that may well apply differently to minority groups is Seligman's theory of learned helplessness. For majority group members, the theory predicts depression and apathy as a result of learned helplessness (Sue, 1977). However, ". . .the kind of learned helplessness experienced by minority groups may have effects that include anger, hostility, anxiety and alternative coping strategies . . ." (Sue, 1977, p. 385).

Diaz-Guerrero (1977) has obtained results on studies of Mexican children that do not entirely correspond with descriptions of the mentally healthy child in United States literature. Marsella (1979) reviews literature demonstrating

that symptomatology of mental illness differs as a function of race and ethnic group. These findings suggest the possibilities for developing and modifying theory using a multicultural research base. Meanwhile, counselors must learn to scrutinize current theory for its cultural limitations.

These limitations have direct implications for counseling practice. A school counselor cannot rely on theories or practices related to IQ that have been normed on largely White samples (Mercer, 1979) and tainted by efforts to use the theory to justify discrimination and perpetuate racism (Jensen, 1969, 1979; Shockley, 1971). A career counselor is handicapped by the inapplicability of counseling theories to minorities to whom occupations may be functionally closed because of racism (Williams, 1972). A culturally limited theory base in nonverbal communication may impede a counselor's effectiveness with individuals from cultures that use different non-verbal expressions, such as Eskimos or Blacks (Ivey & Simek-Downing, 1980). Group theory does not address itself to the behavior of Asian-Americans in groups; techniques for these individuals may need to be modified (Ching & Prosen, 1980). Referring a Black alcoholic to Alcoholics Anonymous may not be useful if the group is White-run (Beverly, 1975). There is considerable evidence that lower-class Latino, Black and American Indian clients respond more favorably to an action-oriented approach rather than an

introspective, nondirective approach (Patterson, 1978; Ruiz & Padilla, 1977; Harper & Stone, 1974; Dauphinais, Dauphinais & Rowe, 1979). Client-centered theory has not addressed this issue.

Counselors seeking to develop cultural expertise can only examine their techniques in light of awareness of the limitations of counseling theory and modify them accordingly. As more research emerges, counselors will have more guidelines for effective skills and techniques. The section in this paper on a theoretical base for cross-cultural counselor training summarizes some of this new theory.

## Race as a Variable in Cross-Cultural Counseling

A number of research efforts have examined counselor and client race as a variable in counseling. Whether clients prefer or benefit more from a same-race counselor has been a question addressed by a number of these studies. Banks, Berenson and Carkhuff (1967) found that regardless of counselor orientation, two-thirds of the Black counselees in their studies would not return to see a White counselor. Carkhuff and Pierce (1967) found that race and social class differences between clients and therapists retarded therapeutic progress in schizophrenics. Banks (1972) found that both Black and White high school students preferred same-race counselors.

Grantham (1973) investigated the effect of race of counselor (Black or White) on a single counseling interview

with Black clients in a special program for "disadvantaged" students at a university. He found that Black clients preferred Black counselors and explored themselves in more depth with female counselors. Ewing (1974) had Black and White students evaluate Black and White counselors following a pre-college counseling interview. He found that Black students tended to rate counselors in general higher than White students but that racial similarity of counselor and client was not an important factor.

Other investigations have examined other variables in addition to counselor and client race and have looked at a variety of dependent measures besides reported preference. Schumacher, Banikiotes and Banikiotes (1972) investigated language compatibility between White counselors and Black students. They developed two vocabulary tests--one of words frequently used by White counselors during counseling sessions and one of words frequently used by Black high school students. Tests of both groups revealed that the counselors scored poorly on the Black vocabulary quiz and the Black students scored poorly on the counselor vocabulary quiz. Interestingly, Black students knew, on the average, 50 percent of the counselor words. Counselors, on the other hand, knew on the average only 15 percent of the Black vocabulary words.

Bryson and Cody (1973) investigated the effects of counselor and client race on degree of understanding in an initial counseling interview. They found that counselor

race was related to understanding, with counselors understanding same-race clients best. Client understanding was not related to race: Black and White clients understood Black and White counselors equally well.

Wolkon, Moriwaki and Williams (1973) examined the factors of race and social class as they related to orientation toward and experience with psychotherapy in female subjects. They found middle-class Black women to be significantly more positive toward help-seeking than lower-class Black women. Of the subjects who had actually sought treatment in the past, all the White subjects said they would return, while only 40 percent of the Black subjects indicated they would return. Black subjects showed a strong preference for a same-race therapist.

Wright (1975) divided Black and White subjects into high trusters and low trusters and measured their expectations of counseling before and feelings about counseling after sessions with both Black and White counselors. He found that high trusters believed a counselor could adopt their frame of reference regardless of race. White low trusters saw neither White nor Black counselors as able to adopt their frame of reference. Black low trusters believed that Black counselors only could adopt their frame of reference. Harrison (1977) found experiences of Black counselees with Black counselors to be clearly positive. While experiences of Black counselees with White counselors were not

clearly negative, they had more negative elements than experiences with same-race counselors. In a counseling analogue study Woods and Zimmer (1976) investigated the effect of counselor and counselee race on conditionability of positive or negative self-reference statements. They found no differences in the conditionability of Black or White subjects when reinforced by Black or White experimenters. Brannon (1977) found two Black coached clients to prefer high dogmatic over low dogmatic counselors. He concluded that this effect may have occurred because of the greater directiveness of the dogmatic counselors.

Some studies have varied the race of counselor or client, but not both. Merluzzi, Merluzzi and Kaul (1977) found that White college student subjects perceived counselor influence differently as a function of race and power base. Black counselors using an expert base and White counselors using a referent base were most influential in a counseling interivew. The authors suggest that the White students may not have perceived the Black counselor using a referent power base as sufficiently similar to them to be influential, despite similarities in their experiences. Varying client race, Crossley, Abramowitz and Weiss (1977-78) found that White abortion counselors did not differ in their clinical evaluations of a case report in which the race of the client was designated as Black or White. Merluzzi and Merluzzi (1978) found that White counseling graduate students

actually rated Black labeled cases significantly more positively than cases labeled White or not labeled. They suggest that these findings may represent overcompensation that could result in a tendency to underestimate minority needs. In this study, subjects who had more contact with minorities tended to rate the minority cases less positively than those who had less minority contact.

Two recent studies have looked at counselor response style as a function of race. Berman (1979) found Black counselors to use more active expression skills than White counselors. They also were found to focus more frequently on societal aspects of problems as compared to White counselors, who focused almost exclusively on the individual. Fry, Kropf and Coe (1980) examined the responses of Black and White counselor trainees to interviews with Black and White actor clients. They found that Black counselor trainees tended to use more expressive responses; White counselor trainees tended to use more attending responses. Both Black and White counselor trainees became expressive when counseling with Black clients. Both groups were rated as more effective in their delivery and more appropriate in responses with same-race clients.

This review does not represent all the research that has been published. Sattler (1977) reviewed some 200 studies and reports dealing with counseling, psychotherapy and casework. However, much of the early work in this area is non-

research-oriented and focuses largely on the characteristics of Black clients that make them difficult to counsel (Bryson & Bardo, 1973). The more recent research serves mainly to raise more questions for research. There appears to be a tendency toward preference for same-race counselors, especially on the part of Blacks. There may be response style differences between Black and White counselors; these studies require replication. Race may interact with other factors rather than functioning as a determining variable in and of itself. Much research remains to be done. Most of these studies are of very small samples. Many are analogue studies. Of those that are studies of actual counseling situations, most are limited to single interview situations. Minorities other than Blacks are not included in most of the studies. Identity development, discussed later in this chapter, is not taken into account. Nevertheless, it seems fair to conclude that race cannot be ruled out as a factor in counseling and that culturally competent counselors will be cognizant of research findings in this area.

## Barriers to Cross-Cultural Counseling

Lack of knowledge about other cultures, lack of awareness of the values the counselor brings to the counseling process, a poor grasp of the limits of theory, and unawareness of race as a variable in counseling all can

function as barriers to cross-cultural counseling. These deficits may manifest themselves in observable assumptions or behaviors on the part of counselors. A number of authors have enumerated the ways in which lack of cultural expertise may be operationalized in the counseling process. While these barriers to effective cross-cultural counseling have not been demonstrated empirically, they have gained general acceptance in the cross-cultural counseling literature. This section will review some of the barriers not addressed in other sections.

One barrier may be racial attitudes on the part of counselor, client or both (Vontress, 1974b). White people carry with them the burden of racism (Katz, 1978). Minorities often carry with them a realistic wariness of Whites. "To expect neutral or positive feelings toward Whites is to expect an unquestioning tolerance that runs counter to basic principles of social learning" (Banks, 1972). In psychological jargon, these attitudes may manifest themselves in problems of transference and countertransference (Vontress, 1971; Pedersen, 1977). Or they may make counseling virtually impossible.

> Although a majority group member may enter a relationship with an attitude of trusting the other until clear evidence that the person cannot be trusted surfaces, a member of the minority group frequently enters the relationship suspending trust until the person proves that he/she is worthy of being trusted. Thus, perception of trust-distrust may be of particular importance in initial cross-cultural interactions and, in fact,

> may preclude further, sustained interactions.
> (LaFromboise & Dixon, 1981, p. 135)

A White may create barriers by exhibiting racism, feeling sexually threatened, becoming overzealous or paternalistic, or feeling compelled to prove her or his liberalism (Vontress, 1971).

Another barrier can be failure of the counselor to acknowledge race or ethnicity as an issue or attempting to ignore differences. This topic should be discussed openly (Wilson & Calhoun, 1974). In doing so, the counselor must avoid other pitfalls, such as seeing differences as deficiencies (Smith, 1977), assuming all the client's problems come from being a minority (Wilson & Calhoun, 1974) or using cultural differences as an excuse for counselor failure (Smith, 1977). The counselor should be cautious about using the research to stereotype clients; for example, using active techniques with all Black clients because some research indicates Black clients prefer action-oriented techniques (Smith, 1977). There are as many differences within minority groups as there are between them.

Counselor assumptions may also raise barriers to their effectiveness. Arrendondo-Dowd and Gonsalves (1980) list five erroneous assumptions counselors may make about culturally different persons: 1) that assimilation occurs quickly, easily and naturally, 2) that a second language interferes with education, 3) that non-English speakers cannot hold down

a job, 4) that everyone should "Americanize" and 5) that if anyone needs counseling, they only need seek it to get it.

It is apparent that for counselors who work cross-culturally (most counselors sooner or later), special preparation is not a luxury but rather a necessity. In addition to increased counseling skills, such training can provide additional benefits in terms of awareness, skills, and the ability to better appreciate and live in a pluralistic society.

## The Culturally Competent Counselor

What, then, is a culturally competent counselor? Since Wrenn (1961) warned counselors of their "cultural encapsulization" some twenty years ago, a number of individuals have attempted to define what constitutes cultural expertise (Pedersen, 1978; Ivey, 1977; Calia, 1966; Arrendondo-Dowd & Gonsalves, 1980; Torrey, 1972; Atkinson, Morten & Sue, 1979). Much of this work is summarized in the recent position paper of the Education and Training Committee of Division 17 of the American Psychological Association (Sue, et al., 1981). This paper recommends ". . .the adoption of specific cross-cultural counseling and therapy competencies by the American Psychological Association to be used as a guideline for accreditation criteria" (pp. 1 & 2). The competencies are divided into three areas: knowledge, beliefs and attitudes, and skills. Table 1 presents these

Table 1

Characteristics of the Culturally Skilled Counseling Psychologist

| | |
|---|---|
| Beliefs/Attitudes | 1. The culturally skilled counseling psychologist is one who has moved from being culturally unaware to being aware and sensitive to his/her own cultural heritage and to valuing and respecting differences.<br>2. A culturally skilled counseling psychologist is aware of his/her own values and biases and how they may affect minority clients.<br>3. A culturally skilled counseling psychologist is one who is comfortable with differences that exist between the counselor and client in terms of race and beliefs.<br>4. The culturally skilled counseling psychologist is sensitive to circumstances (personal biases, stage of ethnic identity, sociopolitical influences, etc.) which may dictate referral of the minority client to a member of his/her own race/culture. |

Table 1 (continued)

| | |
|---|---|
| Knowledges | 1. The culturally skilled counseling psychologist will have a good understanding of the sociopolitical system's operation in the United States with respect to its treatment of minorities.<br>2. The culturally skilled counseling psychologist must possess specific knowledge and information about the particular group he/she is working with.<br>3. The culturally skilled counseling psychologist must have a clear and explicit knowledge and understanding of the generic characteristics of counseling and therapy.<br>4. The culturally skilled counseling psychologist is aware of institutional barriers which prevent minorities from using mental health services. |

Table 1 (continued)

| | |
|---|---|
| Skills | 1. At the skills level, the culturally skilled counseling psychologist must be able to generate a wide variety of verbal and nonverbal responses.<br>2. The culturally skilled counseling psychologist must be able to send and receive both verbal and nonverbal messages accurately and "appropriately."<br>3. The culturally skilled counseling psychologist is able to exercise institutional intervention skills on behalf of his/her client when appropriate. |

Note: From "Cross-Cultural Counseling/Therapy: Myths, Definitions, and Competencies" by D.W. Sue, et al., Position paper of the Education and Training Committee of Division 17, American Psychological Association, 1981.

recommended competencies. The committee emphasizes that it sees these competencies as "general guidelines which we hope will aid in the development of more concrete and sophisticated competencies for working with culturally different clients" (p. 16). Part of this task has already been accomplished since some of the competencies have begun to be operationally defined elsewhere. Ivey (1977), for example, presents an adapted taxonomy of skills for cross-cultural counseling. This taxonomy is presented in Table 2. What remains to be done is to address these skills specifically for each culture. Ivey (1977) summarizes some research and experiential data that began this job--such things as eye contact or social space differences among cultures. Some of the literature discussed elsewhere in this paper is also relevant to the task of explicating this proposed taxonomy.

Pedersen (1978) describes four skill areas for the counselor working cross-culturally. The counselor must be able to articulate the client's problem from the client's cultural perspective. She or he must be able to anticipate resistance, that is, the possibility of being viewed as an enemy. The counselor must be able to diminish her or his own defensiveness. The counselor must possess recovery skills: the ability to admit confusion or frustration, to be open to learning.

Atkinson, Morten, and Sue (1979) identify five alternative roles for counselors that relate directly to the

Table 2

The Ivey Taxonomy of the Effective Individual

Within a given culture, the effective individual is able to engage in culturally appropriate behavior and is able to generate an infinite array of verbal and nonverbal sentences to communicate with a maximum number of people. Each of the following dimensions are measurable and are part of the fully functioning person. It may be noted that few are able to demonstrate all competencies below with all members of their own culture and none are able to communicate with all cultural subgroups or with those of totally different cultural backgrounds.

1. Basic skills of a culture. These dimensions are critical for minimum functioning in a given culture.

   Eye contact
   Body language
   Vocal tone and speech rate
   Verbalize on appropriate topics

2. Communication skills. The fully functioning individual will have culturally appropriate ability to attend to (i.e. hear) other individuals and to influence their behavior. Similarly, the effective individual will be able to use these same skills within him or herself. It is anticipated that different cultures will use varying patterns of skills.

   Attending skills
   - Open and closed questions
   - Minimal encourages
   - Paraphrases
   - Reflections of feeling
   - Summarization

   Influencing skills
   - Directions
   - Expression of content (includes advice, opinion, information-giving)
   - Expression of feelings
   - Interpretation
   - Influencing summarization

3. Qualitative skills. The quality of functioning can be applied to each of the skills above. To date, qualitative dimensions of communication have been defined in a subjective fashion, but now new measures exist to measure them precisely. Again, high quality communication in one culture does not automatically mean high quality in another.

   Concreteness
   Respect and warmth
   Immediacy
   Confrontation
   Genuineness

Table 2 (continued)

| | | |
|---|---|---|
| 4. | Focus skills. Focus is the subject of a sentence. The effective individual is able to use an array of culturally appropriate foci in communication. | |
| | Self | Group |
| | Other individuals | Cultural-environmental-contextual (sexual, racial, socioeconomic, cultural issues) |
| | Topic | |

Note: From "Cultural Expertise: Toward Systematic Outcome Criteria in Counseling and Psychological Education" by A. Ivey, Personnel and Guidance Journal, 1977, 55, 296-302.

Committee's recommendation concerning intervention skills. They suggest the counselor may operate in an outreach role, making herself or himself available in the client's environment: at potluck suppers, picnics, in community programs and activities. The counselor may function in a consultant role, working with others (teachers, parents, peers) who may then interact directly with the client or in helping groups that are trying to organize for change. The counselor may assume the role of omsbudsmun, intervening at the institutional level on behalf of a client or group of clients who are experiencing oppression. The counselor may act as a change agent, in which case the "client" may be defined as an entire minority culture that is suffering injustice. Finally, the counselor may serve as a facilitator connecting indigenous support systems, such as curanderos, peer groups, or organizations designed to develop ethnic pride.

Wilson and Stills (1981), in a special issue of the Journal of Non-White Concerns devoted to counselor licensure, propose a competency-based training program for cross-cultural counseling which encompasses the following goals:

1. To help counselors become aware of their attitudes toward ethnic groups and the attitudes of different ethnic groups toward each other.
2. To help counselors learn approaches and techniques to facilitate intra- and interethnic and cultural experiences.
3. To help counselors become aware of the perceptions and attitudes of different ethnic groups toward counseling and counselors.
4. To help counselors learn approaches and techniques to establish rapport with different ethnic clients.
5. To help counselors learn approaches and techniques to effectively counsel different ethnic clients in a one-to-one or group setting (p. 106).

To achieve these goals, Wilson and Stills (1981) suggest, counselors must have the following courses and experiences in addition to traditional training.

1. Social and Cultural Foundation--This includes studies of systematic change, ethnic groups, subcultures; urban, suburban, and rural societies; population patterns; and lifestyles. Behavioral science, economics, and political science from various ethnic perspectives should be examined.
2. Multicultural Learning and Counseling--This includes (a) systematic counseling theories, strategies, techniques, diverse language skills, and evaluation procedures used in a multi-cultural counseling environment; and (b) how to facilitate a feeling of acceptance, a climate of congruence, and a relationship of openness with ethnic clients from diverse backgrounds.
3. Supervised Experiences--Supervised experiences in MCC include observations and direct work with individuals and groups of varied culture, race, and sex within an appropriate work setting. Supervised experiences will include 30% of the laboratory practicums and/or internship (p. 107).

These examples only begin the task of operationalizing the Committee's guidelines. They do, however, suggest that there is no need to wait to begin developing culturally competent counselors.

The Committee suggests that these recommendations may be implemented in a number of ways, among them through offering courses specifically dealing with racial and ethnic minorities and by integrating material relevant to racial and ethnic minorities into already existing counseling courses. The next section examines some training interventions that have been made and examines them in light of other Committee recommendations concerning training counselors in the specified areas.

## Cross-Cultural Counselor Training: The State of the Art

There is general agreement in the counseling literature that the need exists for training in cross-cultural counseling (APA, 1980; Arredondo-Dowd & Gonsalves, 1980; Gardner, 1981; Hollis & Wantz, 1980; Ivey, 1980; Pedersen, 1974; Sue, et al., 1981). Yet, few counselor programs have developed systematic offerings or training in cross-cultural counseling (Atkinson, Morten & Sue, 1979). The offerings that have been developed are limited:

> Curriculum offerings in counseling leave much to be desired. In some programs, courses are offered in counseling women and minorities. In others, efforts are made to integrate cultural and sex bias awareness into all courses. In the former, other faculty tend to ignore the issues since

> they are viewed as the responsibility of those teaching the courses. In the latter, no one takes the responsibility for building an integrated approach. Seldom, for example, are issues related to race and sex given much attention in planning practica and internship assignments or in other core courses in counselor education (Litwack & Meadows, 1978, p. 26).

One reason for these deficiencies may be that no separate accreditation, certification or licensure procedures in this area have been developed nationally or by any state or board (Hollis & Wantz, 1980). Another contributing factor may be that only 4.9 percent of faculty in U.S. departments of psychology are minorities (Stapp, 1980). A third possibility is that counseling and psychology have escaped the effects of a racist society no more than any other institution (Gunnings, 1971). Bloombaum, et al. (1974) demonstrated that to a large extent psychotherapists may share the cultural stereotypes present in United States society at large. Thomas (1973) points out the system maintenance role of psychology as it perpetuates theories developed by and tested mainly on Whites and teaches students to absorb such theories rather than to assess them.

That psychology reflects and maintains the status quo is not a new perspective. The history of mental health systems in the U.S. is one of segregated facilities and the justification of slavery (Prudhomme & Musto, 1973). Black mental patients still stand a greater chance of being misdiagnosed than White mental patients; the misdiagnoses are

theorized to be a function of racism, socio/cultural differences between White doctors (who predominate in the field) and Black patients, or both (Chronicle of Higher Education, 1981). While the profession at large has struggled with defining a niche for cross-cultural counseling, some training strategies and programs aimed at improving counselor's cultural competence have been devised. Only some of the interventions have been evaluated. Several have been single intervention strategies. Magee, et al. (n.d.) developed a simulation designed to give Anglo participants the experience of attempting to function in a highly authoritarian, Spanish-speaking environment in which they were expected to perform academically. They believe the intervention has raised awareness in participants about the concerns of Chicano youngsters in public schools. Gottlieb (1977) had her graduate student trainees read a 21-page informational manual about Spanish-speaking persons and undergo three hours of training, including a videotaped interview with a Spanish-speaking client. Trainees reported themselves to feel positively about the training. Also, trainees showed significant improvement on a response scale in counseling coached clients.

Bryson, Renzaglia and Danish (1974) used videotapes of Black clients responding to a helper with various levels of positive and negative emotion. Trainees either role-played or wrote down their reactions. The goal of the

training was to allow trainees to confront and cope with their feelings in a safe and simulated setting. No procedure for evaluation was reported. Weiss and McKenzie (1972) trained a selected group of Black and White counselors involved in a cross-cultural counseling workshop in the expression on facilitative genuineness. They found that following the training, the trainees were not rated higher than control group members of facilitative genuineness. They were chosen more often than control group members as "most significant others." The implications of this finding are unclear. Ellis (1976) found that "interethnic discussions" proved more effective than didactic lectures on cross-cultural counseling in improving White counselor trainee effectiveness with Black clients as measured by ratings of responses to audiotaped stimuli. He concluded that it was important for counselors to be exposed to individuals from various ethnic backgrounds.

Pedersen's (1977) triad model has been widely used in a variety of situations, from one-day inservice workshops to a three-class segment of a course for counselor trainees. This training intervention calls for a counselor from one culture to role-play a counseling situation with two individuals from another culture: the client and a culturally similar "anticounselor" who allies herself or himself with the client to expose the conflicts underlying the cross-cultural counseling relationship. Pedersen reports that

individuals who have participated in this training have obtained significantly better scores (either on a post-test or compared to non-trainees) on a variety of measures, including a written test designed to measure counselor effectiveness; a measure of discrepancy between real and ideal self-description; respect, congruence and empathy ratings on videotaped cross-cultural interviews; and skill levels on communication of affective meaning. Trainee evaluation is also reported as very favorable.

A number of other cross-cultural training interventions have taken the form of semester-long courses or summer training institutes. Litwack and Meadows (1978) describe a course in "Counseling the Culturally Different" which is aimed at increasing ". . .students' awareness of their own strengths and weaknesses in working with culturally different people. . ." and increasing students' ". . .knowledge of the specific communication problems to be expected when contact is made with persons from a different cultural, ethnic or racial background" (p. 129). They used the Starpower simulation, role-playing and didactic presentations of theory. No evaluation of the course is reported.

Kelly (1971) describes a summer training program for South Carolina public school counselors (Black and White women and men) which used small group, mixed-race encounter activities to increase racial understanding, to increase knowledge pertinent to cross-racial counseling, and to begin

to develop skills for cross-racial counseling. On a scale devised from Steckler's Anti-Black/Anti-White scale and selected items from the California F scale, both Blacks and Whites were found to be significantly less prejudiced following training. A group receiving training in genuineness showed a particularly encouraging drop in prejudice. Ralph (1977) describes a seven-seek summer biracial training program for counselors about to begin working in newly integrated schools. The program involved didactic classroom learning, an encounter group "laboratory," and off-campus work in field settings to apply skills. Several paper and pencil measures were used to assess attitudinal changes immediately following the program and 18 months later. Ralph concluded that ". . . the Institute program was effective in modifying any racial stereotypes previously held by the participants at least on a conscious, verbal level; and that effective, durable, positive acceptance of group goals could be achieved by intensive, small-group methods" (p. 77).

As part of the Deliberate Psychological Education Project at the University of Minnesota, Tucker (1977) designed, implemented and evaluated an undergraduate course entitled, "The Helping Process: Black/Non-Black." The twelve-week course involved lecture/discussion, role plays, simulations and readings in both large-group and small-group settings. Students who took the course showed a significant increase in scores of principled thinking compared to a control group.

They also showed scores reflecting good skills on reflection of content and feeling on a modified form of Carkhuff's empathy scales. It is notable that 75 percent of the students who were enrolled in the course were Black; only one Caucasian male was enrolled.

Noble (1976) describes a semester-long, three credit hour course designed to train teachers, counselors, administrators and other certified school personnel in California to work effectively with non-White school populations. Coursework was composed of lectures, demonstration (videotapes, role-plays, etc.) and field experiences designed to develop trainees' competency in any of several skill areas. Noble (1976) reports that "evaluation, which is more descriptive than empirical, suggests that the behavior of the trainees may be positively modified in 15 sessions to produce some effectiveness in cross-cultural settings" (p. 5).

Some interventions have been developed at a programmatic level. Mitchell (1979) describes a training model instituted at Washington University in St. Louis designed to make the master's level counseling program more responsive to the Black community. The program involves recruiting at least 25 percent Black students, the systematic input of a Black perspective in coursework, the availability of electives dealing with Black issues, practicum and internship training with Black clients, and seminars focused on counseling minorities. Student assessment of the program thus far has been favorable.

Malcolm, Howard and Trujillo (1976) describe a training program at San Diego State University designed to provide an alternative to the existing program for students interested in working in the inner city and with a multicultural population. Their "community-based block program" maintains an enrollment of two-thirds minority students in order to insure a multicultural setting for training. Faculty are also multicultural. Students in the program take all their courses together and spend some 18 to 24 hours per week in internships and practica in a multicultural, inner-city setting. Evaluation to date is reported to have been limited to the positive reactions of students and graduates.

The School of Education at the University of Louisville (Office of Education, 1974) under the auspices of PL 90-35, the Education Professions Development Act, designed a program to train pupil personnel workers to be more effective in inner-city schools. Program goals were: 1) helping trainees to understand the culture of the community they were serving, 2) providing trainees with personal growth experiences, 3) developing a model for operating Pupil Personnel Teams in the schools, 4) developing a conflict resolution model for pupil personnel workers, and 5) redefining counselors as consultants to teachers, as well as counselors. The program included Black and White parents from the community and involved the development of new programs and workshops. A paper and pencil measure of trainee behavior showed no change

following participation in the program. Several observable changes occurred, however: participant job satisfaction increased, student drop-out rates decreased, more minority faculty members were hired at the School of Education and better relationships were developed between the School of Education and the public school system. While changes were acknowledged not to be solely the result of the program, they were thought to be related to it.

The School of Education at Boston University (brochure, n.d.) offers a master's level specialization in bilingual cross-cultural counseling designed to ". . .prepare culturally effective counselors for educational settings." Candidates are expected to be bilingual in English and another language. The program requires 40 credit hours including courses in bilingual education and multicultural counseling and a year-long, 20-hour per week internship in a bilingual setting.

This review undoubtedly does not exhaust the list of offerings developed to provide counselors with training in cross-cultural counseling. For example, several colleges in Oklahoma offer a course in cross-cultural counseling. This review limits itself to training interventions that have appeared in the literature or have otherwise publicized themselves. It is assumed that the types of training interventions described here are representative of what is being done in counselor programs nationwide.

In reviewing these efforts, it becomes apparent that efforts at evaluation are neither consistent nor exhaustive. Certainly this omission is reflective of the difficulty inherent in evaluating such programs. Many of the programs that do evaluate themselves fall prey to Brislin and Pedersen's (1976) criticism of evaluation: they rely heavily on how much trainees say their attitudes have changed and not enough on actual change in trainee behavior. "This complete dependence on verbal methods is especially distressing because many studies. . .have pointed out that there is little or no relation between verbal attitudes and behavior, especially with regard to racial or ethnic issues" (Brislin & Pedersen, 1974, p. 164). Several of the programs do evaluate actual changes in trainee behavior. None, however, attempts to measure trainee behavior in actual cross-cultural counseling situations. As Banks (1972) stated years ago, there is still little data to suggest that training in cross-cultural counseling results in positive benefits to minority clients.

Other concerns are raised by other programs. Several of the programs rest on the assumption that by putting minority and White persons together in a training situation, attitudes will change. This strategy has been criticized on the grounds that it sets up a situation in which minorities are likely to be exploited for White peoples' learning (Katz, 1978; Katz & Ivey, 1977). Programs that stress internship

experiences for White counselors in minority communities run the risk of disrupting the minority community (Banks, 1972). Programs designed to train counselors to work with women have resolved this problem by insuring field supervisors who have expertise in issues and strategies for counseling women (Johnson, et al., 1981). The programs described here appear for the most part to have combined racially diverse instructors and supervisors with multi-cultural field settings. This provision should be an explicit part of programs with such internships. It should also be noted that the programs described have been heavily oriented toward counseling with Black clients.

Sue, et al. (1981) summarize the recommendations of the Board of Ethnic Minority Affairs of the American Psychological Association as related to educational experiences designed to increase the competency of psychologists in relation to the culturally different:

> The importance of providing educational experiences that generate sensitivity to and the appreciation of the history, current needs, strengths and resources of minority communities was stressed. Students and faculty members should be helped to understand the development and behavior of the group being studied, thus enabling them to (a) use their knowledge to develop skills in working with minority groups; and (b) develop strategies to modify the effects of political, social and economic forces on minority groups. The curriculum must focus on minority groups. The curriculum must focus on immediate social needs and problems. It must stimulate an awareness of minority issues caused by economic, social and educational deprivation. The curriculum must also be designed to stimulate this awareness not solely on a cognitive

> level. It must enable individuals to understand feelings of helplessness and powerlessness, low self-esteem, poor self-concept, and how they contribute to low motivation, frustration, hatred, ambivalence, and apathy. In addition, curriculum should present a balanced positive picture of minority groups. The contributions of various ethnic/racial minorities, their strengths and assets, the legitimacy of their indigenous help-giving networks, and the advantages of being bicultural need to be recognized. It was felt that curriculum should contain areas dealing with consciousness-raising, knowledge and skills. (pp. 15 & 16)

To a greater or lesser degree, each of the interventions described in this section conforms to these guidelines. It is apparent that only the most thoroughly integrated and carefully structured program could conform to all of them. In light of the limited efforts being made by most programs at present, most curricular interventions are likely to be limited in scope and will face the task of prioritizing goals and addressing as many goals as possible without becoming superficial in the process. The interventions that are devised will also depend in part of the philosophy of each program and the nature of the staff and students involved, as well as other factors. The fundamental question that programs will have to confront is how committed they are to preparing culturally competent counselors.

## Theoretical Bases for Cross-Cultural Counseling

Most of the material presented thus far has addressed the inadequacies of the counseling field in relation to cross-cultural counseling. In recent years a body of theory

has begun to develop that is appropriate to cross-cultural counseling. At this point, it cannot be said that there exists a single integrative theory that subsumes each of the separate areas discussed in this section. Yet, all the theories are related to issues of counseling minorities, and each provides a perspective not found in conventional counseling theory. The purpose of this section is to review these new theoretical contributions.

Minority identity development. A number of observers have noted that acquiring an identity as a minority person is a developmental process. Cross (1971) proposed a four-stage model of the "Negro to Black conversion experience" (Atkinson, Morten & Sue, 1979). Jackson (1975) developed Black Identity Development (BID) theory based on Cross' model (1971), to provide a theoretical framework for counselors and teachers to understand the process by which Black individuals develop a positive Black identity. Jackson's (1975) theory is

> . . .based on the premises 1) that the identity development of a Black person in America is strongly influenced by racism and oppression in American society, and 2) that the process of developing a positive Black identity follows a definable sequence. . . (Jackson, 1975, p. 20).

Atkinson, Morten and Sue (1979) present a synthesized and expanded version of these models in their Minority Identity Development (MID) model. The model presents five stages minority individuals have been observed to go through as they develop an awareness of their own culture, the dominant

culture, and the oppressive nature of the relationship between the two. These stages are not seen as invariant, inevitable, or irreversible. Not all individuals begin at stage 1, nor do all individuals experience all stages in a linear progression. Being raised by a parent in a later stage does not prevent a child from experiencing an earlier stage. The great utility of this model is that it helps to explain intra-group differences and why all members of a minority group do not respond to the same issues or behave in the same way. At each stage, the model describes the minority person's identity in terms of attitudes toward 1) self, 2) members of the same minority, 3) members of different minorities, and 4) members of the dominant group.

Stage One is the Conformity Stage. Individuals at this stage identify with the dominant culture. Their attitude toward themselves and their physical and cultural characteristics is one of self-depreciation. They view others in their group according to majority-held beliefs. Other minorities are judged and stratified according to how closely they approximate and conform to the dominant group norm. The attitude toward the dominant group is one of admiration and respect.

Stage Two is the Dissonance Stage. Individuals at this stage begin to question the beliefs and values that characterize Stage One. The attitude toward self is one of conflicting feelings of shame and pride, as is the attitude

toward others in the group. Attitudes toward other minority groups are affected as the individual begins to question the belief system imposed by the dominant culture. At this point, however, the focus of concern is mainly the person's own group. The individual begins to view dominant group members suspiciously.

Stage Three is the Resistance and Immersion Stage. The individual rejects majority culture, embraces his or her minority culture, and begins to work on eliminating oppression. The attitude toward self and members of one's group is one of appreciation, pride and honor. The attitudes toward other minorities are a mixture of empathy and a stratification system that places the person's own group at the top. The individual rejects dominant culture and all its members.

Stage Four is the Introspection Stage. The individual at this stage begins to look at herself or himself as an individual and to evaluate where s/he stands as an autonomous member of a minority group. The attitude toward self is one of conflict between group identification and personal autonomy. Attitudes toward other members of the group are no longer uncritical. Attitudes toward other minority groups remain ethnocentric. Attitudes toward the dominant group are of confusion over what and whom to accept or reject and how to incorporate valuable aspects of the dominant culture.

Stage Five is the Synergetic Articulation and Awareness Stage. The individual is comfortable in her or his cultural identity and flexible in relations with others from the same or different cultures. She or he appreciates the group without accepting it uncritically. The individual is also able to appreciate members and values of other minority groups. The attitude toward the dominant culture is one of selective appreciation of individuals and elements within the dominant culture. Individuals at this stage generally are prepared to put their energy into eliminating all forms of oppression.

This model provides counselors with a basis for understanding variations among minority group members in their cultural identity. These variations have direct implications for the counseling encounter; the same counseling strategies and styles may have very different effects depending on the identity stage of the minority counselee. Individuals at Stage Three may simply not be responsive to helping efforts by dominant group members and should not be referred to such a counselor. Individuals at Stage One may perceive problems as personal that are in reality societal. White counselors especially may find themselves threatened by minority individuals above a Stage One level. Counselors unaware of identity levels might find it difficult to understand or be of help to individuals struggling with their identity at any level. The minority counselor as well needs to be aware of her or his

identity level and the effect it might have on working with clients from either majority or minority cultures. While little research on the MID model has been conducted, this theory has clear implications for client-counselor matching and counselor intervention strategies (Atkinson, Morten & Sue, 1979; Jackson, 1975).

White identity development. Just as it is apparent that minority individuals in the United States must come to terms with their racial and ethnic identities, so too must Whites--including White counselors. Jackson and Hardiman (1978) developed a White Identity Development theory based on Black Identity Development theory. This theory is

> . . .based on the premises 1) that the identity development of a White person in America is strongly influenced by racism and oppression in American society, and 2) that the process of developing a positive or non-racist identity follows a definable sequence of thoughts, feelings, and actions (p. 1).

Stage One is Acceptance. The actively accepting person not only embraces the premises of racism and sexism, but also acts out this perspective in bigoted behavior. This person is a White supremacist who views Black people as genetically and biologically inferior. For this person, "whiteness is rightness."

A person may also be passively accepting. The person at this stage believes minorities should have equal rights but that the way for them to gain those rights is to adopt White values, norms and behaviors. This person sees racism

as a minority problem and does not recognize her or his part in perpetuating racism. To this person, assimilation is the key. For minorities to become equal, they should become the same as Whites.

Stage Two is Resistance. Resistance implies resisting the traditional values of racism and sexism. Usually a person at this stage has had a consciousness-raising experience of some kind. She or he recognizes racism at both a personal and an institutional level and is angry at having been brainwashed by White society. In its passive form the Resistance stage involves mainly a cognitive awareness. An actively resistant person is likely to combat racism through marches, boycotts, demonstrations and the like. She or he recognizes racism as a White problem and may reject White values and norms while adopting Black ones. However, this person sees other Whites, not herself or himself, as the problem.

Stage Three is Redefinition. The person at this stage recognizes her or his own racism and begins to work on developing a White identity that is anti-racist. Instead of rejecting her or his own Whiteness, the person owns it and finds parts of it to be proud of while still recognizing racism in society. She or he reevaluates relationships with other Whites and develops friendship and support networks with other Stage Three Whites to combat racism in self and others.

Stage Four is Internalization and Action. The person at this stage respects and owns her or his Whiteness as well as the racial identity of others. She or he sees race as an integral aspect of the whole person and is able to relate honestly to minority people and to other Whites. The individual is committed to work on eliminating racism and other forms of oppression.

White Identity Development theory is based on observation and remains to be tested in other ways. It does codify stages that represent a spectrum of positions one can observe White people to take in relation to racism and their own identities. A White counselor who is aware of her or his own stage of identity development will be better able to assess the likelihood of being effective in counseling both White and minority clients. A Stage One White counselor and a Stage Three minority counselee would be highly unlikely to develop rapport. In fact, any early-stage majority counselor is unlikely to be seen as helpful by any late-stage minority counselee and perhaps by late-stage majority counselees as well. It may also be that a White counselor in the Resistance stage would have some difficulty in relating to a White client in the Active or Passive Acceptance phases. The importance of identity development level in client or counselor probably varies depending on its salience to the issues raised in counseling. It does appear likely that both MID and WID will contribute to the success or failure of a cross-cultural counseling encounter.

The intrapsychic and the extrapsychic. The tradition of counseling psychology is to view behavior as occurring within and influencing and being influenced by an environment (Bandura, 1977; Ivey, 1980; Yager, et al, 1977). Client problems may stem from what is going on within them or from environmental factors. Therapy, too, occurs within a context. The process of therapy influences the environment and the environment influences the process of therapy (Orlinsky & Howard, 1980). Yet, the very nature of the conventional counseling process--in an office, one-to-one--places the main focus on the individual. Counselor training also tends to focus largely on skills designed to explore the client's inner world (such as listening skills) (Berman, 1977). Certainly psychometrics focuses on measuring the individual. Few tools are available for similarly assessing the environment. Ivey (1980) notes that counseling psychologists tend to commit the "Parsonian error" of talking about person-environment transactions while tending to focus on the individual and trying to adapt that person to her or his environment.

The effect of this bias can be to further oppress minority clients. In documenting the bias of psychological research toward person-centered rather than environment-centered approaches, Caplan and Nelson (1973) note that:

> . . .the findings of such psychologically oriented research lend themselves more easily to person-blame than to system-blame interpretations of the

> problem. In consequence, such research frequently plays an integral role in a chain of events that results in blaming people in difficult situations for their own predicament (p. 202).

The applied psychologist can fall into the same trap. Banks (1972) charges counselors with ignoring psychosocial factors affecting Blacks and presuming "personal disorganization" instead. Ruiz and Padilla (1977) note that Latino clients may suffer from problems of a personal nature, but that they also experience stresses such as prejudice or poverty that are outside of their control. Counselors need to develop skills and strategies that allow them the flexibility to assess and focus appropriately on either extrapsychic or intrapsychic factors (Banks, 1972; Ivey & Simek-Downing, 1980; Patterson, 1971).

A recent study (Berman, 1977) examines these issues in depth as they pertain to both theory and practice. Noting the emphasis on attending skills in counselor theory and training (Ivey & Authier, 1978), Berman discusses the unintended effect an attending-oriented counseling style might have. (Attending skills are those of closed and open questions, minimal encouragers, papaphrasing, reflection of feeling and summarization.) Berman suggests first that such a style maintains a focus on the individual as the source of the problem. As long as the counselor remains silent, the individual must look to herself or himself as both the source of and the solution to the problem. Secondly, heavy

emphasis on attending can serve to maintain the status quo. By minimally satisfying the person's need to be heard, it can pacify her or him. Finally, this style assures a slow-moving therapy--one best suited to those who can afford the luxury of taking their time.

Berman (1977) suggests that the use of expression skills serves quite a different purpose. (Expression skills are those of direction, expression of feeling, influencing summary and interpretation. They are also referred to as influencing skills in the micro-counseling taxonomy.) (Ivey & Authier, 1978) A style characterized by these skills attributes strength to the client; permits the counselor to ally himself or herself with the client, to act as an advocate and to give active support; allows the counselor to re-name reality when necessary; and demystifies therapy by making the counselor an active participant in the counseling process.

Berman (1977) suggests that attending skills have been overemphasized and expression skills deemphasized in counselor training because of a reluctance on the part of most therapists to be perceived as influencing their clients. She contends that attending skills are simply implicit and indirect in their influence. She also argues that the heavy use of attending skills focuses counseling on the intrapsychic versus the extrapsychic. In light of evidence that many minority clients may prefer a more active counseling style,

it also may make counseling less attractive or useful to minorities.

Berman (1977) studied the differences between Black and White, female and male counselors in their responses to videotaped vignettes of Black, White, and Puerto-Rican clients presenting a problem. Subjects were asked to respond in writing to two questions: "What would you say to this person?" and "What do you think is the problem?" She found that Black counselors tended to use more expression skills, while White counselors confined themselves generally to attending responses. White counselors defined the problems almost exclusively as individual. Black counselors gave a nearly equal number of societal and individual problem definitions. Berman (1977) suggests that ". . .counselor training programs need to include more active skills and offer a more balanced distribution of attending and expression styles, if they wish to demonstrate sensitivity to cultural differences" (p. 83).

Personality and culture: Internal and external locus of control. In 1953, Chess, Clark and Thomas reported their experience in a Harlem child guidance center where cultural differences between therapist and client were resulting in numerous misdiagnoses. The errors were caused by therapists' ignorance of the client's culture. The clinic's practice became one of never making a diagnosis without the input of a professional familiar with the client's cultural background. The conclusion that these practitioners came to was that

psychiatric criteria will not hold up under environmental conditions different than those in which the criteria were developed. They liken their situation to the unsuccessful efforts of psychologists during World War II to predict performance in combat from standard criteria developed outside of a wartime situation. Those predictions were worse than chance (Chess, Clark & Thomas, 1953).

Culture does appear to influence the individual (LeVine & Padilla, 1980). The question becomes one of how and to what extent. LeVine and Padilla (1980) adopt a personality mediation position in which ". . .culture creates individual personality and the individual in turn embellishes and changes the culture" (p. 5). Jones and Jones (1972) agree: "An individual is in constant psychological and sociological interchange with his environment. It is this interchange that determines personality and attitudes, and the person cannot be considered apart from it" (p. 196). If such is the case, personality traits in individuals from cultures other than the dominant culture should function somewhat differently than they do in individuals from the majority culture. In recent years, evidence has been accumulating that this is the case with a highly researched personality variable: locus of control.

The notion of locus of control (Rotter, 1966; Lefcourt, 1966, 1976; Phares, 1976) is based on social learning theory, which states that the effect of a reinforcer on a person

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depends upon the degree to which the person perceives that receiving the reward is contingent upon her or his own behavior, as opposed to being controlled by forces outside herself or himself. Rotter (1966) theorized that people develop a generalized belief or expectancy regarding internal or external control of reinforcement in various situations depending on their history of reinforcement. These expectancies then play a role in determining behavior. Rotter (1966) developed a scale to measure this generalized expectancy. This scale has been used extensively in research.

The result of much of this research has been to place a value of "goodness" on internal locus of control.

> High internality has been associated with greater job efficiency, higher need achievement, greater school success, greater attempts at mastering the environment, greater expressions of satisfaction with life, lower anxiety, greater social action involvement, and greater willingness to accept responsibility for personal actions (Sue, 1978).

A considerable body of research exists suggesting that ethnic minorities tend to be more external than Whites. Studies have found low-income Black children to be more external than middle-income Black or White children, Ute Indian and Spanish-American children to be more external than White children (Rotter, 1966), Black and Puerto Rican children to be more external than Jewish children, Blacks and Mexican-Americans to be more external than Whites (Phares, 1976), Chinese and Chinese-American students to be

more external than Anglo-American students (Hsieh, Shybut & Lotsof, 1969), and Black inmates to be more external than White inmates (Rotter, 1966). Phares (1976) summarizes these differences:

> We can probably safely assert that variations in I-E Scale scores are related to differences in access to power or to the presence of social barriers to group mobility. Most of the evidence indicates that blacks and individuals from lower socioeconomic groups are relatively more external in their beliefs (p. 44).

Early explanations of these differences tended to be victim-centered. Lefcourt (1966) concluded: "Perhaps the apathy and what is often described as lower-class lack of motivation to achieve may be explained as a result of the disbelief that effort pays off" (p. 212). Rotter (1966) concluded that the differences were evidence of ". . .direct cultural teaching of internal-external attitudes. . ." (p. 24). Recent research has focused on the realistic nature of externality in minorities and in the multidimensionality of internal-external locus of control. Gurin, et al. (1969) investigated the validity of the concept of internal-external LOC for Black adolescents and adults. They found that internal control is multidimensional for Blacks: that prediction for Black subjects is improved with an instrument that distinguishes personal control (one's own life situation) from control ideology (what is true about success or failure for people in general) and individual versus system blame for success or failure. They found that:

> . . .students who are strongly internal in the personal sense have higher achievement test scores, achieve higher grades in college, and perform better on an anagrams task. . .In contrast, students who are strongly internal in the sense of believing that internal forces are the major determinants of success in the culture at large. . .perform less well than the more externally-oriented students (pp. 43 & 44).

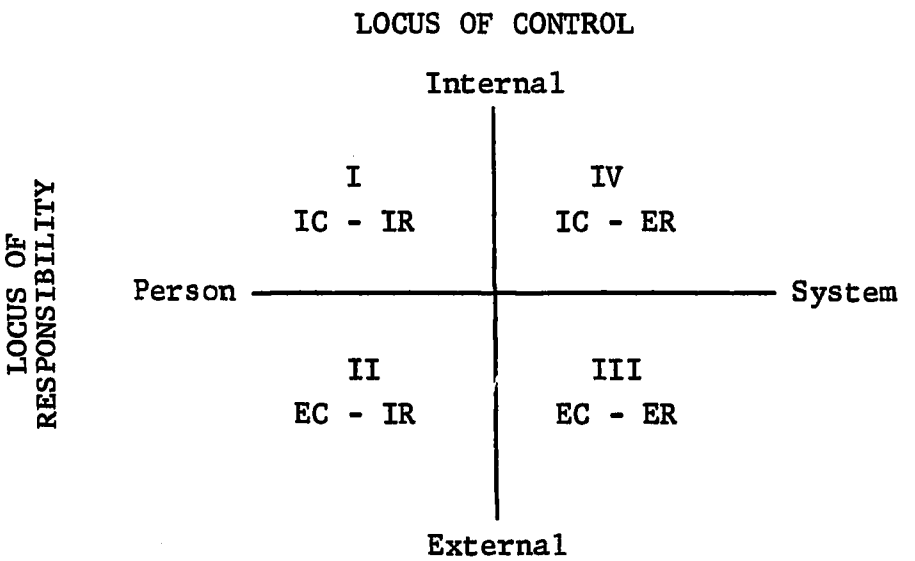
Jorgensen (1977) concluded that,

> . . .Black students distinguish their expectations about whether they control their own lives (their sense of personal control) and their expectations about whether the average person controls his or her life (their achievement ideology). It is the sense of personal control which is reliably related to achievement, while ideologies about control are not (p. 28).

He also suggests that ". . .it is the access to and the receiving of social rewards which strengthen that sense of internal control (personal control) which in turn leads to increased achievement" (p. 20).

Gatz, Tyler and Pargament (1978) found that White and Black high school students differed in the effect of LOC on goal attainment in counseling. "For white students, a moderate I-E along with an active coping style was most productive. For black students a very high active coping style coupled with externality appeared to be optimal" (p. 315). They suggest that "blaming the system" permits these actively coping Blacks to ". . .get on with it and accomplish some things for themselves without having to 'buy into the system' to do it" (p. 315).

World views and counseling. Thus it appears that locus of control may function quite differently in minorities than it does in Whites and that these differences are likely to reflect a realistic response to culturally determined circumstances rather than pathology or maladjustment. Sue (1978) has synthesized the recent research on locus of control and minorities and has proposed another dimension: individual versus system blame. Sue (1978) labels this dimension locus of responsibility and defines internal locus of responsibility individuals as those who believe that a person's skills or inadequacies are the determining force in success or failure. External locus of responsibility individuals believe that environmental rather than personal factors account for success or failure. Sue proposes a graph representing four world views a person might hold:



Quadrant I represents the typical United States world view that people can "pull themselves up by their own bootstraps." Quadrant II might be exemplified by a minority person in Jackson's (1975) passive acceptance stage who has little control over institutional and cultural racism but who feels responsible for its effects on himself or herself and who is characterized by self-hatred and marginality. Quadrant III represents minorities who understand that their difficulties result from external sociocultural forces but who consider themselves powerless to do anything about them. These individuals may be characterized by learned helplessness or placating behavior. Quadrant IV individuals see realistically the barriers to success set up by the dominant culture. However, these persons possess racial pride and racial identity and are prepared to take active measures toward social change (Sue, 1978).

While Sue's theory emerges from research, it has yet to be in turn substantiated by research. It does suggest, however, yet another area in which cultural competence is becoming more clearly defined.

Locus of control and counselors. Very little research has been conducted on locus of control in counselors. For three samples of college volunteer mental health workers (race unspecified), Hersch and Scheibe (1967) found locus of control to be significantly related to measures of maladjustment, with internals being less maladjusted. For two

groups, internals were also rated as more effective than externals in their volunteer work. Majumder, McDonald and Greever (1977) studied a sample of 91 state vocational rehabilitation counselors (race unspecified) and found that internal locus of control was related to positive attitudes toward the poor (as measured by a paper and pencil test), higher efficiency ratings, and greater job satisfaction. They suggest that internality be included as a factor in evaluating applications for counselor positions or for university training programs for rehabilitation counselors. This suggestion has interesting implications in light of the generally greater externality of minorities.

Strong (1978) was operating on an assumption of the "goodness" of internality when she devised a training intervention designed to raise both cultural awareness and internality in participants. Following training, participants classified as high internal/high social desirability showed more change in attitude toward various ethnic groups than did a similarly classified control group. A low internal/low social desirability treatment group did not show changes compared to its control group. No changes in internality/externality were found. The design of this study, which did not compare experimental groups to each other, makes it very difficult to draw inferences from the results. It seems possible that social desirability had more to do with any changes than did locus of control. This study is cited

here mainly to demonstrate the assumption that internality in counselors is desirable.

This assumption is called into question by Sharma's (1977) study which found that in a group of counselor trainees enrolled in a sixteen-week training program for counselors designed to provide awareness and experience in racial and in multi-ethnic cultures, students who scored as externals on Rotter's (1966) locus-of-control scale changed their racial attitudes significantly whereas those who scored as internals did not. Results are inconclusive since a middle scoring group also showed significant attitude change, and the two extreme groups were both very small. Sharma (1977) suggests his results are congruent with other research findings that externals are more susceptible to attitude change.

The extremely limited nature of this literature does not lend itself to any conclusions. It rather raises questions for further research, especially in the area of cross-cultural counseling. In light of the greater externality of minorities, and of the greater negative external forces impinging on their lives, is it possible that more externality in the counselor may lead to more appropriate counselor behavior in a cross-cultural situation? This question has not yet even begun to be explored.

Other theories are applicable to the area of cross-cultural counselor training. Kovel's (1971) psychohistory,

for example, is important in understanding the way the different historical experiences of persons from minority and dominant cultures impinge on the individual and collective psychologies of persons from those groups. Seeing a client in a historical perspective that includes a knowledge of the oppressive relationship between the dominant and the minority culture can provide a counselor with a helpful context for understanding the present relationship.

The development of new theory does not mean that established theories must be discarded wholesale. They must, however, be carefully reexamined in light of emerging knowledge about minority clients and concerns.

### White Awareness as a Model for Cross-Cultural Counselor Training

Current texts and training programs in cross-cultural counselor training have focused on three areas: 1) developing knowledge about the needs, concerns and preferences of non-White cultures, 2) presenting new or modified methods of intervention with culturally different counselees, and 3) providing real or simulated practice in cross-cultural counseling or communication. All of these areas are important to the development of cross-cultural expertise. To a large extent, however, the focus is again on the victim: the person or group that has been neglected and oppressed rather than the group that has been doing the neglecting and oppressing. Vontress (1976) described this situation:

> Concerned counselors ask for special techniques to use with minorities. Others want to know whether it is better for minorities to be counselors to other minorities, since racial and ethnic barriers are so threatening and difficult to penetrate. Few counselors ever ask what they can to do change themselves; few want to know how they can become better human beings in order to relate more effectively with other human beings who, through accident of birth, are racially and ethnically different. The failure of counselors to ask these questions indicates essentially why counseling minorities continues to be a problem in this country. Counselors are products of a culture which has been characterized as racist. . .(and) they are shaped by that culture (p. 43).

A number of other experts echo Vontress. Sattler (1977) urges counselors to examine themselves, their methods, and the institutions within which they work. Brislin and Pedersen (1976) urge the necessity for counselors to examine cultural influences in their own thinking and to view problems in intercultural communication as stemming from cultural constraints in themselves as well as in the other person. Sikes (1972) suggests that counseling must revise its curriculum to ". . .speak boldly and bluntly to the problem of white racism and find means of eradicating this disease wherever it is found" (p. 103).

The rationale for such self-examination is not just a moral one. Loesch (1980) notes that helping professionals who can accurately assess their own attitudes are better able to help others. Examining racism, however, is extremely difficult for White people. As Bidol (1972) notes, Whites consider whiteness to be so much the norm in United States

society that they seldom even think of themselves as White. Without that self-awareness, it becomes difficult for White people to examine their own culturally defined attitudes, values and behaviors and how these might affect their cross-cultural effectiveness. Even Whites who acknowledge that discrimination exists in United States society tend to think of society as a well-ordered social system, not as one that perpetuates institutionalized and cultural racism (Pinderhughes, 1973; Smith, 1977). Few Whites have come to grips with themselves as benefitting from and therefore participating in a system that perpetuates cultural, institutional and individual racism (Bidol, 1972; Terry, 1970). In short, few are able to see the fundamental problem in cross-cultural relations in the United States as one of White racism (Katz, 1975, 1978; Katz & Ivey, 1977; Terry, 1970). Yet, this understanding is fundamental to change:

> Attitudes and behavior are critical, and both must be changed; but the attitudes will be misplaced and behavior misdirected if consciousness remains untouched. . .If it (our orientation) sees blacks as the problem, then both attitudes and behavior will flow from that definition of the situation. If, on the other hand, we become oriented so that we understand ourselves as the problem, then it becomes possible to explore new behavior and re-evaluate earlier attitudes.
>
> (Terry, 1972, pp. 25 & 26)

A program that has been developed to enhance awareness of and action on racism in White people is Katz's (1975, 1978) White Awareness Training. White Awareness Training is a White-on-White program: White facilitators

working with White trainees to facilitate change in themselves and in the White community at large. It is based on several assumptions: 1) Racism is a White problem; that is, it is developed and perpetuated by White people; 2) All persons in the United States have feelings and thoughts about racism; 3) Whites can learn about racism with other Whites; 4) Whites need reeducation; 5) This reeducation about racism is vital to Whites' physical, social and psychological survival; and 6) The reeducation process is merely a step in a larger process, not an end in itself (Katz, 1978).

Just as counseling involves confronting inconsistencies, White Awareness Training is designed to confront participants with the discrepancies between what is espoused and what exists in White society on the issue of racism. This confrontation occurs in a supportive environment and in such a way that participants will not feel put down or guilty. It is also designed to create behavior change in participants in order that they begin to combat racism as well as to be aware of it. The process is developmental. Stage One of the program involves developing trust, defining key terms, and beginning to look at inconsistencies in American society. Stage Two explores the specifics of institutional racism. In Stage Three participants move from the cognitive level to the affective level to examine their feelings about what they have learned. Stage Four focuses on cultural racism and White identity--the predominance of White values, norms

and standards in a multicultural society. In Stage Five, participants use the knowledge they have gained to examine themselves as Whites and to explore their own role in perpetuating the goals of racism. Stage Six calls for participants to develop action strategies they can implement for continuing their own reeducation process and for taking action against racism (Katz, 1978).

Participants are guided through these stages by a facilitator(s) who presents didactic material, provides readings, and structures group experiences, and who processes the materials and the experiences in a way that will enhance participants' learnings. By the end of the training, participants are expected to be able to: 1) name and clearly define the concepts of bias, bigotry, prejudice, and racism; 2) describe and examine racism in its institutional, cultural, and individual forms; 3) identify and articulate personal feelings and fears around the issue of racism; 4) define ways in which one's attitudes and behaviors are representative of racism in the United States; and 5) develop and act on specific strategies designed to combat racism on an institutional and individual level (Katz, 1978, p. 25).

White Awareness Training has been used in school systems, with Affirmative Action personnel, with university students, faculty and administrators, and with dormitory counselors (Katz, 1978). It has been suggested elsewhere

(Atkinson, Morten & Sue, 1979) that White Awareness Training be adapted for use in cross-cultural counseling training. Certainly the program is responsive to calls in the literature for White counselors to examine their own ethnocentricity. The program process is congruent with current counselor training practices in its combination of didactic and experiential components. It has the advantage of being geared to Whites--the group that predominates in the counseling field--while not being oppressive to minorities who might participate (a goal is not to rely on minorities for White learning). The goals of the program are adaptable to the field of counseling: the examination of counseling as an institution within a culture.

Such a training program would provide a component missing in current cross-cultural training programs: the component of self-examination on the part of Whites. It also has the advantage of previously demonstrated effectiveness with other populations. Katz and Ivey (1977) report positive changes in both attitudes and behavior of college students following White Awareness Training. In addition, the program is one that should be easily adaptable to the time constraints of many cross-cultural training efforts; that is, the necessity of adapting training to the semester-long, two to three credit hour course approach. The program has also proven flexible enough to be used in a shortened format or in workshops held over a period of days, evenings,

or weekends (Katz, 1978). A White Awareness Training program for counselors, then, should be adaptable to a number of settings inside and outside the university, including in-service and continuing education workshops.

Such a program also has appeal because its focus on action makes it particularly susceptible to evaluation. Presumably, counselors should emerge from a White Awareness Training program exhibiting some different behaviors than they showed when they entered. While it is always difficult to demonstrate that behavior changes are a result of treatment, a White Awareness Training program should generate some creative research on evaluation of change. The foundations for such behavioral evaluations have been laid with the definitions of cultural expertise and the theory base for cross-cultural counseling reviewed elsewhere in this paper.

## Statement of the Problem

A missing component in cross-cultural counselor training is any intervention designed to examine and change counselors' personal and professional attitudes and behaviors that reflect the racism of United States society. This project involved the design and implementation of such a training intervention: a course entitled EDGC 5462: Cross-Cultural Counseling. The course was taught in the Fall semester of 1981 for two hours of graduate credit. The

goals for the course paralled the goals set for Katz' (1978) White Awareness Training, with special emphasis placed on counseling.

In addition, this project explored the questions of focus of intervention and skills used in intervening with clients concerned with issues of race and ethnicity. It was hypothesized that as course participants became more aware of environmental forces affecting minorities, the focus of their assessment of simulated client problems related to race or ethnicity would shift from the intrapsychic toward the environmental, or extrapsychic. It was further hypothesized that as course participants became familiar with alternative roles and response modes for counselors, they would show more expressive (as opposed to attending) skills in responding to simulated client problems concerned with issues of race and ethnicity.

This project also explored the variable of locus of control as it mediates changes in counseling behavior. It was hypothesized that course participants with a more external locus of control might be more able, as a result of training, to perceive the external forces operating on minorities and to shift the nature of both their assessment of and their responses to the simulated client problems accordingly.

Specifically, the following hypotheses were developed about the responses of course participants to videotaped

vignettes of coached clients presenting problems related to race or ethnicity, which were presented both at the beginning and at the end of the course:

1. At the beginning of the course, persons identified as internal according to Rotter's (1966) Internal-External Locus of Control scale will use similar amounts of attending and expressive skills as persons identified as external.
2. At the end of the course, persons identified as external on Rotter's (1966) scale will tend to use more expressive skills in response to the vignettes than persons identified as internal.
3. Both persons identified as external and persons identified as internal according to Rotter's (1966) scale will tend to use more expressive skills in response to the vignettes at the end of the course than they did at the beginning of the course.
4. At the beginning of the course, persons identified as internal according to Rotter's (1966) scale will tend to rate the problems presented in the vignettes as more intrapsychic in nature than persons identified as external.

5. At the end of the course, persons identified as external on Rotter's (1966) scale will tend to rate the problems presented in the vignettes as more extrapsychic in nature than persons identified as internal.
6. Both persons identified as external and persons identified as internal on Rotter's (1966) scale will tend to rate the problems presented in the vignettes as more extrapsychic in nature at the end of the course than they did at the beginning of the course.

In addition, this project investigated participant response to the course by administering and reviewing both structured and unstructured course evaluation devices.

# CHAPTER II

## Method

### Subjects

Participants in the study were 25 of 28 students enrolled in EDGC 5462: Cross-Cultural Counseling. One White male student chose not to participate in the study, although he did complete the course. Two White women missed class on the day the vignettes were first shown and therefore are not included in the study. Of the participants in the study, 19 were White, two were Black, two were Native American, and two were international students. Six participants were men; 19 were women. Participants ranged in age from 21 to 48 years of age. EDGC 5462 is a two-credit-hour course required of students studying for master's degrees in guidance and counseling or doctoral degrees in counseling psychology. Participation in the study was voluntary; grades were in no way contingent upon such participation.

### Procedure

This project proceeded in two stages. Stage One involved the development of vignettes used in the study, the

adaptation of a manual for raters to use in judging responses to the vignettes, and choosing from among the many vignettes that were made the three that were actually used in the study. Stage Two involved implementing the study. Measures were administered, raters were trained and gave their judgements, and data were coded and analyzed. The discussion of procedure is broken down into these stages for the purpose of clarifying this process for the reader.

Stage One

Development of videotaped vignettes. The first phase of this project was to develop videotaped vignettes of minority and White individuals presenting concerns related to race or ethnicity. In an effort to make minority client concerns presented in the videotapes as authentic as possible, the author consulted numerous minority acquaintances. An informal "round-table" discussion was held in which four American Indians, two Chicanos, two Asians, and one Black discussed concerns they or their friends had that might be expressed in a counseling encounter. This two-hour session resulted in the development of twelve scenarios (see Appendix B). These scenarios were role-played by volunteers, most of whom had participated in the earlier discussion, and were videotaped by the staff of the Instructional Services Center of the College of Education, University of Oklahoma.

Five scenarios presenting concerns relevant to race or ethnicity were also developed for White client role-plays (see Appendix B). These scenarios were developed from experiences of the author, who is White, and of the author's White acquaintances. Volunteers were obtained from among the author's acquaintances to role-play these scenarios for videotaping.

Development of a manual for judging videotaped vignettes. The videotaped vignettes that were developed were piloted in order to choose three (two minority, one White) for use in the final study. The vignettes were presented to viewers who were asked to respond to two questions:

1. What would you say to this person?
2. What do you think is the problem?

The author reviewed these responses and judged them according to a scoring manual developed by Berman (1977). Berman's manual calls for answers to question one to be rated according to whether they use attending or expressive skills. Answers to question two are judged according to the focus of the diagnosis: individual-self, individual-other, individual in society, or society. Berman's (1977) manual is based on Ivey and Authier's (1978) microcounseling taxonomy. It is used as the basis for the scoring manual developed for use in this study. However, after consulting Ivey and Authier's (1978) taxonomy, the author decided to modify Berman's scoring manual in a number of ways.

First, Berman (1977) did not include in her scoring manual the attending skills of minimal encourage or summarization. The manual adapted for this study includes the minimal encourage response because it seemed illogical to leave it out. There was no reason to believe that question one would not elicit minimal encourage responses as well as other types of responses. As in Berman's (1977) manual, summarization is omitted because logically it could not occur in the context of one interchange between counselor and client.

Secondly, Berman (1977) included influencing summary as a scorable expressive skill. The manual as adapted for the present study does not include this skill since, again, by definition it cannot occur in the context of a single client-counselor interchange.

Third, Berman (1977) included in her system for scoring focus (question 2), categories for measuring the qualitative nature of the response as well as whether it focused solely on the individual (self or other), on the individual in society, or solely on society. The scoring manual adapted for this study omits the qualitative categories for the focus question. The author of the study found the categories difficult to understand and impossible to apply consistently. Nor is there any other source to consult in order to discover ways to apply these categories more adequately. Thus it seemed unrealistic to expect to be able to train independent raters to do what the author could not do.

Finally, the scoring manual as adapted for this study includes expanded definitions of several of the skill categories, taken from Ivey and Authier's (1978) taxonomy. In addition, the manual includes examples for each category taken from responses made during the piloting of the videotaped vignettes. These modifications to the manual were made for the purpose of making the manual clearer and more relevant to the task at hand for the independent raters who used it. See Appendix C for the scoring manual used in this study.

Selection of videotaped vignettes for use in the study. Three videotaped vignettes (two of minority clients, one of a White client) were chosen for use in the final study. The minority tapes were chosen in the following manner. The twelve original videotaped minority vignettes were shown to 27 students enrolled in EDGC 5462: Cross-Cultural Counseling in the spring of 1981. After viewing each of the 12 vignettes that had been developed, each student responded to the two questions:

1. What would you say to this person?
2. What do you think is the problem?

The author reviewed these responses and obtained for each question on each vignette a simple count of the types of skills (attending versus expressive) used in response to question one and the types of focus (individual-self, individual-other, individual-society, or societal) found in

response to the second question. The two vignettes chosen were those that elicited the widest range of attending and expressive skills and diagnoses that focused on the entire continuum of individual to societal. This criterion was used because it was felt that the videotaped vignettes must have the potential for eliciting all types of responses; a vignette that elicited only a limited range of responses might fail to measure possible changes in participant responses following the training.

The videotaped vignette of a White client was selected for use in a similar manner. The five original vignettes were shown to 17 students enrolled in HR 4013: Introduction to Human Relations, in the summer of 1981. These vignettes were not piloted on the EDGC 5462 class because they were developed later than the minority vignettes and were ready only after EDGC 5462 was over for the semester. The students in HR 4013 viewed each vignette and wrote responses to the same two questions. Again, the researcher obtained a simple count of the types of responses and chose a vignette for the final study according to the same criteria used for the minority vignette. (See Appendix D for the transcripts of the vignettes used in the final study.)

Stage Two

Administration of measures. The study took place during the fall semester of 1981 at the University of

Oklahoma. A new course format for EDGC 5462: Cross-Cultural Counseling had been developed by the author in collaboration with Dr. Judy H. Katz and was implemented at this time. Chapter Three contains a description of the course. Students enrolled in the course were asked to volunteer to respond during class time to questionnaires and videotaped vignettes designed to evaluate the class' effectiveness. Students were assured their responses would be anonymous. Students indicated their willingness to participate in the study by signing their names on a sheet placed on a bulletin board outside the classroom. Students who volunteered also signed an Agreement to Participate form which explained their rights when participating in research (see Appendix E).

During the second class of the semester, participants in the study completed Rotter's (1966) Internal-External Locus of Control (I-E) Scale (see Appendix F). Participants were then given a response sheet on the videotaped vignettes (see Appendix G). They then viewed each of the three vignettes. Following each vignette, participants were asked to write their responses to the two questions on the response sheet. Participants were given as much time as they wished to respond to each question; the next vignette was not shown until all participants indicated they had completed their responses. When participants had completed their responses to all three vignettes, they were thanked

for their participation and class was dismissed, with instructions that all written responses were to be turned in before the participants left the classroom.

During the next-to-the-last class of the semester, this same procedure was repeated: participants completed the I-E scale and responded to the same videotaped vignettes in the same manner. When all participants had completed their responses to the vignettes, they were given a break and then administered a standard instructional evaluation required by the College of Education at the University of Oklahoma (see Appendix H). Participants were then fully debriefed as to the nature of the study. Participants were also asked at that time to allow the author to have or copy the journals they had kept during the course in order to provide another unstructured measure of the impact of the course. Journals volunteered by participants were collected at that time and during the last class session.

## Instrumentation

Rotter's (1966) Internal-External Locus of Control (I-E) Scale is a paper-and-pencil measure containing twenty-nine items: twenty-three measuring locus of control and six filler items. The inventory was refined from an original sixty-item scale on the basis of how well items predicted: 1) tubercular patients' efforts to control their environment and 2) trials to extinction on an experimental task. Filler items were added in an attempt to

disguise the purpose of the test. It is intended to sample beliefs about locus of control across a wide range of areas, thus measuring a generalized expectancy. It is an additive scale (Phares, 1976).

Phares (1976) reports estimates of internal consistency for the I-E scale ranging from .65 to .79. Test-retest reliability ranges from .75 for a three-month period to .29 for a nine-month period with psychiatric patients. Reliability estimates commonly range from .48 to .84. Correlations with social desirability scales have been variable and probably depend in part on testing conditions. Scores on the I-E scale do not appear to be a function of intelligence. Mean scores vary greatly among populations and for various points in time. Means over the years have tended to move toward the external.

The College of Education instructional evaluation is designed to provide instructors with feedback about student responses to course content and methods. The questionnaire contains 15 computer-scored items which are answered on a five-point scale, and four open-ended questions to which students may write responses. A z-score for each of the 15 computer-scored items is calculated by comparing the average response to a question for a particular course with other courses on the same level in the College of Education. Split-sample reliability on this questionnaire has been found to be consistently in excess of .90 (Libbee, 1982).

This evaluation is routinely administered in all courses taught in the College of Education. Responses are anonymous, and data and comments are not available to instructors until after final grades have been submitted.

## Raters

Responses of participants to the videotaped vignettes were rated according to the procedure described in the Scoring Manual (Appendix C). Raters were one female and one male doctoral student in counseling psychology who volunteered to help in the study. Training of raters involved two stages. First, raters read a brief explanation of their task, received a copy of the scoring manual, and read the manual during the week preceding the formal training session. In the three-hour training session, raters viewed the three videotaped vignettes. They then alternately rated independently the transcribed responses of pilot subjects to the vignettes and discussed their ratings with each other and with the author. This process continued until ratings indicated that raters were applying the scoring criteria in a uniform manner and understood the scoring criteria they were applying.

Both raters then received transcripts of study participants' responses to the vignette. Anonymous responses were arranged so that raters were unaware of which responses had been made on the pretest and which on the

posttest. Raters were not aware of the exact nature of the hypotheses being tested. Raters were given two weeks to score the responses, and returned their ratings to the author at the end of that time. Raters then debriefed with the author in order to elucidate the exact nature of the rating process they applied and to provide feedback on the Scoring Manual and rating process.

Data Coding for Ratings on Videotaped Vignettes

Multiple scoring was possible on responses to both questions; a process was therefore developed for obtaining a single score for each rater on each response.

For question one, ("What would you say to this person?"), any part of a response scored by a rater as attending was assigned a value of zero. Any part of a response scored as expressive was assigned a value of one. A final rating by each rater for each response was obtained by summing the total values for each response and dividing by the number of scores assigned each response. A pooled score was then obtained by averaging the ratings of the two raters for each response.

In the example below, each of the raters used the Scoring Manual to judge a written response to Vignette One, Question One. A numerical value of 0 was then assigned to any response classified as attending (in this case, R for reflection of feelings). A numerical value of 1 was

assigned to responses classified as expressive (in this case, EF, for expression of feelings; EC, for expression of content; and D, for direction). Since respondents could make several attending or expressive statements, a scale from 0 to 1 (with all values in between) was thus created. In the example below, when all values were summed, the total for Rater One was 5; the total for Rater Two was 4. These sums were then divided by the total number of response categories identified by each rater (6 for Rater One, 4 for Rater Two). The results (.833 for Rater One, 1 for Rater Two) were then averaged to produce a single score for the response (.917).

| RESPONSE | Rater One | Value | Rater Two | Value |
|---|---|---|---|---|
| (sympathetically) If you feel strongly enough about the matter go ahead and confront the principal. Explain to him that in order for the child to learn English terms they must be taught. This calls for an explanation in their own language. It isn't fair to the other children to take time away from them but it also isn't fair to slight the Mexican children. | EF | 1 | EC | 1 |
| | R | 0 | D | 1 |
| | D | 1 | EC | 1 |
| | D | 1 | EC | 1 |
| | EC | 1 | | |
| | EC | 1 | | 4 |
| | | 5 | | |

Total Value/Number of Ratings:
Rater One: 5/6 = .833
Rater Two: 4/4 = 1

Pooled Score:
.833 + 1 = 1.833/2 = .917

For question two ("What is the problem?") a value of 1 was assigned to any part of a response scored as

individual-self, a value of 2 was assigned to any part of a response scored as individual-other, a value of 3 was assigned to any part of a response scored as individual-society, and a value of 4 was assigned to any part of a response scored as society. Again, a final rating by each rater for each response was obtained by summing the total values for each response and dividing by the number of scores assigned that response. A pooled score was then obtained by averaging the ratings of the two raters for each response.

For example, below is a response to Vignette One, Question Two which was judged by each rater according to the Scorer's Manual. Rater One judged the response to have four parts, or four ways of describing the focus of the problem. Each of these responses was assigned the corresponding value, with a total response value of 8 according to Rater One. Rater Two judged the response to have three parts, and the total response value assigned to these parts was 5. The response value for each rater is divided by the total number of responses identified by that rater to produce a final rating for that rater (2 for Rater One, 1.667 for Rater Two). These ratings were then averaged to produce a single rating of 1.833 for this response.

| RESPONSE | Rater One | Value | Rater Two | Value |
|---|---|---|---|---|
| The principal is ethnocentric and | Io | 2 | Io | 2 |
| wants all of the children to melt | I-S | 3 | Is | 1 |
| into the Anglo "melting pot." She | Is | 1 | Io | 2 |
| does not respect other cultures in | Io | 2 | | 5 |
| that she is not willing to make | | 8 | | |
| allowances for time to acculturate. | | | | |

RESPONSE (continued)

She is making an ethical decision here, based on her principles and values. The principal is in Stage I of cultural awareness.

Total Value/Number of Ratings:
Rater One: 8/4 = 2
Rater Two: 5/3 = 1.667

Pooled Score:
2 + 1.667 = 3.667/2 = 1.833

## Results

Interrater agreement was obtained by computing Pearson Product Moment Correlation Coefficients for each question on each vignette ($n$ = 25). On Vignette One, correlation coefficients for Question One were .8283 for the pretest, $p < .0001$, and .8889 for the posttest, $p < .0001$. For question Two, coefficients were .9137 for the pretest, $p < .0001$, and .8150 for the posttest, $p < .0001$. On Vignette Two, corelation coefficients for Question One were .9415 for the pretest, $p < .0001$, and .8886 for the posttest, $p < .0001$. For Question Two, coefficients were .7264 for the pretest, $p < .0001$, and .6498 for the posttest, $p < .0004$. On Vignette Three, correlation coefficients were .9410 for the pretest, $p < .0001$, and .8948 for the posttest, $p < .0001$. For Question Two, coefficients were .9100 for the pretest, $p < .0001$, and .9189 for the posttest, $p < .0001$. The obtained correlations are presented in Table 3.

Table 3

Correlation Coefficients for Interrater Agreement (N = 25)

| Question | | Vignette 1 | Vignette 2 | Vignette 3 |
|---|---|---|---|---|
| 1 | Pre | .8283 | .9415 | .9410 |
| | Post | .8889 | .8886 | .8948 |
| 2 | Pre | .9137 | .7264 | .9100 |
| | Post | .8150 | .6498 | .9189 |

Note: $p < .0004$ for all correlation coefficients

Table 4 presents the means and standard deviations of pretest and posttest pooled scores on Questions One and Two by vignette. To test the hypotheses about change from the beginning (pretest) to the end (posttest) of training, t-tests for repeated measures were performed on these scores. Partial support was obtained only for hypothesis six. A significant difference was found only on responses to Vignette Two, Question Two, $t(24) = 3.67$, $p < .01$, indicating that participants saw this client's problem as more extrapsychic at the end of training than they did at the beginning of training. Other results obtained in this analysis were $t(24) = .039$, $p$ = n.s., for Vignette One, Question One; $t(24) = 1.989$, $p$ = n.s. for Vignette Two, Question One; $t(24) = .714$, $p$ = n.s. for Vignette Three, Question One; $t(24) = .860$, $p$ = n.s. for Vignette One, Question Two; and $t(24) = .764$, $p$ = n.s. for Vignette Three,

Question Two. Although the remainder of the changes did not reach significance, scores did change in the predicted direction from pretest to posttest.

Table 4

Means and Standard Deviations of Responses of 25 Subjects to Videotaped Vignettes by Question and Time (Pooled Scores)

| | | Vignette | | | | | |
|---|---|---|---|---|---|---|---|
| | | 1 | | 2 | | 3 | |
| Question | | Pre | Post | Pre | Post | Pre | Post |
| 1 | M | .4768 | .4804 | .6166 | .7682 | .6940 | .7424 |
| | SD | .3930 | .4153 | .3646 | .2838 | .3822 | .3072 |
| 2 | M | 2.3032 | 2.4500 | 1.9434 | 2.6384 | 2.6232 | 2.8000 |
| | SD | 1.0902 | .8582 | .7901 | .8966 | 1.2481 | .9864 |

Note: Significant results were obtained for Vignette Two, Question Two, $t(24) = 3.67$, $p < .01$.

Although no specific hypotheses were made regarding differential effects of training on Whites and minorities, to further investigate the data, subjects were broken down into White ($n = 19$) and minority ($n = 6$) categories. Table 5 presents means and standard deviations of pooled scores on Question One and Question Two, pretest and posttest, for these subject categories. Again, t-tests for repeated measures were performed. A significant difference was again found only on Vignette Two, Question Two, and only for White participants, $t(18) = 2.87$, $p < .05$. Other t-test

results obtained for White subjects were for Vignette One, Question One, $t(18) = -.239$, $p$ = n.s.; for Vignette Two, Question One, $t(18) = 1.719$, $p$ = n.s.; for Vignette Three, Question One, $t(18) = 1.117$, $p$ = n.s.; for Vignette One, Question Two, $t(18) = .607$, $p$ = n.s.; and for Vignette Three, Question Two, $t(18) = .733$, $p$ = n.s. For minority subjects, the results of this analysis were for Vignette One, Question One, $t(5) = 1.377$, $p$ = n.s.; for Vignette Two, Question One, $t(5) = .914$, $p$ = n.s.; for Vignette Three, Question One, $t(5) = .585$, $p$ = n.s.; for Vignette One, Question Two, $t(5) = .662$, $p$ = n.s.; for Vignette Two, Question Two, $t(5) = 2.256$, $p$ = n.s.; and for Vignette Three, Question Two, $t(5) = .259$, $p$ = n.s. It may be that the small sample size for the minorities precluded a significant finding here.

The remainder of the hypotheses concerned the influence of locus of control on change over time. To control for the possibility that locus of control itself might change over time, participants completed the I-E scale at both the beginning and the end of training. Table 6 presents means and standard deviations for I-E scores on the pretest and the posttest. The mean locus of control score did move in the direction of externality; however, a t-test for repeated measures showed no significant difference, $t(24) = 1.89$, $p < .10$.

Table 5

Means and Standard Deviations of Responses to Videotaped Vignettes (Pooled Scores) by Question, Time, and Subject Classification

| | Question | | Vignette 1 Pre | Vignette 1 Post | Vignette 2 Pre | Vignette 2 Post | Vignette 3 Pre | Vignette 3 Post |
|---|---|---|---|---|---|---|---|---|
| Minorities (n = 6) | 1 | M | .4233 | .5283 | .7500 | .8958 | .8075 | .7308 |
| | | SD | .4102 | .4526 | .2739 | .2003 | .2627 | .4701 |
| | 2 | M | 2.0275 | 2.2500 | 1.7775 | 2.7775 | 2.2633 | 2.4167 |
| | | SD | 1.1815 | .8034 | .7826 | .9869 | 1.2653 | 1.1143 |
| Whites (n = 19) | 1 | M | .4937 | .4653 | .5745 | .7279 | .6582 | .7461 |
| | | SD | .3974 | .4148 | .3855 | .2985 | .4122 | .2823 |
| | 2 | M | 2.3903 | 2.5132 | 1.9958 | 2.5945 | 2.7368 | 2.9211 |
| | | SD | 1.0787 | .8860 | .8063 | .8904 | 1.2552 | .9423 |

Table 6

Means and Standard Deviations of I-E Scores for 25 Subjects by Time

| | Pre | Post | t | p |
|---|---|---|---|---|
| Mean | 9.8800 | 11.4000 | 1.88 | <.10 |
| Standard Deviation | 4.4937 | 4.2817 | | |

A 2 x 2 analysis of variance was performed on pooled scores for Question One and Question Two, on each vignette, with I-E scores (low or high) and time (pretest or posttest)

as the independent variables. Categories for low or high locus of control were established by means of a median split on average scores obtained by subjects in the pretest and the posttest. Since six identical scores with a value of 11 were found in the region of the median, it was decided to drop those scores from the analysis. The low category then contained 11 pooled scores, ranging from 5 to 10.5. The high category contained 8 pooled scores, ranging from 12.5 to 18.5. Tables 7 through 12 present the analyses of variance results. Hypotheses concerning locus of control were not supported.

Table 7 presents the results of the analysis of variance performed on pooled scores on Vignette One, Question One. No significant main effect was found for either I-E, $\underline{F}(1,17) = .48$, $\underline{p}$ = n.s., or time, $\underline{F}(1,17) = .01$, $\underline{p}$ = n.s. No interaction effect of I-E x time was found, $\underline{F}(1,17) = .08$, $\underline{p}$ = n.s.

Table 7

Analysis of Variance of Pooled Scores on Vignette One, Question One

| Source of variation | df | MS | $\underline{F}^a$ |
|---|---|---|---|
| Pooled I-E score (Low-High) | 1 | .1065 | .48 |
| Time (Pre-Post) | 1 | .0012 | .01 |
| Low-High x Pre-Post | 1 | .0068 | .08 |
| Subjects within Low-High | 17 | .2216 | |
| Subjects within Low-High x Pre-Post | 17 | .0822 | |

[a]df = 1,17

Table 8 presents the results of the analysis of variance performed on pooled scores on Vignette Two, Question One. No significant main effect was found either for I-E, $F(1,17) = 1.35$, $p$ = n.s., or for time, $F(1,17) = 1.48$, $p$ = n.s. No I-E x time interaction effect was found, $F(1,17) = .00$, $p$ = n.s.

Table 8

Analysis of Variance of Pooled Scores on Vignette Two, Question One

| Source of variation | df | MS | F[a] |
|---|---|---|---|
| Pooled I-E score (Low-High) | 1 | .1833 | 1.35 |
| Time (Pre-Post) | 1 | .1089 | 1.48 |
| Low-High x Pre-Post | 1 | .00005 | .00 |
| Subjects within Low-High | 17 | .1353 | |
| Subjects within Low-High x Pre-Post | 17 | .0735 | |

[a]df = 1,17

Table 9 presents the results of the analysis of variance performed on pooled scores on Vignette Three, Question One. No significant main effect was found either for I-E, $F(1,17) = .01$, $p$ = n.s., or for time, $F(1,17) = .10$, $p$ = n.s. No interaction effect for I-E x time was obtained, $F(1,17) = .07$, $p$ = n.s.

Table 10 presents the results of the analysis of variance performed on pooled scores on Vignette One, Question Two. No significant main effect was found either for

Table 9

Analysis of Variance of Pooled Scores on Vignette Three, Question One

| Source of variation | df | MS | F[a] |
|---|---|---|---|
| Pooled I-E score (Low-High) | 1 | .0023 | .01 |
| Time (Pre-Post) | 1 | .0051 | .10 |
| Low-High x Pre-Post | 1 | .0033 | .07 |
| Subjects within Low-High | 17 | .0002 | |
| Subjects within Low-High x Pre-Post | 17 | .0503 | |

[a]df = 1,17

I-E, $F(1,17) = .40$, $p$ = n.s., or for time, $F(1,17) = .39$, $p$ = n.s. No significant I-E x time interaction effect was obatined, $F(1,17) = .33$, $p$ = n.s.

Table 10

Analysis of Variance of Pooled Scores on Vignette One, Question Two

| Source of variation | df | MS | F[a] |
|---|---|---|---|
| Pooled I-E score (Low-High) | 1 | .7243 | .40 |
| Time (Pre-Post) | 1 | .1869 | .39 |
| Low-High x Pre-Post | 1 | .1573 | .33 |
| Subjects within Low-High | 17 | 1.7956 | |
| Subjects within Low-High x Pre-Post | 17 | .4747 | |

[a]df = 1,17

Table 11 presents the results of the analysis of variance performed on pooled scores on Vignette Two, Question Two. No significant main effect was found for I-E, $F(1,17) = 1.49$, $p$ = n.s. However, a significant main effect was found for time, $F(1,17) = 7.52$, $p < .02$. No significant interaction for I-E x time was obtained, $F(1,17) = .22$, $p$ = n.s.

Table 11

Analysis of Variance of Pooled Scores on Vignette Two, Question Two

| Source of variation | df | MS | F[a] |
|---|---|---|---|
| Pooled I-E score (Low-High) | 1 | 1.7129 | 1.49 |
| Time (Pre-Post) | 1 | 3.4290 | 7.52* |
| Low-High x Pre-Post | 1 | .1019 | .22 |
| Subjects within Low-High | 17 | 1.1481 | |
| Subjects within Low-High x Pre-Post | 17 | .4562 | |

*$p < .02$
[a]df = 1,17

Table 12 presents the results of the analysis of variance performed on pooled scores on Vignette Three, Question Two. No significant main effect was found either for I-E, $F(1,17) = 1.83$, $p$ = n.s., or for time, $F(1,17) = .16$, $p$ = n.s. No interaction effect of I-E x time was found, $F(1,17) = .35$, $p$ = n.s.

Table 12

Analysis of Variance of Pooled Scores on Vignette Three, Question Two

| Source of variation | df | MS | F[a] |
|---|---|---|---|
| Pooled I-E score (Low-High) | 1 | 3.6593 | 1.83 |
| Time (Pre-Post) | 1 | .0970 | .16 |
| Low-High x Pre-Post | 1 | .2081 | .35 |
| Subjects within Low-High | 17 | 1.9959 | |
| Subjects within Low-High x Pre-Post | 17 | .5887 | |

[a]df = 1,17

In order to further investigate the variable of locus of control, means and standard deviations were computed separately for pretest and posttest scores on locus of control for White ($n$ = 19) and minority ($n$ = 6) participants. Table 13 presents these data. Both White and minority participants shifted in the direction of externality, with Whites making a considerably more substantial shift (from $\bar{X}$ = 8.79 on the pretest to $\bar{X}$ =10.74 on the posttest) than minorities (from $\bar{X}$ = 13.33 on the pretest to $\bar{X}$ = 13.5 on the posttest). When t-tests for repeated measures were performed on these pretest/posttest scores, no significant differences were obtained: for Whites, $t(18) = 1.99$, $p < .10$; for minorities $t(5) = .133$, $p$ = n.s. Two other t-tests for independent measures were performed to compare differences between mean scores of White and minority participants on locus of control before and after training. The results of these analyses are

Table 13

Means and Standard Deviations of I-E Scores by Time and Subject Classification

| Subject | | Pre | Post | t | p |
|---|---|---|---|---|---|
| Minority (n = 6) | M | 13.3333 | 13.5000 | .133 | n.s. |
| | SD | 5.3541 | 5.1284 | | |
| Whites (n = 19) | M | 8.7895 | 10.7368 | 1.99 | <.10 |
| | SD | 3.7055 | 3.8993 | | |

are presented in Table 14. While a significant difference was obtained between I-E scores of White and minority participants on the pretest, $t(23) = 2.36$, $p < .03$, no significant difference is found between I-E scores of White and minority participants on the posttest, $t(23) = 1.41$, $p$ = n.s.

Table 14

Comparison of Means of I-E Scores Before and After Training by Subject Classification

| | White (n = 19) | Minority (n = 6) | t | p |
|---|---|---|---|---|
| Pre* | | | | |
| M | 8.7895 | 13.3333 | 2.36 | <.03 |
| SD | 3.7055 | 5.3541 | | |
| Post | | | | |
| M | 10.7368 | 13.5000 | 1.41 | n.s. |
| SD | 3.8993 | 5.1284 | | |

Although no hypotheses were generated concerning student evaluation of the course, data were collected via a standard teaching evaluation questionnaire. A total of 27 of the 28 students enrolled in EDGC 5462 completed the evaluations, although only 25 responded to question 11 and one response to question 3 was not scorable. The first four items on the questionnaire are designed to gather respondent data. Responses indicate that all respondents had a grade point average in excess of 2.5 and that all but one expected to receive an A or a B in the course. The majority of the respondents ($\underline{n}$ = 21) were taking the course because it was required, five were taking it as an elective. Sixteen respondents said their initial interest in the course was very high or high; 11 said it was moderate or low. Items 5 through 15 ask respondents to rate various aspects of the course on a 5-point Likert-type scale. Table 15 presents the questions, the mean responses to these questions, the z-score calculated by comparing the average response made by participants to each question with responses made by students taking courses at the same level in the College of Education and the percentile ranking of that z-score. Responses to open-ended questions 1-4 are compiled in Appendix I.

Student journals were also collected on a voluntary basis to provide impressionistic feedback about the training. Eight participants submitted complete journals and five submitted partial journals.

Table 15

Summary of Responses to College of Education Teaching Evaluation

| Item | Mean | z-Score | Percentile |
|---|---|---|---|
| 5. The instructor displayed a thorough knowledge of the subject. | 1.32 | 0.039 | 48 |
| 6. The instructor was enthusiastic about teaching. | 1.38 | -0.439 | 67 |
| 7. The instructor was well-prepared and organized. | 1.53 | -0.295 | 62 |
| 8. The instructor showed respect for the student as a person. | 1.29 | 2.227 | 1 |
| 9. The instructor increased my appreciation for the subject. | 1.53 | 0.060 | 48 |
| 10. The instructor motivated me to do my best work. | 1.74 | 0.499 | 31 |
| 11. The instructor grades fairly. | 1.64 | 0.768 | 32 |
| 12. In general, the instructor taught this course effectively. | 1.55 | -0.142 | 56 |
| 13. For the credit received, the workload in this course is: | 2.46 | -0.364 | 64 |
| 14. Compared to other O.U. courses I have taken, this course ranks: | 2.02 | -0.273 | 61 |
| 15. Compared to other O.U. instructors I have had, this one ranks: | 1.75 | -0.228 | 59 |

Note: Scale for answering questions 5-12 is: 1) Strongly Agree, 2) Agree, 3) Neutral, 4) Disagree, 5) Strongly Disagree.

For questions 13-15, the scale is: 1) Far above average, 2) Above average, 3) Average, 4) Below average, 5) Far below average.

Note: $n = 27$ for all questions but 11; $n = 25$ for question 11.

## Discussion

This study provided no support for hypotheses that White awareness training would result in counselor trainees using more expressive and fewer attending skills in responding to client problems. While scores showed a tendency to shift in the predicted directions between pretest and posttest, these changes did not attain statistical significance.

The study provided little support for hypotheses that the training would result in participants viewing client problems in more extrapsychic terms. Only the responses to Vignette Two, Question Two achieved significance. However, Vignette Two, Question Two also showed the lowest interrater agreement: approximately .73 and .65 for pretest and posttest ratings respectively, while all other vignettes had agreement coefficients of between approximately .83 and .94.

The lack of support for hypotheses regarding change in counselor behavior may be taken to mean that White awareness training did not cause participants to change in any significant way. Such a possibility exists, but to conclude so at this point, given the dearth of research on the effectiveness of White awareness training, would be premature.

A second possibility is that the lack of support for these hypotheses reflects some of the difficulties inherent in conducting research on the effects of White awareness training. The first difficulty lies in choosing a dependent measure. Available scales that measure attitudes toward

minorities are either dated, insufficiently validated, or both. Even if adequate attitude measures were available, a behavioral measure seems more desirable, since a change in attitude is of little import if it does not result in similarly changed behavior. The question then becomes, what behaviors do we want to change as a result of White awareness training for counselors? The training program in Chapter III identifies several goals. One of them is that we hope to help counselors to become more effective in counseling situations involving issues of race and/or ethnicity. The problem then becomes one of defining "effectiveness." In this study, we defined effectiveness in terms of skills and focus and adapted an unvalidated and little-used measure to test behavioral change. In a sense, this study was exploratory not only because little has been done to measure the effects of White awareness training, but also because little is known about what measures are best to use.

Given the number of variables affecting this research, then, several possible explanations exist for the lack of support found for the hypotheses regarding change in counselor behavior. One possibility is that the behavioral measures are inadequate. It was initially decided to use three vignettes in this study because of the study's exploratory nature. While the vignettes had face validity, other measures of validity and reliability were not obtained.

One possibility is that Vignette Two, Question Two is measuring something that Vignettes One and Three are not, or is failing to measure something that Vignettes One and Three are. In reviewing the three vignettes, several possibilities suggest themselves for why Vignette Two produced results different from Vignettes One and Three. First, it is the only vignette depicting a male client, the client is Black, and he is expressing considerable anger. It may be that the sight of an angry Black male creates an unusual response in participants. Secondly, in this vignette, the man is complaining about unfair testing procedures used to place his son in a class for mentally handicapped children. Since the training program spends two sessions on difficulties in culturally appropriate assessment, participants may have become more sensitive to the extrapsychic components of this type of problem. Another possibility is that some component of the situation presented in Vignette Two caused one or both raters to respond differently to this vignette than to the other two vignettes, and that the difference obtained reflects some change in rater behavior rather than some actual difference in response by participants. Yet another possibility is that Vignette Two is the only vignette sensitive to the hypothesized changes and that Vignettes One and Three simply do not measure a change that actually did occur. Further investigation is needed to clarify the reliability and validity of the measures used in this study.

Another explanation for the lack of support of the hypotheses regarding behavior change may be that the measures chosen were not sufficiently pertinent to the training. The training did not specifically teach the skills measured to participants, so any change in behavior would have been somewhat incidental to the training. These results may indicate that changes in counselor behavior cannot be expected as a result of training designed to change cognitive and/or affective awareness. It may be that other measures would be more appropriate and would reflect greater change. Sampling behavior of participants with coached clients before and after training is one possibility. This behavior then might be judged either by the clients themselves or by other minority individuals.

Yet another possibility is that this training alone may not measurably affect counselor behavior but that in combination with other types of training it may do so. The premise of this effort has not been that White awareness training alone is the answer to developing counselors with adequate cross-cultural skills. Rather, as the literature cited in Chapter I indicates, a number of different types of training are likely to be necessary to produce counselors who are skilled cross-culturally. It may be that this training is more effective in combination with other types of training, in a kind of interaction effect. An informal observation that lends support to this conjecture is feedback

the trainers have received about student behavior in other counseling courses after they have taken EDGC 5462. Some students become quite assertive in questioning the relevance to minority clients of texts, theories and practices taught in the courses they are taking. This behavior may in turn affect the nature of the training students receive, it is hoped in the direction of greater concern in the courses taught for cross-cultural issues.

This study provided no support for the hypotheses that internality-externality of participants would affect their response to training as measured by the vignettes. It is interesting to note, however, that the mean I-E score for White participants changed by nearly two full points in the direction of externality during the training, as opposed to an approximate .17 change for minorities. Thus while White participants were significantly more internal than minority participants at the beginning of the training, this difference was no longer statistically significant by the end of training. Since the training emphasizes extra-psychic forces on the lives of both Whites and minorities, it may be that it has the effect of externalizing White participants' locus of control. Minority participants, who presumably have not been able to escape awareness of the extrapsychic forces impinging on their lives, and who already score higher than Whites in externality, would logically be less likely to change in locus of control. This finding

warrants further investigation. It suggests that data should be analyzed separately on White and minority participants in White awareness training. It may be that including minority data "washes out" effects of training on White participants. It would also be desirable to gather data on a larger sample of minority participants, since the very small sample size for minorities in this study made comparisons difficult. It is probably also true that difference in response will be found among various racial and ethnic minorities, and where possible it would be informative to have data from different minority populations in sample sizes adequate for analysis.

The data pertaining to student evaluation indicate that overall, students rated the course and the instructors as above average compared to other University and College courses. This finding is promising considering that the course was required for most students and that many of the students had a relatively low initial motivation for the course. Both these factors tend to have a lowering effect on student course evaluations. Rankings on the other questions are average or better with the exception of rather low ratings on questions 10 and 11 and an extremely low rating on question 8. Written comments on the open-ended portion of the evaluations suggest that students may have been unclear as to the grading requirements for the course. The 40 percent "participation" component of the grade may have posed a particular problem for students sensitive to

the controversial nature of the material and the instructors' commitment to a particular viewpoint. Some may have been reluctant to express themselves and thus concerned about fulfilling a requirement for "participation." In addition, the evaluations were completed before participants knew their grades on the final papers. This ambiguity surrounding their own evaluations by the instructors may have affected students' responses on questions 10 and 11. In fact, the grades awarded for the course were generally high: 24 A's, 3 B's and 1 C. Response to these questions may also have been affected by the fact that the course was judged to have a relatively high workload. A frequent comment by students about this course is that it ought to carry 3 credit hours for the workload required.

The low response to question 8 ("The instructor showed respect for the student as a person.") is open to at least two possible interpretations. One is that the instructors were indeed disrespectful to students. The instructors have received no feedback, either formally or informally, to suggest that such is the case. A second possibility is that the instructors challenged some strongly held beliefs of participants and that some participants reacted negatively to this challenge. The material presented in this course is perceived by most students to be extremely controversial and threatening. The behavior of most participants in the early part of the course is defensive to some

extent. Students often describe this learning experience as painful. Moreover, the instructors present this training aware that a certain percentage of the participants will never in the course of the training accept the philosophy on which the training based. Journals of students who react negatively to the training sometimes reflect a feeling that they are being propagandized. Persons who respond to the training in this way may indeed perceive the instructors as being disrespectful of their beliefs. It is also important to note that z-scores and percentiles are calculated in comparison to other courses of this level taught in the College of Education at the University of Oklahoma. The instructors are aware of no other such course that presents material that is so controversial in such an experiential manner. Thus it may be difficult to compare this course fairly to others like it. Also, while the ranking is comparatively low, the absolute score obtained for question 8 was a mean of 1.29, or "agree." Nevertheless, it is true that perhaps the greatest difficulty in conducting White awareness training is striking an appropriate balance between challenging participants and alienating them. Certainly no change can be expected from persons who are either insufficiently challenged or so threatened that they have to keep their defenses perpetually mobilized. Response to this question is a reminder of this difficulty. Further research on response of various types of trainees to various

training methods and trainer styles is needed, particularly in terms of participant evaluation of the training and change in participant behavior following training.

The journals submitted by participants tend to confirm that students often respond strongly to this training, both positively and negatively. However, the journals also reflect a middle group of participants who are willing to consider the content of the training seriously and without a consistently strong positive or negative emotional response. Journals also provide evidence that students were indeed experiencing the first five stages of White awareness training as they were designed into the program. It was difficult to evaluate Stage Six responses for two reasons. First, Stage Six activities took place just as participants were submitting their journals for the final time. Secondly, Stage Six involves a commitment to action, and the real test of a commitment to action is whether the action is in fact taken. Further research is needed to determine whether this or other programs do in fact result in less racist and more culturally aware behavior on the part of persons who have participated in the training.

The results of this study demonstrate both the need for further research on the effects of White awareness training and the difficulties inherent in such research. It is the author's belief and observation that White awareness training can help participants acquire a new and more

aware perspective on White racism. Such a perspective should, in turn, inform one's counseling style. Such an effect has not, however, been demonstrated in this study. Nevertheless, the data hint at areas for further investigation. Developing adequate measures is one area for further research. Another is investigating the effects, if any, of training on locus of control. Follow up studies are needed in at least two areas: 1) to compare counselors who have participated in White awareness training with those who have not, and 2) to test the degree to which participants in White awareness training implement their Stage Six action plans. It may also be that White awareness training is more effective with some populations than with others. The feedback from minority participants in this study suggest the training may be quite helpful for minority counselors as well, particularly, perhaps, those at a low level of identity development. In sum, the study raises more questions than it answers. Clues to the answers to these questions await further research.

# CHAPTER III

## A WHITE AWARENESS TRAINING PROGRAM FOR COUNSELORS

The course described herein was taught as EDGC 5462: Cross-Cultural Counseling in the fall semester of 1982. Professor of record was Judy H. Katz, Ed.D. The author co-developed and co-taught the course. Twenty-eight graduate-level students completed the course. The course met once a week on Tuesday evenings from 4:30 to 6:30 p.m. Two credit hours were awarded for completing this course.

The course was based on Katz' model for White awareness training described in the review of the literature. This training is based on the assumption that racism is perpetuated by the White community and that until White people confront their own racist attitudes and behaviors, and develop a commitment to change, racism will continue to be perpetuated. The program is a systematic one and is intended to include the following six stages:

Stage One: Laying the groundwork for understanding racism by defining the key concepts of racism and prejudice.

Stage Two: Examining institutional racism.

Stage Three: Surfacing feelings in participants--such as guilt, fear, and other reactions to the training and issues of racism.

Stage Four: Examining cultural differences and cultural racism.

Stage Five: Examining the meaning of Whiteness and helping participants to explore and own their cultural identity as well as the ways in which they individually support racism.

Stage Six: Helping participants develop action strategies for combatting racism at the personal and institutional levels (Katz, 1978, p. 26).

The length of time spent in any stage is intended to vary according to the clientele being educated; however, Katz (1975) urges trainers not to leave out stages nor to present material out of stage.

Appendix A contains the course description and syllabus for EDGC 5462. The syllabus essentially follows the suggested stages. Because this course focuses on counseling as an institution, stage two is lengthy, spanning

several classes and, in a weekly meeting structure, several weeks. We judged it too stressful to expect participants to cope alone with the feelings surfaced by the training for as long as it would take to complete stage two. Therefore, the sixth class on the syllabus begins the stage three process of dealing with feelings. This process then continues later, during the weekend workshop, after the concept of culture has been introduced. As a result, stage three spans stages two and four.

The instructors found White awareness training to incorporate smoothly into the context of a cross-cultural counseling course. The flexibility of the model proved crucial. While stage two was lengthy, it provided an opportunity to focus in-depth on racism as manifested in one institution: counseling. Thus participants were provided a good deal of cognitive input about their area of interest, counseling, as well as about racism.

The design of this course was based on the belief that until counselors are aware of their own racism and the racism institutionalized in the counseling profession, no amount of information about other cultures will be of much benefit. As the literature previously cited demonstrates, White counselors and counseling researchers often perceive minority individuals or cultures as deficient or deviant. This view is a manifestation of racism and results in White counselors being less effective in working with individuals

from other cultures. The difficulty in teaching this course arose from the initial expectations of many participants that a cross-cultural counseling course would focus on the study of minority cultures. Participants were well aware of their lack of knowledge about other cultures. They were considerably less aware of the dynamics of racism, of how racism is imbedded in counseling as an institution, or of how racism might affect them as counselors. Thus they experienced some frustration at the lack of specific information provided about various cultures. The textbook (Sue, 1981) in part answered participants' desire for this information by providing chapters on counseling Asian-Americans, Blacks, Hispanics and Native Americans. Nevertheless, because the course focused on White awareness training, it provided minimal material on other cultures. It is important to view this course as only one of several efforts that must be made to train counselors to be more culturally competent. It is the instructors' premise that White awareness is a basic step to learning cross-cultural competence. However, much more training is needed before any program can claim to be training culturally competent counselors. For example, information about various cultures, counseling simulations, and supervised cross-cultural counseling contact all are necessary.

It should also be noted here that not all participants in this course were White. The class included two Black,

two Native Americans and two international students. It is the instructors' belief and experience that the White awareness approach functions well for minority participants by helping them to identify the dynamics of the racism they have been experiencing. It is important that when minority students are involved in this program, the instructors be alert to prevent White students from focusing on minority students and using them to learn about racism, rather than learning about their own racism.

Given this background, what follows is a class-by-class description of EDGC 5462: Cross-Cultural Counseling. Activities are divided roughly by stages, with a discussion of issues pertinent to each stage. Each class session includes goals, a list of handouts, a step-by-step plan, a rationale for the activity, and a brief description of student response to the activities. Handouts and abbreviated lecture notes are included following plans for each session. Readings are not included, but complete references are provided. Videotaped vignettes were shown during the second session and the next-to-last session. These vignettes are discussed in the methodology section, Chapter II.

## Stage One: Definitions and Inconsistencies

Katz (1978) describes stage one as a time in which facilitators are working in three areas: establishing group rapport, developing a common understanding of the meaning

of such terms as racism and prejudice, and beginning to confront inconsistencies between espoused values and what actually takes place in society. The interventions described in this section focus on one aspect of society: counselors and counseling.

In this as in all sections of the course, the instructor is acting as a facilitator. As Katz notes in White Awareness (1978), the facilitator must be alert to all three aspects of this stage. While inconsistencies must be defined and confronted, care must be taken not to confront individual participants on their own racism too early in the process. White people generally feel a good deal of guilt about racism and discrimination, and confrontation before building trust and common understanding is likely to result in participants' becoming closed and defensive. It is for this reason that White awareness training begins by focusing outside of the participant--on institutional and cultural aspects of racism--before turning to an examination of racism at the individual level.

Even so, the facilitator is likely to encounter resistance to the material presented at this stage. As Katz (1978) notes, the facilitator must have good enough group skills and be knowledgeable enough about racism to press forward in the face of this understandable resistance to examining a painful subject. One way the facilitator can ease this process is by acknowledging that: a) she or

he does not have all the answers about racism, and b) she or he is still working on her or his own issues of racism. The facilitator always runs the risk in this type of training of being seen as (or actually falling into) preaching rather than teaching. The more open the facilitator can be, the less likely this problem is to occur.

Session #1: Overview and Introduction

Goals: Introduce instructors and students

Begin climate-setting and rapport building

Generate baseline information about student beliefs in reference to counseling

Confront cultural biases in definitions of a healthy personality

Handouts: Syllabus

Course description

Katz, J. & Ivey, A. White awareness: the frontier of racism awareness training. Personnel and Guidance Journal, 1977, 55 (8), 485-489.

Supplies: newsprint

magic marker

tape

Plan:

1. Instructors introduce themselves.
2. Break up class into dyads. Have individuals discuss with their partners the culture they come from and the aspects of that culture they bring to class with them. Then have people introduce their partners to the large group.
3. Presentation of course philosophy and procedure:
   a. experiential nature of the course
   b. explanation of what is White awareness training

c. syllabus, course overview, course requirements

4. Divide the class into groups by counting off 1-2-3-4. Have participants in groups 1 and 2 identify the characteristics of a healthy personality. Participants in groups 3 and 4 are to identify the goals of counseling.

Rationale and Description of Student Response

Few students know what to expect when they enter any class. Even fewer know about White awareness training or are prepared for the highly experiential, active, and personal nature of the training. This initial session provides students with some advance organizers for what is to come by providing not only a syllabus but also an explanation of the philosophy behind this approach to teaching a cross-cultural counseling course. This explanation is followed up by providing an article describing the White awareness training process. One purpose of the explanation is to help keep students from feeling manipulated as they participate in the many course activities. It is important that students know what to expect--otherwise they may feel that each class is a "surprise attack."

The introductory activity provides the instructors with an opportunity to get an overall picture of the nature of the group. The descriptors used by participants often

indicate that they have a poor conception of what culture is, particularly White culture. The exercise may also bring to light some inaccurate assumptions on the part of the participants. For example, they may say that they never learned discrimination or prejudice because they were brought up in an all-White community. Or they may assume that because they have travelled extensively, they have a high level of cultural awareness. Participants may unconsciously evince racism, such as saying they have children who are "wild Indians" or not trying to pronounce a "foreign" sounding name. While the facilitator will probably choose not to process such behavior at this time, it may be noted for processing later in the course when more trust and a common knowledge base has been established.

The activity on the healthy personality and identification of counseling goals helps to set the stage for what is to come during the semester by focusing immediately on counseling theory as culturally biased. This activity provides some data for students to use in the following weeks as they look at definitions of prejudice and racism. Similarly, it provides the instructors with an opportunity to get a sense of how aware students are about racism and what their knowledge and theory base is in counseling.

Following is a brief list giving some of the items that students have generated in describing a healthy personality:

good self-esteem
high level of moral reasoning
does not overindulge in drugs
good organizational abilities
healthy nonverbal characteristics
ability to deal with failure
adequate social skills
self-actualized

The instructor might process the definition by questioning, for example, who defines what "healthy" nonverbal characteristics are, and by pointing out some ways that urban Black or Native American nonverbals, for example, may differ from White, middle-class nonverbals. Or the instructor may raise the question of where the counselor should focus her or his efforts on behalf of a minority client with low self-esteem --on the victim or on the oppressor? Or the instructor may point out that the ability to deal with failure may be defined differently if the system is set up to encourage failure--as it often is for minorities. In that case, an appropriate response might be rage. In short, the instructor uses the processing as an opportunity to look at the lists from a cross-cultural counseling perspective and to raise some of the issues that participants will be examining in greater depth as the course continues.

Similarly, the facilitator may process the goals for counseling by helping participants identify the ways in

which they may reflect cultural bias. Typical goals identified by participants are:

greater client self-awareness

increased self-acceptance

clarify client goals

client personal growth

increased sensitivity to cultural differences

acquisition of skills by client

While these goals may be appropriate in some instances, they reflect several characteristics of counseling as a product of White culture. The goals are largely intrapsychic in nature; that is, they focus on the client's internal world while ignoring or discounting extrapsychic factors, such as discrimination, that may be impinging on the client's life. They also reflect the passive nature of counseling: the assumption that awareness will naturally lead to correct action. They also focus on the client as the source of change and the counselor as the facilitator of that change. Seldom do the goals suggest the counselor might act as a direct agent of change. These goals also reflect an assumption that the counselor would be able to relate to and facilitate goals identified by clients from other cultures. Such may not be the case.

This exercise clarifies values inherent in the counseling process by making the goals and definitions explicit. Students may respond in a number of ways to this activity,

ranging from amazed enlightenment to angry silence. The instructor at this point needs to tread a careful path, confronting the issues while not attacking individuals. White awareness training is based on confronting the discrepancies between what people's beliefs are and the extent to which those beliefs correspond with reality. Facing these discrepancies can be painful, and the facilitator must be prepared to provide support for those whose belief systems are being challenged as well as to confront discrepancies.

Session #2: Definition of Prejudice

Goals: To provide a definition and example of prejudice

To demonstrate that no one is free of prejudice

To administer pre-test measures for the study associated with this training

Supplies: videotape player and viewer

Plan:

1. Mini-lecture on prejudice
2. Show videotape of "Eye of the Storm"
3. Discuss responses to "Eye of the Storm" as a large group
4. Administer pre-test evaluative measures

Rationale and Description of Student Response

The mini-lecture on prejudice is designed to provide a definition of prejudice and to enumerate and give examples of its sources and effects. Two points are particularly important: 1) one need not have grown up in a racially or ethnically mixed context in order to be prejudiced, and 2) prejudice may be displayed in a variety of ways. This lecture is also important because it sets the stage for a later lecture on racism. Participants often tend to use the terms "prejudice" and "racism" interchangeably, when they are by no means synonymous. Since the goals of the training are to help participants recognize their own prejudice and racism, as well as prejudice and racism in the

counseling profession, it is important for them to understand the terms thoroughly.

The "Eye of the Storm" illustrates the nature of prejudice and its effects, as well as the fact that prejudice is learned and acted on at a very early age. Following the film, when participants are sharing their observations and responses, the following issues should be touched on, with the facilitator drawing the connection between what happened in the film with what happens in the world at large: selective perception and the self-fulfilling prophesy, attribution of individual faults to a group, the power of name-calling as a form of prejudice, the role of identifiability in prejudice (collars/colors), the effects of segregation, the benefits of prejudice, the psychological effects of prejudice on both "superior" and "inferior" groups, the rationalizations used for discrimination, and the way the system of prejudice is maintained.

Following the discussion the facilitator may wish to make a summary statement and a lead in to the next exercise on racism.

Notes for Lecture on Prejudice

Riddle: A man and his son were driving down the highway when their car ran off the road. The man was killed instantly, and the boy was seriously injured. When the boy arrived at the emergency room he was seen by a surgeon who said, "I can't operate on this boy, he's my son." What is the relationship between the boy and the surgeon?

(Ask people who have heard this one before not to respond. Answer: The surgeon is the boy's mother.)

If you couldn't imagine the surgeon as the boy's mother, you were exhibiting prejudice; that is a prejudgement. We do it all the time--make assumptions about others based on our prejudices. In this training we are focusing on racial prejudice, but there are many other kinds of prejudice.

People often feel that they have grown up without prejudices because, perhaps, they did not live near Blacks or other minority groups. But we learn prejudice from television, magazines, and other sources. For example, it has been said that if a Martian got all of her or his impressions of Earth from television, she or he would conclude that all women on Earth are between the ages of 18 and 32, that Blacks are very funny, that Native American Indians always wear full dress, that women are inevitably the victims of something, that Chinese people run laundries, and the like. Such presentations of people serve to build prejudice and maintain stereotypes.

Stereotypes make it easier to maintain our prejudices. We are then able to fit most of the behavior we see into our stereotype. We have a tendency to see within minority groups only those individuals who fulfill our expectations. This tendency is called selective perception. For example, suppose we believe that Native American Indians are alcoholics. Today we see four American Indians. Three are sober. But we assume that those three are the exception, and when we see the fourth--a drunken Indian, we say, "See--I knew all Indians were drunks."

The Rosenthal studies suggest what stereotypes can do in terms of the self-fulfilling prophecy. Rosenthal and his colleagues told elementary school teachers that they could expect certain students to excel and certain others to do poorly. And sure enough, that's what happened. But the hitch was, the students had been chosen randomly. There were no criteria for believing that one group should do better than another except an expectation or prejudice that had been instilled in the teacher.

Even "positive" prejudice can be negative in their impact. For example we often expect Asian-Americans to excel academically. But what happens to the Asian-American student who does not fit our stereotype? What about a Black person who doesn't have rhythm?

Grouping people according to prejudices also leads to some unfair generalizations. We find ourselves speaking

of someone as "a credit to his race," or saying we want a "qualified woman" for the job. If we never see a member of an oppressed group as an individual, then that person bears the pressure of possibly "spoiling it for the others" by making a mistake, offending someone, or whatever. However, we seldom hear people saying of an incompetent White male that he has spoiled chances for other White men.

Identifiability makes it easier to maintain prejudices. Race and gender are highly identifiable. The need to feel superior is also conducive to the maintenance of prejudice. One way to feel good about oneself is to put someone else down.

Prejudice occurs on a continuum that goes from Covert to Overt. (Draw on board.) At the inactive end of the continuum is avoidance. This is the type of prejudice found in churches or sororities when we hear the defense, "We aren't discriminating; we just happen not to have any minority members." One example is a police department that has a height requirement that precludes most members of, say, a Chicano group to qualify for employment. Another is locating an organization in a White community that is not serviced by public transportation.

The next step along the continuum is name calling and joke telling: Polish jokes, "nigger," "camel jocks," etc.

The next step along the continuum is discrimination: actively denying others their rights. Much of the civil

rights movements for minorities and women has focused on issues of discrimination in housing, employment, education and the like.

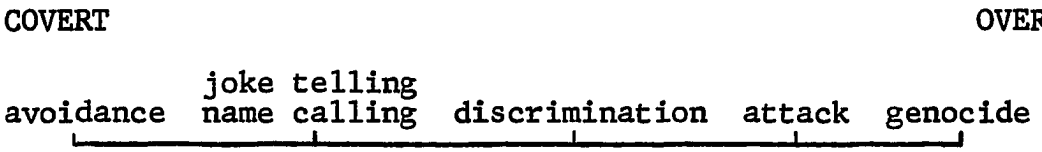
The next step is attack. Such attacks may take the form of cross-burnings, threats, beating (cite most recent or most widely-known examples, such as the Miami and Houston cases).

The final step on the continuum is genocide, which is the conscious and deliberate killing of large numbers of people. Examples: Lord Geoffrey Amherst paying the Indians for their land with blankets infested with smallpox; syphilis experiments performed on Black prison inmates in Mississippi; the Trail of Tears; sterilization of minority women.

In summary, it is doubtful that any person is without prejudice; it is just a question of which prejudices and what form they take. It is important to note that it is more effective to change behaviors than attitudes. Once behaviors change, they may result in attitude change, but the reverse is not likely to be true (discuss behavior modification principles if time).

One role the counselor can play is as psychoeducator: that is, psychological educator. The counselor can intervene at the group, individual or organizational/institutional level to reeducate individuals about their prejudices and to begin to plan for behavior changes.

CONTINUUM


COVERT
OVERT
joke telling
avoidance
name calling
discrimination
attack
genocide

## Session #3: A Look at Racism

Goals: To differentiate between prejudice and racism

To look at how racism functions in counseling as an institution

Supplies: newsprint

magic marker

tape

Plan:

1. Divide class into groups of approximately six members.
2. Give each group the following instructions: "Your task is to design a racist outpatient mental health facility--an agency whose job it is to provide mental health services to the public. Some areas you may wish to consider in your design are: staffing, policies and procedures, clientele, physical plant, treatment program, theory base, location, assessment and diagnosis. You are not, of course, limited to these considerations." Give groups 40-50 minutes to design their facilities, writing their ideas onto the newsprint with the magic markers.
3. Have groups post their descriptions of the facilities. Ask one person from each group to report to the class how and why the facility was designed as it was.

4. Facilitators process the results, focusing on:
   a. What are the commonalities in all the designs that make the institutions racist?
   b. How realistic is each agency designed--how close to reality is it?
5. Mini-lecture defining racism.
6. Questions/discussion

Rationale and Description of Student Response

This exercise is designed to help students identify the elements of racism and how it operates in counseling specifically. They discover that the institutions they have so carefully designed to be racist are not very different from the institutions in which they may be working or doing practica. Often a group will turn this exercise around, and instead of designing an institution run by a White majority, they develop one run by minorities. This response can be processed by examining how realistic the facility is, as well as the flight and denial involved in this type of response.

This exercise is followed by a mini-lecture defining racism as power (social, economic and political) plus prejudice. The exercise helps to make explicit how the power dimension makes it possible to implement prejudice systematically. The exercise and the lecture/discussion should raise two basic questions. The first concerns the nature

of racism--the power plus prejudice definition. The second is a question of responsibility. As counselors working within institutions where we encounter racism, where does our ethical and moral responsibility lie? To what extent do we serve the institution that pays us and to what extent do we challenge the racist nature of the institution? It is at this point that students may begin to realize that simply by following institutional policies (for example, giving culturally biased tests) they may be acting in a racist manner. They may also confront the possibility that they perpetuate racism by their very ignorance about it. These questions will continue to be central during the entire training process, since they are not easily answered.

The institution chosen for this design (guidance center, counseling center, community mental health center, crisis counseling center, or whatever) may be modified depending on the group. It is helpful during the introductory phase of the program to note the work settings of participants in order to choose a focus for this exercise that will be meaningful to individuals in the group.

Notes for Lecture on Racism

The notion that racism is solely the KKK, Archie Bunker types, or the John Birch Society is inaccurate. These are only overt, conscious manifestations; racism is most present at the covert, unconscious level. For example, I don't have to oppress or revile minorities overtly; all I have to do is use tests normed on a White, middle-class population to make decisions about school placement.

Power differentiates prejudice from racism: social, economic and political power; the power to decide what is important, where resources are to be allocated, what behavior will be rewarded and punished.

Racism = power + prejudice

The question is, do I have the power to develop a system based on my prejudices, or do I benefit from and have access to such a system?

Racism occurs at three levels: the individual, the institutional, and the cultural level. We tend to focus on the individual level. We feel we are not racist because we do not see our prejudices, and most of us do not identify how we are powerful.

But, White people are part of racist institutions and a racist culture. We are like the children in the "Eye of the Storm." They didn't have to oppress other kids actively (although some chose to). Their privileges accrued simply by virtue of the color of their eyes---of who they were. If

the situation had gone on long enough, they would have internalized the new rules and seen them as the norm, or simply the way things are.

Racism at the institutional level occurs in housing, education, government, business, and, among others, counseling. In counseling as an institution we can see racism in theory, licensing processes, supervision, testing and diagnosis, definitions of wellness and illness, research and training.

Racism at the cultural level is apparent in values, language, nonverbal communication, history books, the traditional holidays. For example, Native Americans may consider Thanksgiving to be a day of mourning. Taking language as an example, will all the non-men in the room please stand? Now all the non-women. Language reflects the accepted norm, and you will note how often minorities are referred to as non-White, or so often in counseling journals as "special populations." The problem here lies in the negative view this language reflects, of minority cultures as deviant or deficient.

When we look for racism (or sexism) at the covert, institutional/cultural level, we can find it: Who runs the government? Who are the superintendents, bosses, heads of corporations, members of boards? Who has the highest infant mortality rate? Who earns more? We can see it at the institutional and cultural level--then we have to take it

back to the individual level and ask how it is being perpetuated and what we can do about it.

The question often arises, can minorities be racist? Minorities can certainly be prejudiced, but with the power structure of this nation as it is, and by the definition here, minorities cannot be racist against Whites as a group because racism = power + prejudice. Individual minority persons may have power, but that power has been granted, usually, by the system and can be similarly withdrawn. It in a narrow and shaky power base and not backed by history, culture, or other mainstays of White racism.

Sometimes minorities gain power by withdrawing from majority controlled groups and forming their own groups. An interesting phenomenon then occurs: the power group objects. "You can't form your own group," they say, "that's going too far." Yet sometimes groups need to separate in order to come back together on an equal power basis. This phenomenon of separation and a consequent negative response by the majority group has been apparent in the Black and Lesbian separatist movements.

The major questions we must confront again and again are:

How do we know what we don't know?

Who are we serving--the institution or the client?

Stage Two: Confronting the Reality of Racism

Katz (1978) identifies three goals for stage two:

1. to confront participants with institutional racism
2. to begin to reeducate participants about the functioning of racism in institutions
3. to highlight inconsistencies between institutional values and attitudes and institutional behaviors (p. 53).

Focusing on counseling, the second stage as implemented here specifically examines counseling theory, counselor education and training, assessment, diagnosis and therapeutic strategies.

In this stage, most participants find one or more deeply-held beliefs challenged: the usefulness of testing, the universality of a particular theory or theorist, their ability and need to be of help. The confrontation between the values and beliefs imbedded in the counseling profession and how the profession itself is racist is a critical dimension of Stage Two. This awareness intensifies and escalates participants' emotional responses. As Katz (1978) notes, the facilitator's task during this stage is a dual one: to continue to confront discrepancies without attacking, and to keep the feelings being surfaced at a manageable level without dissipating them too much, since these feelings, it is hoped, will help provide the impetus for change. Katz (1978) suggests that reminding participants that United States citizens have grown up surrounded by racism helps to

reduce the guilt White participants often feel, as well as the anger minority participants experience, as they explore the extent and dynamics of racism. She also suggests reminding participants that they will have an opportunity to plan what they personally want to do about racism at a later stage in the training.

Session #4: Counseling Theories: Value Free?

Goals: To help participants clarify the limits of traditional counseling theories

To give participants an opportunity to make explicit their own theories of helping

Handouts: Schaef, A.W. It's not necessary to deny another's reality in order to affirm your own--the systematization of dualism in the white male structure. An address delivered at the First National Conference on Human Relations in Education, June 20, 1978, Minneapolis, Minnesota.

Supplies: newsprint

magic marker

tape

Plan:

1. Have the class as a large group brainstorm all the counseling (and psychological) theorists they can think of. Facilitator(s) list names on the chalkboard.
2. Facilitator(s) process list with class:
   a. identify which theorists are White, male, minority, female
   b. ratio male/female names
   c. race of theorists
   d. population/clientele on which their theory is based
3. Divide class into three groups, one for each of three major theoretical positions: behavioral,

psychoanalytic, and humanistic. Assign each group four questions to answer about each theoretical position:

   a. What assumptions does the theory make about the nature of human beings?
   b. How does the theory explain the way people change?
   c. What is the nature of the counseling process(es) that derive from this theory?
   d. What are the goals of counseling from this perspective?

4. Have groups write answers they generate on newsprint.
5. Groups post newsprint; one spokesperson for each group summarizes group's work.
6. Facilitator(s) process results in terms of:
   a. similarities/differences in theories
   b. individual vs. societal focus of theories
   c. intrapsychic vs. extrapsychic focus of theories
   d. action vs. nonaction orientation of theories, counseling process.

Rationale and Description of Student Response

The first exercise is useful in helping participants discover that the phrase "white male theory" is descriptive and not mere rhetoric. Most participants enter the class assuming the universal application of theories to all populations. This exercise begins to call that assumption into question.

The processing of the group work on the theory bases should raise further questions. Some examples of areas the facilitator may focus on are:

1. To what extent does the theory tend on focus on the individual as responsible for her/his own situation (i.e., unconscious motivation)?
2. To what extent do the values of the practitioner determine how the theory will be implemented? For example, in behavior therapy, whose behavior is changed or seen as needing changing? What behavior do we choose to change and why?
3. How is the counselor's role defined? Directive? Nondirective? How useful are these approaches for various populations? For example, low income people (who are disproportionately minority) may not have the luxury of engaging in lengthy therapy. Or they may have immediate needs which may require active intervention on the part of a counselor rather than the more passive listening

approach which many counselors and theories adopt.

4. How does the theory define adaptive behavior--according to some standard that may be culturally biased? For example, the ability to live "independently" may be a punitive definition of mental health for a single minority mother with little formal education. Self-disclosure may be seen as unadaptive by some traditional Asian-Americans.
5. What is the relevance of this theory to a United States minority population?

This class forms a basis for later classes where participants are asked to apply their theory base. Here participants have an opportunity to clarify what they believe. They may then continue in the course of this training to examine and redefine, if they wish, these beliefs.

## Session #5: An Experiential Exploration of Institutions at Work

Goals: Participants will recognize and confront the issue of institutional racism as it operates within the counselor training process.

Participants will experience and portray various manifestations of racism and prejudice as they may arise in individuals operating within institutions.

Handouts: Situation sheet for all students

Role descriptions and name tags to each student

"Competencies" to minority student role players

Plan:

Note: This class is a simulation and requires at least two hours to complete. It is desirable to spend some time in advance choosing who will be assigned various roles, thus minimizing the time needed to set up the role-play.

1. Discuss what a simulation is. Give participants instructions on how to be in a simulation: Name tags will identify the roles participants are playing. Participants should not read their roles to each other but should rather live the role, trying to see the world from the viewpoint of their role and letting others discover the type of person they are playing from the way

they act. Hand out roles and name tags, asking people not to share their roles at present.

2. Read situation aloud. Announce that White and minority students and faculty will be given 15 minutes to caucus and develop strategies prior to the meeting.
3. Announce beginning and ending of the 15 minute caucus time.
4. Announce beginning and ending of meeting, but allow person playing chair to lead the meeting. Facilitator(s) should observe and take process notes. Meeting should last about one hour.
5. Process the simulation with the group, focusing on people's feelings about their own roles and their reactions to others' roles. Discuss the dynamics of racism participants observed during the simulation.

Rationale and Description of Student Response

The purpose of a simulation is to permit participants to act out behavior that they would otherwise not have an opportunity to engage in, and to discover something by the experience. Thus it contributes to students' learning to have them act out roles as different as possible from their own real-life roles. Participants with little experience with and/or understanding of oppression are often good

choices to play minorities, for example. It can also be enlightening for people to play a role they may be thinking of taking on in real life--a woman who is in the process of consciousness-raising taking on the role of a feminist, for example. It is helpful to include vocal students in each group and to choose a strong personality, and one who is able to receive feedback, to play the chairperson. It may be helpful to ask for a volunteer. The simulation is designed to accomodate groups of various sizes, and parts may be added or deleted. It is important, however, to keep minority student roles as a numerical minority without making them such a small group that they become voiceless. It is also important that facilitators let participants struggle with the simulation. As conflict arises, participants may become very quiet, and the simulation may appear to falter. The temptation for the facilitator may be to end the simulation at this point. Coping with the conflicts and the feelings that arise, however, is part of the learning experience of the simulation. If the facilitator does not "save" the participants, they will have to find a way to continue working on resolving the dispute, and this process can then be discussed after the simulation ends.

The way the simulation actually goes depends on the group. Minority students and sympathetic majority group persons may or may not consult or join forces, for example. Conflict may be loud and vocal or polite and controlled.

Whatever happens, however, participants will be likely to experience conflicting feelings associated with their roles. It is crucial that participants have the opportunity to express fully their feelings and observations in the large group following the simulation--to de-role. This is where the real learning takes place.

Once these feelings have been expressed, it is the facilitator's task to process what happened, using input from the de-roling discussion as well as from the simulation. Following are some areas on which facilitators may wish to focus:

1. Power and control: Who had power and control? Who didn't? How could you tell? How did those with power keep it? How did those without try to get it?
2. Participation: Who talked? Who didn't? When did they talk or not? What did that mean? Whose interventions were heard and responded to?
3. What was the outcome of the situation and meeting? How did that happen?
4. What about the roles that people were playing caused them to behave as they did? How did people's behavior change in the course of the simulation?
5. To what extent does what happened in the simulation happen in the world at large? How does

what happened here affect your view of the "real world."

If sessions occur a week apart, as they are designed to here, it can also be helpful to provide some time during the following session to discuss feelings and observations concerning the simulation. Participants may discover they have lingering questions or emotions as they reflect on the experience. Discussing these areas will aid in de-roling and getting closure.

## Simulation

### Situation

You are part of a counseling psychology program at a major university. The faculty and students are mostly White. There is a core of minority students in the program as well as some vocal feminists.

The program has recently received APA (American Psychological Association) Approval. The Dean of the College of Education and the faculty in the Counseling Psychology program are extremely pleased about this approval, as it strengthens the program not only in the State, but nationally as well. The Dean, just before receiving APA approval, had indicated a desire to merge the program with the Psychology Department if APA did not sanction the program.

Recently, the College of Education has stated a concern for the incorporation of multicultural education in all of the program. The minority students in the Counseling program are tired of the lack of action and all the rhetoric. They have worked together and developed a list of demands which they feel are essential for all students and faculty in the program.

The Chair of the Counseling Psychology Program has called an emergency meeting of faculty and selected students to address this issue.

designed by: Judy H. Katz, Ed.D.
College of Education
University of Oklahoma
Norman, OK 73019

Chair of the Counseling Psychology Program

You are a White male who is chair of the counseling psychology program. As Chair you fought hard to get APA approval. You realize that the approval was essential for the survival of the program.

As Chair for the past four years you have really pulled the program together. You have a reputation for being fair, honest and sensitive. You are extremely concerned about the minority students' demands as you did not see the problems as being so paramount. You are also concerned about what this might do for morale of faculty, and faculty-student relationships.

As Chair you have the responsibility of convening a meeting with the faculty and representatives of different students opinions. Your goal is to resolve this as satisfactorily as possible for all concerned. You want to avoid at all costs having this blown up and causing a big rift in the program.

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Faculty Member

You are a Black male, tenured, faculty member. You've been at the University for 7 years. You get along well with your colleagues. Basically, you believe that people are people--you teach your courses accordingly. You feel color is not an issue.

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Faculty Member

You are a White male, tenured, faculty member. You've been at the University for 18 years and look forward to retiring in 2. At this point, you'd much rather work in your garden than worry about the program.

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Faculty Member

You are a White male, tenured, faculty member. You're responsible for teaching the testing course. You try whenever possible to address the negative effects of testing on minorities. Yet you do not feel that tests should be done away with. You feel that tests are the best measures we have and an essential part of the program.

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Faculty Member

You are a White male, tenured, faculty member. You are well known in the field of counseling psychology. In fact, you were mainly responsible for the program's receiving of APA approval. You threaten to quit if anything jeopardizes that hard-won approval.

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Faculty Member

You are a Chicano male, untenured, faculty member. You are very politically involved in minority issues. In fact, you helped the minority students draft their list of demands.

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Faculty Member

You are a White male, untenured, faculty member. You are concerned about the standards of the program declining--particularly in light of the new APA approval. It's your feeling that overcompensation to minorities has been the cause of that in other contexts. You do not want to see that happen here.

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Faculty Member

You are a White male, tenured, faculty member. You are extremely sympathetic to the minority students' concerns. You in your courses actively deal with critical issues regarding cross-cultural counseling.

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Faculty Member

You are a White male, untenured faculty member. You are the most recently hired faculty member. Having just arrived at the University, as an assistant professor, you find yourself still struggling to get acclimated to the ways of the University. You are supportive of minority students' issues. In fact, your dissertation was concerned with the political implications of counseling.

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Faculty Member

You are a White female, untenured, faculty member. You consider yourself a strong feminist. You've felt very frustrated with your colleagues' lack of support. (You are the only female on the staff.) What particularly angers you is the degree of sexism you've experienced on the staff. Although there is a verbal commitment to multicultural education, you don't feel that the staff has been willing to deal with their sexism, let alone racism.

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I. White Students

You are really concerned about the minority students' demands. You realize that the curricula has not dealt adequately with minority counseling. You support the minority students.

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II. White Students

You feel angry about this whole situation. You're tired about all the special treatment minorities have gotten recently. You feel that the Counseling Psychology program is designed to make you the best counselor possible. If minorities don't want that, let them go somewhere else. You particularly resent taking counseling minorities class. There are enough required courses in the program as it is.

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III. White Students

You are a vocal feminist. You agree with the minority students. Yet you also want to make sure that the competencies extend beyond minority issues to include women as well. You feel it is essential that minorities and women connect and support each other. You yourself are tired of the White male perspective that is predominant in the program--particularly the sexist language, jokes, and constant studying of White male theorists.

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IV. White Students

You believe that people are people. If everyone would just be sensitive to one another we'd have a lot less

problems. You're in support of the minority students but against special treatment.

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Minority Students

You are tired of the rhetoric that you constantly hear about multicultural education. You see little action taking place in the Counseling Psychology program. Often you feel used because you are in fact minorities.

You are tired of being invisible in the program. Often you feel that the only time you're recognized is as an expert on "minority" issues. However, the curriculum remains White and token.

You as a group of concerned students have developed a list of demands that you feel are essential for all students and faculty to not only adopt, but develop behavioral mechanisms to implement and enforce. You feel that the program does not develop culturally competent counselors for any group--particularly working with minorities.

Your specific demands include:

1. Adoption by faculty and students of Competency statement as outlined by minority students.

2. Plan of action laid out by faculty to enable all students to develop said competencies. (This also means faculty as a first step must develop these competencies.)

3. Abolishment of testing course. The (required) testing course is a perpetuation of racism. By teaching people to use the test program reinforces oppression of minorities.

4. Moratorium on White theorists. For next semester all courses are to be taught from a minority perspective.

5. Minority students want input on all hiring of new faculty members to insure that minorities are hired.

6. Minority students want input on admissions committees. A specific number of slots for masters and doctoral students should be set aside for minority students. You would like half of all slots for minority candidates.

IF ALL OF THE ABOVE DEMANDS ARE NOT MET:

You have met with a lawyer. You intend to sue the College of Education and the Counseling Psychology program in a class action suit for not properly preparing you as counselors.

You have also spoken to some key individuals at APA to see about the revoking of APA approval. You are aware that the program is not fully meeting with APA's standards and will use your power if necessary to revoke the approval unless your concerns are heard and some changes are made.

Competencies for Working with Minority Clients

The following principles are considered essential for the competent counseling therapy of minorities:

1. Counselors/therapists are knowledgeable about minorities, particularly with regard to biological, psychological and social issues that have impact on minorities in general or on particular groups of minorities in our society.

2. Counselors/therapists are aware that the assumptions and precepts of theories relevant to their practice may apply differently to Whites and non-Whites. Counselors/therapists are aware of those theories and models that proscribe or limit the potential of minority clients, as well as those that may have particular usefulness for minority clients.

3. After formal training, counselors/therapists continue to explore and learn of issues related to minorities, including special problems of minority subgroups, throughout their professional careers.

4. Counselors/therapists recognize and are aware of all forms of oppression and how these interact with racism.

5. Counselors/therapists are knowledgeable and aware of verbal and nonverbal process variables (particularly with regard to power in the relationship) as these affect minorities in counseling/therapy so that the counselor/therapist-client interactions are not adversely affected. The need for shared responsibility between clients and

counselors/therapists is acknowledged and implemented.

6. Counselors/therapists have the capability of utilizing skills that are particularly facilitative to minorities in general and to particular subgroups of minorities.

7. Counselors/therapists ascribe no pre-conceived limitations on the directions or nature of potential changes or goals in counseling/therapy for minorities.

8. Counselors/therapists are sensitive to circumstances where it is more desirable for a minority client to be seen by a minority counselor/therapist.

9. Counselors/therapists use non-racist language in counseling/therapy, supervision, teaching and journal publications.

10. Counselors/therapists are aware of and continually review their own values and biases and the effect of these on their minority clients. Counselors/therapists understand the effect of racism upon their own development and functioning and the consequent values and attitudes they hold for themselves and others.

11. Counselors/therapists are aware of how their personal functioning may influence their effectiveness in counseling/therapy with minority clients. They monitor their functioning through consultation, supervision or therapy so that it does not adversely affect their work with minority clients.

12. Counselors/therapists support the elimination of racism within institutions and individuals.

Adapted from: APA Guidelines for Counseling Women, Division 17.

## Stage Three: Dealing with Feelings

As Katz (1978) notes, White awareness training arouses many feelings in participants. For many, fundamental beliefs are being challenged by new perspectives and information. For others, issues may resurface that have been buried or forgotten. At some point, participants need to sort through these feelings lest they impede rather than enhance progress toward racism awareness and action. The major goal of stage three activities is to help participants share their feelings with each other. This sharing process helps to reassure participants that their feelings are legitimate in that others are experiencing similar feelings. The sharing also helps to develop a norm of openness in the class that will make it easier for participants to explore racism at a more personal level later in the training.

As noted in the introduction to this chapter, this class was not planned in the original syllabus. It was included because of a perception on the part of the facilitators of rising tensions in the class. As this course has developed over several semesters, it has focused increasingly on providing participants with data and experiences that focus sharply on racism in counseling. As noted in the introduction to this chapter, the lengthy treatment of stage two issues may mean that stage three activities will need to begin during stage two if feelings are to be kept manageable and participants are to remain open to learning.

The sense of the facilitators at this stage in the life of this group was that feelings were at a point where they might block participants from further exploring issues of racism. Part of the process of doing White awareness training is being alert to the climate of the group. Some groups may be more threatened, offended, excited or otherwise moved by the experience than others. Feelings, particularly of anger or guilt, may block progress. On the other hand, allowing feelings to dissipate too soon may lessen the impact of the training. Facilitators can only use their best judgment in walking the middle road between these two extremes.

Stage three activities are not addressed again in this course structure until the workshop, which occurs after stage four has been initiated. This arrangement is not an ideal one. It occurred because participants were unable, for a number of valid reasons, to agree on a workshop date closer to the middle of the course, where stage three ordinarily would occur. Part of the purpose of the workshop is to provide a prolonged, intense exposure to training that will encourage feelings to surface and be worked through. Thus the facilitators chose to delay further stage three activities until we could assure a climate more conducive to expressing and working through feelings.

Session #6: Where Have We Been? Where Are We Going? Traditional and Nontraditional Models of Counseling

Goals: Give participants an opportunity to share some of the feelings and ideas they have had in the preceding five weeks.

Give participants an opportunity to set goals for themselves for the remainder of the semester.

Compare traditional and nontraditional models of counseling.

Handouts: Response sheet

Plan:

1. Hand out response sheet. Give individuals five minutes to jot down words or phrases in response to each question.
2. Ask class to break into groups of four, telling people to choose three other members they will be comfortable sharing with. Give each group a blank response sheet. Tell groups that, using the individual response sheets they have completed and the journals they have brought to class to turn in, they are to discuss the questions on the response sheet. Ask one group member to record group responses and be prepared to report. Give groups about 30 minutes for this task.

3. Ask spokesperson for each group to report on group discussion and responses.
4. Facilitator(s) summarize and respond to group reports.
5. Lecture: Traditional and nontraditional models of counseling.
6. Collect journals.

Rationale and Description of Student Response

Responses to this activity indicated that participants were experiencing a wide range of feelings: depression, guilt, anxiety, enjoyment, eagerness, anger, inadequacy, defensiveness, discomfort and frustration were all named. A number of participants expressed a growing anger about the prejudice and racism they saw around them, guilt about their own racism, and a sense of inadequacy about where and how to begin to change. Other participants complained of the value-laden material being presented; they felt there was no permission to be prejudiced in the class. A common theme could be summarized as, "Now we know about racism. OK--so how do we apply our knowledge as counselors?" A number of students expressed a sense of increased discomfort around the minority students in the class and a desire to hear more from them. Responses clearly reflected an increased awareness of racism by participants; they also reflected a good deal of discomfort about what to do, if anything, with that awareness.

Facilitators responded to the comments by acknowledging the pain and discomfort involved in confronting White racism. We reiterated the developmental nature of the learning process: that one can only be where one is at the time and then go on from there. We acknowledged as well the dilemma expressed by many participants: on the one hand, I don't want to be seen as racist, but I also don't know how much I'm willing or able to change. We owned the values inherent in the material; but we also pointed out that as the initial exercise demonstrated, all counseling courses contain material that is value-laden. Finally, we reiterated that the class would not provide a cookbook--that participants would have to choose what, if anything, they would do with their learnings.

The results of this process appeared to be greater trust among participants, as they seemed to express feelings and ideas more freely in this and following classes. It also gave the facilitators a chance to try again to correct any erroneous expectations by participants about what they could expect to learn in the class. It gave facilitators a chance to see what needed more reinforcement or focus in future presentations. It also gave facilitators the opportunity to reassure participants that the feelings they were experiencing were acceptable; that it was OK to be frustrated or angry, and to say so. It is hoped that participants got permission to own their feelings in a place where it was safe to do so.

The lecture on nontraditional counseling models provides alternatives to the counseling theories and techniques critiqued in previous weeks. It follows up on the Schaef article, and also provides a background to a future exercise in looking at White culture by helping students to see that what is is not necessarily what must be and that there are different ways to perceive the same phenomena.

Notes for Lecture on Traditional/Nontraditional Models of Counseling

This lecture is based on Cheek, D.K. Assertive black . . .puzzled white: A black perspective on assertive behavior. San Luis Obispo, Cal.: Impact Publishers, Inc., 1976 and Torrey, E.F. The mindgame: Witchdoctors and psychiatrists. New York: Emerson Hall, 1972.

Counseling is made up of a body of knowledge and values; our values and notions get embedded in a theory without our knowing it. Our values come in part from our culture, and culture is like a wall made of glass: it is hard to see how it is enclosing us. This lecture is designed to compare and contrast briefly the traditional values White, middle-class counselors bring to counseling with some alternative models of helping.

Traditional:

time as fixed: therapeutic hour

labels: normal vs. abnormal.

value on verbal behavior: talk therapies, self-disclosure

nonverbals: eye contact--we need to be looking at one another to be helping

rational, linear thought, scientific method

quantification: numbers having meaning, i.e. IQ scores, SAT's, GRE's, other tests needed for assessment in quantifiable terms

emphasis on doing: mastering and controlling the environment

competition valued

individualism: particularly White people look at themselves as individuals but see others as part of a group

internal control; individual responsibility

hard work = success

dualism of mind and body

Our whole way of working with people as counselors is based on these kinds of assumptions. For example, we expect people to work hard at therapy if they expect to be successful.

The body of knowledge and values for nontraditional counseling comes from indigenous helpers such as witch doctors, curanderos, medicine people, zen, and other health providers outside the White middle class. Some of the values and assumptions here by contrast would be:

time as a process: flowing

intuition vs. rationality

nonverbal styles varied: e.g. Eskimos may be uncomfortable with group therapy; Asians and Native Americans may place value on not self-disclosing and see direct eye contact as a sign of rudeness

being at one with the environment

cooperation

emphasis on the well-being of the group over the importance of the individual

being vs. doing: accepting what is vs. trying to change it

integration of mind and body

The question for counselors becomes: how flexible can we be or are we willing to be? We are talking about developing an appreciation for differences here, yet what commonly happens with White people is a denial of differences.

We say, for example, "I don't see you as Black" to a Black person, thus negating an important part of them and of us. Or if we do take something from another culture or cultures, we rename it to make ourselves more comfortable. Such is the case with the recent interest in holistic health. It is important for us to be able to hear and to credit how the client names the problem. This is crucial if we are to be of service to the client.

Can we be flexible in our styles, in what we do, and in our ability to accept differences and value them? This is part of what we are looking at in this training.

## Response Sheet

The purpose of this exercise is to help you focus on your experiences in this course and where you are at this point in your learning. Please respond to the four areas below in terms of your experience in this course.

1. What learnings have you had--either in terms of content or about yourself?

2. What would you like to learn before the end of the semester?

3. What questions have been raised for you?

4. What feelings have emerged for you?

5. Other. . .

Session #7: Racism in Mental Health:
An Examination of Assessment

Goals: Students will examine and experience the culture-bound nature of tests.

Handouts: Counterbalance Test

Supplies: WAIS, WAIS-R, WISC, WISC-R, and Stanford Binet testing kits

Plan:

1. Return journals.
2. Administer counterbalance test.
3. Process feelings of participants in taking test; go over answers.
4. Divide class into groups of six of so. Give each group an intelligence testing kit. Instruct the groups to examine the contents of their kits and to identify as many things about the test as they can that might be culturally biased.
5. Have groups report on their feelings. Discuss results.

Rationale and Description of Student Response

The purpose of administering the counterbalance intelligence test is, of course, to give students the experience of taking a test over content that is common knowledge in cultures other than White middle class. The experience can be intensified by announcing the test as a pop quiz and maintaining a testing atmosphere in the class while

participants are completing the test. Students find the test very frustrating and are generally taken aback by how few answers they know. Some simply give up, losing any motivation to tackle such unfamiliar material. In processing the experience, it is important for the facilitator to note that much of most IQ tests is based on what is considered to be "common knowledge" and to examine how many of the questions on the test would be common knowledge in the cultures to which they refer.

This exercise forms an excellent backdrop for the task of looking at standard intelligence tests for cultural bias. Students are able to generate lengthy lists of ways in which the tests they are examining might be culturally biased, from the traditional middle-class values implicit in a question about keeping away from bad company to issues of rapport building and timed tests. Testing experts might well object to this item-by-item approach to critiquing an intelligence scale. The argument has been that while there may appear to be cultural bias in particular items, studies have not demonstrated reliably that minority persons perform less well on any particular item. The rationale for this exercise, however, is that participants are well trained in the traditional view of intelligence testing. This exercise gives them an opportunity to look at the tests from an alternative point of view. Participants are often surprised and concerned at what they see when their perspective is altered.

# COUNTERBALANCE INTELLIGENCE TEST

1. Angel Martinez cannot work at his job because he keeps thinking of "Borinquen." His desire is to go to:

   a. Puerto Rico
   b. New York
   c. Mexico
   d. The Big City
   e. His sister's wedding

2. Puerto Ricans are not citizens of the United States but have similar rights as registered aliens.

   a. True
   b. False

3. A dulcimer is:

   a. a folk instrument.
   b. a militant fighting for civil rights.
   c. a cow whose milk has run dry.
   d. a very ugly girl.

4. The third generation of U.S.-born Japanese-Americans refer to themselves as:

   a. Issei.
   b. Nisei.
   c. Sansei.
   d. the yellow peril.

5. The intermingling of Indians and Spaniards in Mexico evolved a new people and culture called:

   a. Barrio.
   b. Carnal.
   c. Pachuco.
   d. Mestizo.

6. Fry bread refers to:

   a. Wonderbread
   b. Fritos
   c. frijoles
   d. Indian bread

7. Soul food has been publicized to the point that Whites have heard of "chittlins." What are they made of?

   a. Pig intestines
   b. Pig bladders
   c. Chicken livers
   d. Fried watermelon rinds

8. Wasichus refers to:

   a. buffalo
   b. peace treaty
   c. white man
   d. stomach ache
   e. Spirit of Tribalism

9. "I am Joaquin" is a poem written by:

   a. Anthony Quinn
   b. Jose Gutierrez
   c. Rodolfo "Corky" Gonzales
   d. Joaquin Murietta

10. Americans of Chinese ancestry are known as industrious workers. They attained their reputation through:

   a. militant fighting for civil rights.
   b. working hard for their White bosses.
   c. building laundry facilities throughout the nation.
   d. none of the above.

11. The Hatfield-McCoy feud had its origins during which of the following:

   a. American Revolution.
   b. strip mining dispute.
   c. Civil War.
   d. World War I.
   e. intermarriage between families.

12. The first women's convention in the U.S. took place in what year?

   a. 1920
   b. 1848
   c. 1978
   d. 1963

13. Berry Gordy was:

   a. a Green Bay Packer.
   b. a corporation president.
   c. an opera star.
   d. the first Black admitted to the astronaut program.

14. Which tribe came from the westernmost part of the USA?

   a. Mohawk
   b. Creek
   c. Sioux
   d. Pima
   e. Cherokee

15. Si no entienden este examen los estaudiantes de esta clase estan

    a. enamorados.
    b. confundidos.
    c. bien venidos.
    d. contentos.

16. Mexican-Americans lost all rights of language and cultural ties to their former country after the defeat of Mexican General Santa Anna.

    a. True
    b. False

17. Playing the dozens is:

    a. buying a carton of eggs.
    b. talking about your mama.
    c. betting on a number.
    d. shooting dice.

18. Which woman was a candidate for the U.S. Presidency?

    a. Elizabeth Cady Stanton
    b. Florence Kennedy
    c. Susan B. Anthony
    d. Shirley Chisolm

19. In 1864 the man who killed a group of Navajos, destroying their food, hogans, peach orchards and cutting off the breasts of the women was:

    a. General Carleton
    b. General Custer
    c. Kit Carson
    d. Colonel Henry B. Carrington

20. The term "Shrunken Head of Pancho Villa" refers to:

    a. de-education of Chicano children.
    b. stoop labor.
    c. migrant workers.
    d. the Barrio.

21. The Black Liberation colors of red, black and green were first introduced by:

    a. Leroi Jones
    b. W.E.B. DuBois
    c. Marcus Garvey
    d. Stokely Carmichael
    e. Langston Hughes

22. The meaning of Wounded Knee is that:
    a. Indians of the 1890's regarded it as the last battle or last insult and no more could be endured.
    b. Indians of today, dealing with a militancy and consciousness, use it as a rallying point, a symbol of defiance.
    c. neither of the above.
    d. both of the above.

23. Many Orientals call fried stuffed-meal dumplings:
    a. lumpia
    b. jau-tze
    c. gyoza
    d. all of the above
    e. none of the above

24. Tailings are:
    a. scraps from hog butchering used in making souse and pickled soul food.
    b. slate.
    c. two hammers on a down an' out.
    d. a police stake-out.

25. The first line of the original "Negro National Anthem" goes:
    a. We shall overcome
    b. Lift ev'ry voice and sing
    c. We're a winner and . . .
    d. Lord have mercy, Lord have mercy, L O R D . . .
    e. Carry me back to old
    f. Keep on pushin'

26. Which of the following individuals does <u>not</u> have Black ancestry?
    a. Aesop
    b. Alexander Dumas pere
    c. Robert Browning
    d. Makeda, Queen of Sheba
    e. none of the above

27. Which of the following White individuals was not involved in fighting racism?
    a. Levi Coffin
    b. William Lloyd Garrison
    c. Howard Griffin
    d. Prudence Crandall
    e. none of the above

## Session #8: Racism in Mental Health: A Continued Look at Assessment

Goals: Students will become aware of some of the sources of cultural bias in tests as identified in the literature.

Students will become aware of some of the effects of the use of culturally biased tests on minority children.

Students will become aware of some of the efforts to remediate cultural bias in testing.

Students will examine their own feelings about and experiences with testing, and alternatives they may wish to examine.

Handouts: "Ideologies Associated with Two Models of Society." From SOMPA (System of Multicultural Pluralistic Assessment) Technical Manual. New York: The Psychological Corporation, 1979, p. 25.

"Illinois Judge Upholds IQ Test Use: Departs from Larry P," by Barbara Armstrong. APA Monitor, 1980 (November).

Plan:

1. Lecture: Cultural Bias in Testing.
2. Divide class into groups of six or so. Ask groups to discuss the following questions:
   a. How does testing affect people in my professional setting?
   b. Are we prepared to use tests?
   c. With what populations?

d. For what purposes?

e. What changes need to be made, if any?

f. What can I do to help see that those changes are made?

Rationale and Description of Student Response

The lecture portion of this class is designed simply to give students some cognitive input on the issue of cultural bias in testing. Few students were aware of the findings of the Mercer studies, for example. Information on bias in testing is scattered through a variety of sources; a lecture seemed the most efficient way to provide a cognitive backup for the experience of the previous week.

The discussion is designed to personalize the issue. All counselors are trained to some degree in testing, and virtually all agencies and schools use testing to some extent. Many counselor-trainees hope to make a living at psychometry. Counseling professionals, then, must make decisions about the use of tests from an informed base. They must also face the conflicts that may arise if they try to modify policies around an institution as entrenched, as reputable, and as profitable as testing. Up to this point, many participants have been asking in some frustration, "But what can I do?" This exercise offers them an opportunity to begin to answer that question. Of course, testing goes beyond IQ Tests: projectives, interest

inventories, personality tests--all may have bias. This session addresses merely the tip of the testing iceberg.

Notes for Lecture on Cultural Bias in Testing

Note: This lecture is based largely on research done by Jane R. Mercer, Ph.D.--Division of Special Education, California State Department of Education. Study funded by the Center for Epidemiologic Studies, NIMH.

Mercer describes a study done in Riverside, California between 1963 and 1965. Population 100,000: 5% Black, 8% Spanish-surname, 80% English speaking Caucasian (Anglo). Purpose: to complete a comprehensive epidemiology of mental retardation in Riverside; to locate all persons in the area who were mentally retarded and to identify them by sex, race, s-e-s, where they lived, etc.

Method: 1) identified 241 agencies that provided services to "retarded" persons; asked them to identify individuals they regarded as mentally retarded (did not provide definition); resulted in names of 812 persons; 2) during household interviews, asked respondents to provide information about any mentally retarded persons they know of who were living in the community; resulted in 243 names.

Analysis: compared characteristics of persons labeled by various agencies and by neighbors.

Findings (selected):

1. The public schools were the primary labelers; they nominated 429 of 812 agency nominees; 340 of their nominees not named by other agencies or neighbors.

2. The public schools served as the major screening and referral agency; other organizations used their reports, referred persons there for assessment.
3. Public schools relied mainly on IQ tests in making diagnoses.
4. Black and Spanish-surname children who were tested by the school psychologist were more likely to score 79 or below on the IQ test than Anglo children.
5. Among those scoring below 79 on the IQ test, children who were Spanish-surname, were from low SES levels, or had been identified by the teacher as possibly mentally retarded, were more likely to be placed in special classes. Anglo children, children from higher SES levels, and children who were not labeled as possibly mentally retarded by the teacher were less likely to be recommended for such placement.
6. There were 4½ times as many Spanish-surname children and twice as many Black children in classes for the mentally retarded as would be expected from their proportion in the population.
7. Only 19% of children placed in special classes returned to the mainstream program; 23% dropped out, 46% were eventually excluded from school

or were placed in other institutions, 11% 'aged out' of the program.

8. 70% of the children holding the status of mental retardate in school were not perceived as mentally retarded by persons in their neighborhood, nor were they among those nominated as mentally retarded by other agencies.
9. The Catholic parochial schools labeled only two children among the 2800 enrolled as mentally retarded. These schools did not use standardized tests, employ psychologists to do testing, or have special classes for the mentally retarded. However, when project psychologists tested these children, 1.1% (or about 28) scored below 79 on the Stanford-Binet and would have been eligible for special classes in the public schools.

Also conducted a field survey: screened all persons under 50 in a 10% representative sample of the housing units in the city to see if they were mentally retarded. Defined according to criteria of American Association for Mental Deficiency (AAMD): "subaverage general intellectual functioning and is associated with impairment in adaptive behavior."

subnormal: 1) below 85 on IQ test according to AAMD
2) in schools at time was generally 75-79

3) test designers suggest below 70 (approximately 2.5% of the population)

Tests used: Stanford-Binet (Form L-M) and Kuhlman-Binet

Findings (selected):

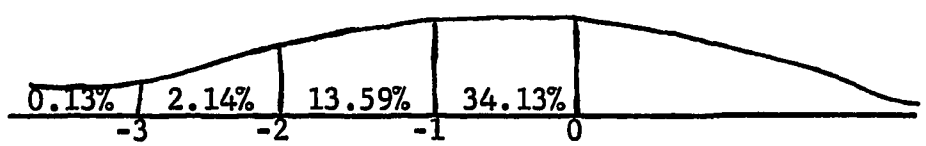
1. Children and adults from lower SES and ethnic minority backgrounds scored lower on the IQ test than higher status, nonminority persons.
2. Black and Spanish-surname children from socio-cultural backgrounds most similar to the Anglo majority perform as well on IQ tests as the norm population.
3. The more similar a Black or Spanish-surname child's family background was to that of the middle-class Anglo, the higher the IQ test score.

Conclusions:

1. Need for a 2-dimensional definition of retardation that would require individuals to score below normal on both:
   a. measure of adaptive behavior
   b. measure of intellectual functioning

   before being diagnosed as mentally retarded. (This recommendation resulted in the development of the Adaptive Behavior Inventory for Children used in the SOMPA).

2. The 3% criterion should be adopted as the standard cutoff level for defining subnormality because (among other reasons)
   a. produces rates most closely approximating community labeling rates
   b. best identifies individuals needing supervision and special help
   c. least likely to stigmatize non-majority than two SD below mean




3. The need for pluralistic norms to distinguish between socioculturally modal and socioculturally nonmodal person: compare people with others from the same culture (i.e., SOMPA has developed norms for Blacks, Hispanics)--need norms for minorities from different areas--i.e., urban southern Black vs. rural southern Black and even within-state differences.

Mercer suggests that present educational assessment rests on unexpressed assumptions about the nature of society. She calls these Anglo-conformity assumptions and suggests an alternative set of assumptions based on cultural pluralism. (Go over chart: Ideologies Associated with Two Models of Society.)

Other experts have raised similar questions regarding the testing of minority group children. (from Sattler, Anastasi, Mercer) Some of these are:

1. Is the content biased? Example: Stanford-Binet: "What's the thing to do if another child hits you without meaning to do it?"
   Correct: walk away
   Incorrect: hit back
   May not be meaningful for the ghetto child.
   Example: WISC picture of comb without some teeth asks, "What's missing?" Suppose the child has not seen a comb with all of the teeth, or has a different frame of reference; he or she may answer 'head,' 'hair,' or 'nothing.' A toothless comb may be common in a poor family.
   Example: Stanford-Binet asks what is a gown; this word is not common to other-than-White cultural groups.
2. Langauge: Does the examiner understand the examinee's responses? (i.e., dialect, accented English, Spanglish) Is the test being given in the child's primary language?
3. Rapport: Is the child comfortable in this situation? Does s/he answer quickly to terminate an uncomfortable situation? In a majority examiner/minority examinee situation--it can be

that to talk openly with an Anglo will result in insult, harm, etc.

4. Expectations of examiner: how free is s/he from stereotypes?
5. What type of cognitive style is required? IQ tests require analytic style; some argue that Mexican-American thinking style, for example, is primarily relational.
6. Is the process congruent with the culture? Mexican-American and Indian children may be unwilling to "compete" against time; Indian children may have an entirely different sense of time than Anglos.
7. On whom is the test normed? (Including non-Anglos in a normative sample is not the same as norming on a non-Anglo sample.)
8. How will the results be used? to categorize? label? refer to special education classes? If so, what is the result of being is such classes?
9. What do the results mean? What is IQ? Does it measure capacity or previous learning? Mercer says there's no basic difference between achievement and aptitude tests.
10. Why is the test being given?

Summary:

1. IQ tests are culture laden, covertly and overtly, as is the content and process of the instruction students are given in school.
2. There is no question that IQ tests are biased against minorities based on differences between mean scores. The questions become:
   a. What do we choose to conclude from the differences? Do we blame the test or the victim (nature/nurture) or the environmental set up?
   b. What do we choose to do about de facto bias and its effects?
3. Other questions: Once we label people, what do we do with them? Are "compensatory" classes actually compensatory or dead end? Does the Rosenthal effect figure in here? Etc.

Other sources for information contained in this lecture:

Anastasi, A. Psychological Issues in Testing (4th ed.) New York: Macmillan Publishing Co., Inc., pp. 58-61, 191-197, 222-224, 287-298, 343-349.

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Sattler, J. Assessment of Children's Intelligence. (Revised reprint). Philadelphia: W.B. Saunders Co., 1974, Chapter 4.

Ideologies Associated with Two Models of Society

| Model: Anglo Conformity<br>Supporting Ideology: Anglicization | Model: Cultural and Structural Pluralism<br>Supporting Ideology: Cultural Democracy |
|---|---|
| Value Premises: | Value Premises: |
| 1. Superiority of English language and culture. | 1. All languages and cultures valued as having equivalent worth. |
| 2. Perpetuation of English language and Anglo core culture through public education as a matter of public policy. | 2. Perpetuation of English language and Anglo core culture through public education as a matter of public policy. |
| 3. Nonperpetuation of non-Anglo cultures as a matter of public policy. Cultural maintenance a concern only for the private sector. | 3. Perpetuation of non-Anglo languages and cultures as a matter of public policy. Non-Anglo cultural maintenance a concern for public education. |
| 4. No educational options. Single, monocultural, Anglocentric public education system for all children. | 4. Educational options: Anglocentric, monocultural education or multicultural education as options within public educational system for all children. |
| 5. Goal of public education: monocultural, English-speaking, Anglicized child. | 5. Goal of public education: bicultural or multicultural child who can operate effectively in Anglo core culture and one or more other linguistic and cultural systems. |
| Consequences for Testing: | Consequences for Testing: |
| 1. Test in English language. Test content Anglo culture specific. | 1. Test language and content multilingual and multicultural or specific to non-Anglo cultures. |
| 2. Single normative framework based on Anglo population majority. Interpretation based on comparison with Anglo majority. | |

| Model: Anglo Conformity<br>Supporting Ideology: Anglicization | Model: Cultural and Structural Pluralism<br>Supporting Ideology: Cultural Democracy |
|---|---|
| Consequences for Testing: (continued) | Consequences for Testing: (continued) |
| 3. Test validity, bias, and fairness defined in terms of ability to predict Anglocentric public school performance. | 2. Multiple normative frameworks. Interpretation based on comparison with others of same sociocultural background, as well as with Anglo majority. |
| 4. "Intelligence" and "achievement" tests treated as if they are measuring differing psychological dimensions. | 3. Test validity, bias, and fairness defined in terms of predictions of multiple social roles in multiple social systems representing multicultural settings. |
| 5. Prognostic measures interpreted as if they are providing diagnostic information. Collapsing of diagnosis and prognosis into a single process. | 4. All tests treated as measures of learned behavior. The extent to which a test can be treated as a test of "potential" depends on the extent to which an individual case meets the assumptions of the inferential model. |
| | 5. Clear separation of prognostic information from diagnostic information, and differentiation of prognosis from diagnosis. |
| Consequences for Children: | Consequences for Children: |
| 1. Restricted educational opportunities for non-Anglo children. | 1. Expanded educational options for all children. |
| 2. Stigmatizing labels for non-Anglo children. | 2. Reduction in the amount of stigmatization produced by cultural differences between family and school. |

| Model: Anglo Conformity<br>Supporting Ideology: Anglicization | Model: Cultural and Structural Pluralism<br>Supporting Ideology: Cultural Democracy |
|---|---|
| Consequences for Children: (continued) | Consequences for Children: (continued) |
| 3. Undimensional assessment: focus on one role in one social system, the student role in school. | 3. Multidimensional assessment: child seen in many roles in many social systems. |
| 4. Devaluation of the backgrounds of non-Anglo children. | 4. Valuing of backgrounds of non-Anglo children. |
| 5. Fostering of monolingual, mono-cognitive development in children. | 5. Fostering of multilingual and multi-cultural development, and bilingual, bicultural, bicognitive development in children. |

From: SOMPA (System of Multicultural Pluralistic Assessment) Technical Manual. New York: The Psychological Corporation, 1979, p. 25.

Session #9: World Views and Counseling

Goals: Students will clarify their values on the issue of individual responsibility.

Students will become aware of a variety of world views as they relate to counseling.

Handout: "The Drawbridge" (This exercise was developed by Sargeant Charles Howard, Fort Lee, Virginia.)

Plan:

1. Give each participant a copy of "The Drawbridge." Ask individuals to rank the characters in the story according to their responsibility for the Baroness' death (1 = most responsible). Ask participants to assign responsibility according to their own personal values, not what they may assume to be the values of the era in which the story was written.
2. Once individuals have completed their rankings, divide the class into groups of five or six. Group members are to share their rankings and the reasons for those rankings with each other. They are then to reach a group consensus about how the characters are to be ranked. Participants should be reminded that consensus does not mean "majority rule" but rather "general agreement" or something that everyone can live with relatively comfortably. Groups have 30-40 minutes to accomplish this task.

3. Groups report their rankings. Facilitator(s) make a grid on the chalkboard so that group rankings may be compared:

| | Group | | | | |
|---|---|---|---|---|---|
| | I | II | III | IV | V |
| Baron | | | | | |
| Baroness | | | | | |
| Boatman | | | | | |
| Friend | | | | | |
| Gateman | | | | | |
| Lover | | | | | |

4. Facilitator(s) offer an alternative way of looking at the story. The view is from a systematic level. Characters represent various aspects of society:

Baron = majority White society that has the power to make rules

Baroness = women and minorities who live in a system designed and ruled by others

Boatman = capitalism and institutions (you can get in the system if you have the money, the grades, etc.)

Friend = liberals (I'm all for equal rights, but I don't agree with certain methods for getting them.)

Gateman = police or force that enforces the laws of majority society

Lover = enticements of the consitution, the rhetoric of equal rights and equal opportunity

Ask participants to consider if their rankings would be different viewing the story in this way.

5. Lecture: World Views and Counseling.

Rationale and Description of Student Response

This exercise is a values clarification exercise. It operates at two levels by engaging participants in value-laden decision making from one perspective, then asking them to re-examine their decisions from another perspective. This exercise is designed to help participants learn to focus on the extrapsychic influences that may affect client concerns. Counselors learn well to evaluate what is going on within a client (for example, when a woman is making a decision whether or not to conform to her husband's wishes). Most are less well-trained in assessing how the external environment--social, cultural, economic, political--may be a factor affecting a client's response or the perceived or real consequences of that response. This exercise dramatically demonstrates how something that appears to be an individual problem, when viewed in a larger social context, may not be individual at all.

"The Drawbridge" stimulates excited and sometimes heated discussion among nearly all participants. Commonly, groups cannot come to consensus in just 40 minutes, or they think they have reached consensus only to have dissension break out again during the reporting process. Most often participants identify the Baroness as ranking first or second in terms of responsibility, generally because "she

knew what the rules were and chose to break them." What many participants fail to perceive is that each person had a choice in the situation, not only the Baroness. When participants are presented with the alternative perspective, a frequent response is guilt (from feeling they should have perceived the situation from a larger perspective in the first place). Some participants may express a feeling of anger at having been "set up." It is helpful to reiterate to participants that the purpose of the exercise is not to catch them in an error. Rather it is to offer them an opportunity to view the same situation from an individual and a societal perspective, to identify their value base, and to discover how the change in perspective affects the values they apply.

The lecture reviews D.W. Sue's (1978) theory about different world views that clients bring to the counseling context. These views include perceptions of control and responsibility and how these perceptions might affect counseling encounters. This information is presented in Sue's (1980) text, used in this class. However, it is crucial enough to bear repeating. Because most of the participants in this training are White, and because counseling theory generally presents an IC-IR perspective, counselors can be expected to have difficulty understanding world views that involve external control and/or responsibility. The lecture provides both a review of the model and a way to open discussion and questions on this topic.

Notes for Lecture on World Views and Counseling

Note: This lecture is based on Sue, D.W. World Views and Counseling. Personnel and Guidance Journal, 1978 (April), 56 (8), 458-462.

World view: the way in which people perceive their relationships to nature, institutions, other people and things;

our psychological orientation in life;

can determine how we think, behave, make decisions and define events.

Cultural upbringing and life experiences frequently determine or influence our world view. Two important factors affecting our world view, especially as a function of race or culture are locus of control and locus of responsibility. An internal locus of control indicates that we perceive reinforcement as contingent upon our own actions. An external locus of control indicates that we perceive reinforcement as the result of luck, chance, fate, or powerful others.

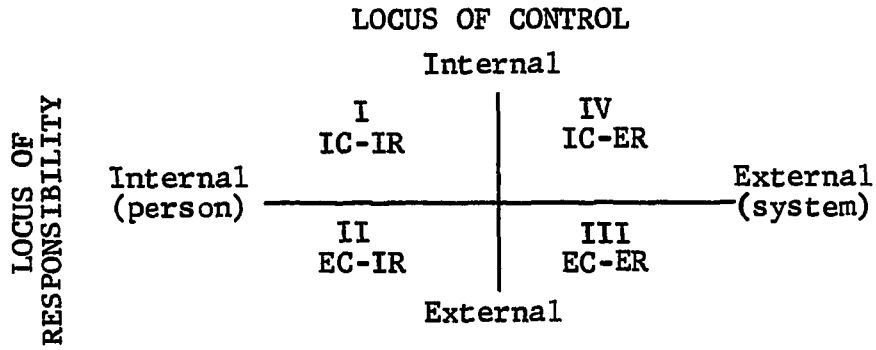
Internality in western psychology is associated with higher job efficiency, higher need for achievement, greater scholastic success, higher life satisfaction, lower anxiety, higher social action involvement, greater willingness to accept responsibility; basically, greater "mental health." Externality is viewed as a less desirable characteristic in western psychology. It is also often found to be characteristic of ethnic minorities, lower class individuals and women.

However, in some cultures externality is viewed positively. For example, the traditional Chinese culture emphasizes family, group and tradition over the individual. Native American culture emphasizes noninterference and harmony with nature. So minorities in the United States may be caught between their own culture that teaches externality as an important component of life and the western definition of internality as a preferred way of being.

It is also important to understand that locus of control is probably not as unidimensional as Rotter thought. An equally important dimension may be locus of responsibility: the perception on the part of lower class/women/minorities that they do not have power or equal opportunity is correct and realistic, not a sign of poor adjustment. Work has been done differentiating personal control (sense of one's own competency, ability to control one's own life) from control ideology (person's belief in the role of external forces in determining success or failure in the larger society).

Wing proposes four world views clients and counselors may have, depending on their locus of control and their locus of responsibility.

Place grid on board:




I: IC-IR: exemplification of United States culture

masters of fate

individual rights over group responsibility

activist/problem solving/decision-making

competition viewed as healthy

people can solve own problems

world to be exploited, controlled, developed; humans as separate from world

traditional counseling theory: self-help movement, teaching problem-solving skills, focus on the intrapsychic

II: EC-IR: minority individuals who accept society's definition of them and blame themselves (passive acceptance)

believe race problem result of laziness and personal inadequacy

racial self-hatred, shame

marginality

important for helper to recognize source of problem is racism, not inadequacy of person

where many studies on racial self-hatred come from

III: EC-ER: minorities who see problem as externally caused (poverty, poor housing, poor education, unemployment) but who feel powerless to do anything about it

2 reactions:

1. learned helplessness, low profile, give up any chance of creating change, see problem as entirely extrapsychic
2. placater--can't fight city hall; don't rock the boat

IV: IC-ER: know can achieve goals if given a chance

perceive that prejudice/discrimination prevent them from reaching goals

racial pride, identity, militancy (for minority)

will not accept person-blame explanation to relieve White institutions of blame but also attempt to change what can be changed

change agent role

Implications for therapy:

Can affect strategy we take: for supermom, can do time management or help her in giving up some responsibility, for example.

For IC-ER client, can avoid reinforcing blaming of victim but rather generate alternatives, action.

Raises question: What measures do we have for assessing the environment? What strategies do we have to work with clients in each stage? How well are we trained to do so?

## The Drawbridge

As he left for a visit to his outlying districts, the jealous baron warned his pretty wife: "Do not leave the castle while I am gone, or I will punish you severely when I return!"

But as the hours passed, the young baroness grew lonely, and despite her husband's warning she decided to visit her lover, who lived in the countryside nearby.

The castle was situated on an island in a wide, fast-flowing river. A drawbridge linked the island to the mainland at the narrowest point in the river.

"Surely my husband will not return before dawn," she thought, and ordered her servants to lower the drawbridge and leave it down until she returned.

After spending several pleasant hours with her lover, the baroness returned to the drawbridge, only to find it blocked by a gateman wildly waving a long, cruel knife.

"Do not attempt to cross this bridge, Baroness, or I will have to kill you," he cried. "The baron ordered me to do so."

Fearing for her life, the baroness returned to her lover and asked him for help.

"Our relationship is only a romantic one," he said. "I will not help."

The baroness then sought out a boatman on the river, explained her plight to him, and asked him to take her across the river in his boat.

"I will do it, but only if you can pay my fee of five marks."

"But I have no money with me!" the baroness protested.

"That is too bad. No money, no ride," the boatman said flatly.

Her fear growing, the baroness ran crying to the home of a friend and, after explaining her desperate situation, begged for enough money to pay the boatman his fee.

"If you had not disobeyed your husband, this would not have happened," the friend said. "I will give you no money."

With dawn approaching and her last resource exhausted, the baroness returned to the bridge in desperation, attempted to cross to the castle, and was slain by the gateman.

Session #10: Diagnosing the Problem

Goals: Participants will become aware of alternative explanations for behavior: intrapsychic vs. extrapsychic; cultural vs. personal.

Participants will examine possible biases underlying commonly accepted definitions of pathology or deviancy and how these biases may operate to the detriment of minority clients.

Handouts: "Diagnosing the Problem" worksheet and key
Case Study

Plan:

1. Hand out "Diagnosing the Problem" worksheet. Ask participants to fill in possible responses to each situation.
2. In the large group, discuss participants' responses to each situation. Then supply answers and references. Hand out key after all situations have been discussed.
3. Divide participants into groups of six or so. Hand out case study. Have groups discuss responses to each of four questions, with recorder taking notes.
4. Group spokesperson report out.
5. Facilitator summarize responses, focusing on intrapsychic vs. extrapsychic explanations for behavior.

Rationale and Description of Student Response

The exercise on "Diagnosing the Problem" was developed specifically for this class. It is designed to provide students with another opportunity to expand their conceptualizations of factors that may be affecting clients' behaviors. The important point is not for participants to get the answers "right." It is more important for them to expand their mind-set to include cultural and extrapsychic perspectives on client concerns. Counselors cannot be expected to know enough about all the various cultures they may encounter to be able to recognize immediately variations that may be profoundly affecting clients' lives. They can be expected to have enough awareness to look for such factors when conducting a problem assessment. The need to develop this skill is why it is important for participants to share their responses. While the answer may not be "correct," they should help to generate awareness in others of the many alternative explanations available for the same behavior.

The case study gives participants an opportunity to apply the diagnostic skills and awareness generated by this and the previous class sessions. Again, the purpose is not to have participants discover a right answer. The situation described is deliberately ambiguous in order to encourage participants to apply the skills they have been encouraged to develop in brainstorming alternatives.

Students respond very positively to both these exercises. Many experience some frustration at the lack of concrete applications in this training approach. The first exercise provides information; the second offers an opportunity to apply skills in a meaningful context. Both are welcomed by participants seeking "real world" applications.

Diagnosing the Problem: A Cross-Cultural Exercise

In the space provided, write a short answer to each of the following questions.

1. In a college biology class, an American Indian student who is presented with a frog to dissect becomes agitated and leaves class. What is the problem?

2. An employment counselor finds a job for an older Black client. The client agrees to take the job but never shows up at work. How come?

3. A Yale sophomore is consistently unable to estimate accurately the number of cups of rice in a bowl. The more rice there is, the less accurate her estimation. What's her problem?

4. A Black woman in therapy insists on being referred to as "Afro-American" rather than as "Negro." What's her problem?

5. You have been seeing as a client a Navajo student who is very depressed. You don't seem to be getting anywhere. What should you do?

6. You are a counselor in a school with a largely Puerto Rican clientele. You offer a study skills workshop for students who are doing poorly in school. Few of the students come. What went wrong?

7. A young White woman seeks counseling. She is a freshman in college and has been assigned a roommate who is Black. She is very uncomfortable is this situation and wants to have her room assignment changed. What's the problem and what should you do?

Key

Diagnosing the Problem: A Cross-Cultural Exercise

1. "Navajos have a strong taboo against the dissection of animals. This obviously presents problems in the usual teaching methods for basic biology courses. There is an even stronger set of taboos surrounding death. Tremendous anxiety is generated for Navajo students in advanced biomedical courses where work with cadavers is essential."

   Beauvais, Frederick. Counseling psychology in a cross-cultural setting. Counseling Psychologist, 1977, 7 (2), 80-82.

2. Vontress describes a group of Black Americans who he says may refer to themselves as "colored" and who are at a low level of awareness entrenched in subservient behaviors that they are unable to change. He says: "The White counselor should find it easy to establish what appears to be a workable rapport with such people. However, he may be duped by their willingness to do whatever he ways. Respecting as they do the judgment of Whites, they find it inconceivable that a White person would want them to think for themselves, even in a counseling interview. This undoubtedly helps to explain why in an employment interview a colored person often will consent to go on a job suggested to him by the counselor and never show up the work destination. He cannot bring himself to disagree with a White person.

Thus, he leaves the interview making the counselor believe that, indeed, he is going to apply for the job discussed."

Vontress, Clemmont E. Racial Differences: Impediments to Rapport. Journal of Counseling Psychology, 1971, 18 (1), 7-13.

3. "The crux of the argument, when applied to the problem of 'cultural deprivation,' is that those groups ordinarily diagnosed as culturally deprived have the same underlying competence as those in the mainstream of the dominant culture, the differences in performance being accounted for by the situations and contexts in which the competence is expressed. . . A prosaic example taken from the work of Gay and Cole (1967) concerns the ability to make estimates of volume. The case in question is to estimate the number of cups of rice in each of several bowls. Comparisons of 'rice-estimation accuracy' were made among several groups of subjects, including nonliterate Kpelle rice farmers from North Central Liberia and Yale sophomores. The rice farmers manifested significantly greater accuracy than the Yale students, the difference increasing with the amount of rice presented for estimation. In many other situations, measurement skills are found to be superior among educated subjects in the Gay and Cole study. Just as Kpelle superiority at making rice estimates is clearly not a universal manifestation of their superior

underlying competence, the superiority of Yale students in, for example, distance judgments is no basis for inferring that their competence is superior."

Cole, Michael and Bruner, Jerome. Cultural differences and inferences about psychological processes. American Psychologist, 1972, 26 867-876.

4. Gordon quotes an example of White psychologists' entrenchment in their own cultural perspective: "Another example of this perspective comes from Kardiner and Ovessey (1968), whose psychoanalytic investigations nearly two decades ago set much of the tenor of discussion among psychologists about self-hatred in Black people. In commenting on the psychodynamics of a Black female, these investigators write:

> 'T.G. has shown the usual history of an early broken home with a changing and unstable environment. Her predominant patterns of adaptation are based on a variety of escape devices. The most important of these is denial. Thus, she is not Negro, but Afro-American, indicating how deeply vulnerable she is on the subject of color. This means that her predominant trait is self-hatred, which she deflects from herself by denying the existence of color, one of her attributes as a Negro.'

Here White psychology arrives at the conclusion that designating oneself as Afro-American in indicative of pathological self-hatred."

Gordon, Thomas. White and black psychology. Journal of Social Issues, 1973, 29 (1), 87-95.

5. Beauvais (see reference in #1) recounts this story: "While working for the Navajo people, I have become acutely aware of how value laden psychotherapy really is. . .It has taken me some time to not feel threatened by the much better track record some Navajo medicine men have with certain therapy cases. The turning point came for me about six months after I took this position. I had been working with an extremely depressed student with whom I felt particularly unhelpful. While seeing me, he also contacted a medicine man who quickly diagnosed the problem and performed a Navajo ceremony for him. The young man was polite, but gave me the definite message that things were quite alright after the ceremony. Subsequently I have seen him on a number of occasions and there is little evidence of the former depression."
6. This intervention might work. But if it doesn't, it does not necessarily mean that the students cannot or will not be helped to improve their school performance. Christensen points out the importance of family to Puerto Ricans and suggests that one way counselors may help is by acting as a consultant to the family. Thus the counselor might: 1) focus on the parents or other relatives of the children as the recipients of training, relying on them to then train their children in turn, or 2) at the very least enlist the support of the

children's parents before initiating such training (extra classes to improve school work).

Christensen, Edward W. When counseling Puerto Ricans. . . Personnel and Guidance Journal, 1977, 55 (2), 412-414.

7. The problem is racism, of course. One problem for White counselors is that unless the young woman is an out-and-out bigot, she is likely to be seen more sympathetically and less as a person who needs to work on her racism. Counselors have not traditionally identified racism as an area of disturbance which might be responsive to their intervention. Counselors need to acknowledge White racism as a handicap that requires treatment as surely as other life-skills deficits.

Case Study

You are a high school counselor. A minority student has been referred to you for disruptive behavior in the classroom. This student in the past has had an excellent grade point average and has been known as a good student. When presented with the reason for referral, the student informs you that their perception is that there is not a problem, that the student in fact is not being disruptive.

1. Identify the assumptions you are making about the client.

2. What additional information do you need about this client?

3. What goals do you have in counseling this client?

4. What strategies would you use to achieve these goals?

## Stage Four: Cultural Differences: Exploring Cultural Racism

Up to this point, participants have focused on racism at the institutional level. The notion of culture was touched on only briefly in the stage two lecture on traditional and nontraditional models of counseling. Stage four is intended to increase participants' understanding of the role of culture in general, of White culture in particular, and of the influence of White culture on counseling.

Stage four activities are based in part on the assumption that White people do not perceive themselves as part of a White culture. They may identify themselves ethnically (Irish, Italian, Polish), but not racially. Stage four activities help participants recognize what White culture is and how it differs from other cultures and in some instances functions to oppress other cultures. In stage five, participants will work on defining their own personal White identities. Stage four gives participants an understanding of the basis on which those identities were developed and supported.

Katz (1978) defines the goals of stage four as helping participants:

1. understand what cultural racism is.
2. become aware of cultural differences between Whites and other racial and ethnic groups.
3. see the connection between White culture and their own behavior that may support cultural racism (p. 109).

Previous exercises have helped participants understand how our perceptions may be influenced by assumptions we do not even know we have or ignorance we do not even know we suffer from--and how these assumptions and ignorance can make us ineffective helpers. In stage four, participants have an opportunity to explore how White culture supports the ignorance and limited set of assumptions that in turn support racism.

Katz (1978) notes that the facilitator begins to play a different role in stage four, providing more direct and immediate feedback on participants' racist behaviors and ideologies. Katz (1978) points out that by now participants should have some understanding of the definition of racism as a White problem. The difficulty arises in penetrating participants' defenses as the examination of racism pushes toward a focus on their own individual racism. Particularly common at this point in training is the denial of differences: "People are people" or "I don't see color." Often participants do not yet recognize these statements as a denial of an important part of their own and others' identities. Supportive but firm facilitator behavior can help participants accomplish the central goal of stage four: an understanding that ". . .racism is perpetuated when White standards are used to judge Third World people and is built on the assumption that the cultures of Third World people are no different from the White culture" (Katz, 1978,

p. 111). Central to this understanding is participants' recognition in this stage that a White culture does indeed exist.

Session #11: Contrasting Cultures

Goals: Students will become familiar with a definition of culture.

Students will identify elements of White culture.

Supplies: newsprint

magic marker

tape

Plan:

1. Mini-lecture: What is culture?
2. Divide participants into groups of six of so. Ask each group to list the components of White culture. It can be helpful to instruct group members to imagine what kind of report they would send back if they were extraterrestrial beings observing White culture.
3. Each group posts its list and has a spokesperson report.
4. Facilitator(s) wrap up, contrasting White culture with other cultures.
5. Collect journals.

Rationale and Description of Student Response

The purpose of the mini-lecture on culture is to give participants enough of a definition of culture to be able to construct a picture of White culture. Culture is a term that is often used without clarity of meaning. This lecture gives students a common basis from which to work.

The exercise on defining White culture is meant to give participants a chance to define the basis from which the White power structure in this country is working. It enables them to see that a culture all its own does exist for White people. Just what do White people define as good or purposeful, for example? These cultural components are so thoroughly woven into the fabric of our lives, we must examine ourselves with an altered perspective in order to tease them out again. Instructing participants to view themselves as outsiders looking in is helpful in altering that perspective.

Participants are able to generate long lists describing White culture. Some examples of the components they identify are:

nuclear family
belief in one god
applause as praise
keeping up with the Joneses
conspicuous consumption
single-family dwellings
competition
winning is important
disposable society
respect for science/technology
glorification of battle
holidays: Thanksgiving, Washington's and Lincoln's birthdays
status achieved through power and success

When they see their completed lists, many participants see the culture they have defined as very negative--money-grubbing, materialistic, inhumane, wasteful, warlike--and express a sense of shame at being a part of it. The exercise seems to highlight for them the discrepancies between

the espoused ideals of the United States and the way the country often functions. The facilitator can point out that in White culture as in any culture, any aspect can be defined as positive or negative. The important issue is discrepancies. One function of a counselor is to confront discrepancies between clients' beliefs and their behaviors. The facilitator can remind participants that this racism training is performing the same discrepancy identification function for them. In counseling, we do not devalue clients when we confront them. Neither need we devalue ourselves or culture when we recognize certain discrepancies. Our choice is either to attempt to remedy them or to repress or ignore them.

Notes for Lecture: What is Culture?

In order to identify what is White culture, we first need to explore what is meant by culture?

Culture is learned--generation to generation.

Culture enables us to decide what is right and wrong.

It shapes one's purpose in life.

Culture explains aesthetics--how we view art, what we define as beautiful.

It gives us our conceptualization of the Divine.

One way to consider culture: how we live with ourselves and people like ourselves.

Many cultural groups form civilization.

Part of culture: sum total of attainments and activities of a specific people: handicrafts, tradition, economics/status, music, art, values and belief systems, language, story (or history), nonverbals, conceptualization of time and space, family structure.

There is a difference between:

racial group: shared physical (genetic) characteristics; defining racial groups is increasingly complex

cultural group: shared culture

ethnic group: heritage shared; a subgroup of a larger racial or cultural group

## Workshop

In lieu of extra readings or papers, students in this course were required to attend a weekend workshop (Friday evening, 6 p.m. to 10 p.m. and Saturday, 9 a.m. to 5 p.m.). The workshop had several purposes. First, there was more cognitive and experiential material to cover than the constraints of a two credit hour, fifteen week course would permit. Secondly, a certain amount of intensity, commitment and rapport is missing from a group that meets only two hours per week. Participants are able to experience the exercises and lectures knowing that in two hours they will be able to escape the material and each other for another week. Since much of the content of the training is at least mildly threatening, participants can hardly be faulted for utilizing this way of reducing their discomfort. Finally, as has been noted repeatedly, one goal of White awareness training is to help participants express and work through the feelings the training generates. A two hour class does not permit this process to unfold fully. There is always an awareness that time may run out before participants have fully expressed themselves. Moreover, many participants are likely to feel somewhat scattered, since they arrive at class from work and often attend another class following this one. The issue of trust is also important, and the time constraints of the class structure often mitigate against building a strong sense of

trust. A workshop, by contrast, allows participants to spend a large block of time together and facilitators to plan activities using longer time spans to work on affective as well as cognitive learnings.

The workshop is broken down into three half-day sessions. For the sake of consistency, each part is presented in the same format as the sessions described thus far.

Workshop Session One: Rapport Building, Feelings and Psychohistory

Goals: Participants will examine and share personal feelings and responses on issues relevant to the training.

Participants will begin to examine their own racial and gender identity.

Participants will become familiar with the meaning of identity development and psychohistory.

Handouts: adjective checklist

Plan:

1. Hand out adjective checklist. Instruct participants to choose five words from the list that best describe them as persons. After they have done so, instruct participants to choose five words from the list that best describe them as women or men. Once they have finished this task, instruct participants to choose five words from this list that best describe them racially.
2. Have men form a circle for discussion; have women form another circle outside the men's circle to observe (fishbowl). Instruct each of the men to share the lists he chose to describe himself as a person and as a man. Women listen and observe until the men's discussion is over. Then they are asked to provide feedback on what

they heard and learned and the process they observed in the group.

3. Men respond to the women's comments.
4. Repeat the above process with women on the inside, each woman sharing lists about herself as a person and a woman.
5. Facilitators process what they heard in terms of male and female identity differences and differences observed between groups during the fishbowl discussions.
6. Participants put their lists of racial adjectives on newsprint; post newsprint on wall; look at each others' lists.
7. In large group, process and discuss the comparisons participants observed between racial and other descriptions.
8. Lecture: Roberts' components of identity; psychohistory

Rationale and Discussion of Student Response

The adjective checklist/fishbowl exercise has proven to be a powerful one. Participants use this exercise as a vehicle to share many feelings, both positive and negative, about themselves and the training. The exercise itself also arouses feelings, particularly when participants observe the contrast between the warm interaction of the

women's group and the more guarded, generally stiffer demeanor of the men's group. This exercise serves several purposes. In one way it is a stage three activity in that it surfaces many feelings as participants share both their responses on the checklist and their observations of the sharing process. It gives new meaning to the previous stage four activities dealing with cultural racism as many participants see how thoroughly they are products of their cultures--particularly in regard to sex roles. It also serves as good preparation for stage five, in which White participants especially will be defining their racial identity more precisely.

The brief lecture on components of identity gives participants a further definition of identity, which will be discussed in the workshop in stage five, where minority and White identity development are examined. Like culture, identity is a term that can have many meanings. The lecture provides a common ground for usage.

The lecture on psychohistory, also brief, helps explain to participants the historical base of cultural racism and the psychological impact that history can have on both the oppressor and the oppressed. It also provides a context within which participants can evaluate their individual issues around racism as the training enters stage five later in the workshop.

Participants respond positively to these lectures, as they generally do to any didactic material in the course. The didactic material provides participants with a theoretical underpinning for their experiential learning. In this session, it also provides a way for the group to make a transition from an emotionally taxing exercise.

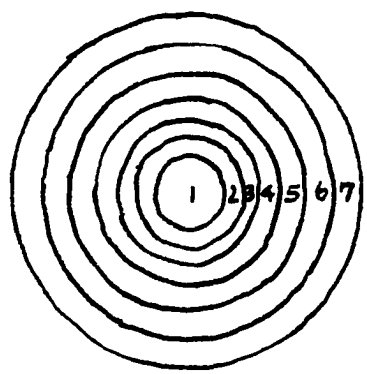
Personal Checklist

| | | | |
|---|---|---|---|
| Accepted | Emotional | Nice | Soft |
| Adaptive | Employed | Normal | Soulful |
| Afraid | Enraged | Oppressed | Strong |
| Afro | Exploited | Oppressive | Supportive |
| Arrogant | Flexible | Outraged | Tight |
| Assaulted | Free | Paternal | Together |
| Average | Friendly | Patient | Tokenized |
| Aware | Good | People | Tracked |
| Bad | Handsome | Poor | True |
| Beautiful | Happy | Powerless | Undereducated |
| Better | Helpless | Privileged | Underemployed |
| Big | Honest | Proper | Understanding |
| Blamed | Hopeful | Protective | Unemotional |
| Brave | Hungry | Protestant | Up-tight |
| Brother | Humble | Proud | Victimized |
| Brutal | Hurt | Pure | White |
| Chosen | Independent | Puzzled | Worthy |
| Chicano | Individual | Respected | |
| Christian | Inferior | Rich | |
| Confident | Insulted | Right | |
| Conservative | Intelligent | Ripped-Off | |
| Controlled | Invisible | Schizophrenic | |
| Controller | Jewish | Scientific | |
| Creative | Just | Secure | |
| Denied | Knowledgeable | Select | |
| Determined | Leader | Selective | |
| Dignified | Liberal | Sensitive | |
| Diappointed | Limited | Sexual | |
| Dying | Misunderstood | Sharp | |
| Easy | Native American | Sister | |

Write any additional words on the back if the above word list is not descriptive enough to reflect your true feelings.

Lecture Notes: Components of Identity and Psychohistory

As counselors we would like to believe that two people can sit down and talk with one another solely as individuals, regardless of race or gender. However, this is not the case. When two individuals meet they each carry with them a personal sense of identity which encompasses different experiences, values and perspectives. Roberts (1975) identifies seven aspects of boundaries which form the gestalt of the individual. These are:




1. the personal boundary--those qualities one associates with self-definition or the core qualities of an individual.
2. the sexual/gender boundary--those feelings and perspectives of one's sexuality, and gender including learnings about sex role.
3. the family boundary--those messages an individual received from significant family members while growing up.

4. the ethnic and racial boundary--the identification and feelings about the ethnic and racial group(s) of which one is a part.
5. the social class boundary--the values and attitudes one has internalized based on economic factors and status.
6. the provincial boundary--the impact of the geographic area(s) in which one grew up and lived; and
7. the cultural boundary--the perspectives an individual has internalized based upon the country in which she/he lives.

According to Roberts (1975), all of these areas are essential aspects of who we are. At different times, different boundaries may be more central than others. But each dimension affects us and combines to create unique individuals. Roberts (1975) believes that in order to be whole we must be aware of each of these components of ourselves.

What becomes evident from this perspective is that as individuals and groups of individuals we develop and exist within an environmental context. This environmental dimension contains an historical context and reality. We must therefore explore the role and impact of both culture and history in the counseling setting. A White person and a Black person, or a woman and a man, involved in a

counselor-client relationship are not only two individuals, but also bring key psychological dynamics from their historical relationship. To overlook this component would be similar to a psychoanalytic therapist overlooking a client's historical relationship with her/his mother as part of treatment.

Psychohistory, simply defined, is the impact of one's culture and history on the individual (Kovel, 1971). Psychohistory has been studied through the "normal" individual, "for, if personality and culture are congruent, then it is the 'normal' man's personality which most accurately mirrors the psychohistory of his culture" (Kovel, 1971, p. 45).

As counselors we must be aware of our own psychohistory as well as that of the counseling field itself. We must come to understand our country's history and the reality of racism and sexism within that historical context. It is essential that we recognize that racism,

> . . .far from being the simple delusion of a bigoted and ignorant minority, is a set of beliefs whose structures arise from the deepest levels of our lives--from the fabric of assumptions we make about the world, ourselves, and others, and from the patterns of our fundamental social activities.
> (Kovel, 1971, p. 3)

The same may be said about sexism in our society. Knowing this, the counselor cannot view the client out of the context of society, nor can the counselor-client relationship be so removed. Rather, counselors must have a good grasp

of their place in that psychohistory, that is, a clear sense of their own cultural identity as well as an understanding of the client's frame of reference. Thus, the White counselor must be aware of the effects of racism on White people as well as on minorities (Katz & Ivey, 1977). If the White counselor has an understanding of psychohistory, then she/he will not feel guilty, hurt, surprised, or defensive if, in fact, the minority client responds initially with mistrust or suspicion to the counselor. Nor will counselors necessarily name the problem as "client resistance," if the minority client does not return for a second interview. Rather, they may examine the limits of their own cultural expertise and take action to further develop their skills.

Just as psychohistory plays a key role in the counselor-client relationship, it is also critical to explore the role of history in the development of theory. Counseling theories have progressed through various stages in their view of minorities' behavior. These theories in many ways reflect a chronology of the attitudes and prejudices inherent in the United States.

The history of the United States lays the foundation for understanding counseling theory in relationship to minorities. From the time White people settled on the shores of North America there has been a negative view of minority people. The dynamics of superiority and inferiority

have existed in White people's relationship with Indians, Mexicans, Asians and Blacks (Katz, 1978). This dominant-subordinate view pervades history and has affected the ways people of different cultures have been seen and responded to by White people. Coupled with this negative view (prejudice) against minority people has been the power (political, social, economic) that White people have in order to maintain this dominant-subordinate relationship. The prejudice and power to maintain this structure is what constitutes racism (Katz, 1978).

Workshop Session Two: Cultural Racism, continued

Goals: Participants will examine how racism is perpetuated in U.S. culture through media, art and history.

Participants will become aware of comparisons and contrasts between present historical conditions and those of the Reconstruction era.

Supplies: Film: Black History: Lost, Stolen or Strayed College of Education, University of Massachusetts, Amherst, Mass., 01003.

film projector

screen

Plan:

1. Show the film Black History: Lost, Stolen or Strayed up to the end of the segment on Guess Who's Coming to Dinner.
2. Solicit and process participants' reactions in large group.
3. Show remainder of film.
4. Process participants' reactions in large group.
5. Lecture: The Second Reconstruction

Rationale and Description of Student Response

The first part of the movie Black History: Lost, Stolen or Strayed traces the treatment of Black people in the U.S. media through books, art, and especially film. It is impactful because it demonstrates how negative stereotypes of Black people have been perpetuated and continue to

be transmitted through films. Most White participants have seen and enjoyed re-runs of Spanky and Our Gang, Amos and Andy, and the Shirley Temple movies without ever questioning the denigrating portrayal of Black people.

The first part of the movie eloquently demonstrates to participants why it is virtually impossible to grow up non-racist in America. Participants' reactions are of shock, disgust and guilt. Like many of the experiences in this training, the film causes participants to examine their behavior from a new perspective, and many participants are appalled. Many are also angry as they begin to recognize how thoroughly White culture has indoctrinated them in racism without their consent or knowledge.

The second part of the movie shows a Black man's efforts to re-educate young Black children to resist racism wherever and whenever they encounter it and to develop a positive sense of self-worth. The response of participants to this section is often shock and dismay, this time at what they interpret as the angry and violent undertones to the re-education process and to the evident anxiety of the very small Black children in the class.

The facilitator's task is to help participants express the feelings aroused by the first part of the film without becoming mired in guilt. Again, participants need to be reminded that feeling guilty is a way of doing nothing and that as training progresses they need to think about

what, if anything, they are able and willing to do to effect some change. After the second part of the film, the facilitator's task is to clarify participants' responses. It is important to note that the teacher in this segment is teaching the children to be honest and to feel good about themselves. Several questions should be raised. What have Blacks and other minorities done to counter oppression? How much has changed when those methods have been used? Is it worse to indoctrinate minority children against racism or to let them experience its effects unprepared? How much of participants' responses arise from their limited experience with being oppressed or recognizing oppression? What would they do under the same conditions? Do they respond with equal intensity to the indoctrination of White children into a racist culture? At this point in the training, minority participants have been extremely helpful by discussing the training they have received and have given their own children in coping with racism. Throughout the training it is important for facilitators to guard against minority persons being exploited to "Tell us what it is really like to be Black, Chicana, Native American, or Asian American." From time to time, however, minority participants can very powerfully validate the message of the training. As the training validates minority participants' experience of racism as a pervasive and destructive component of American life, it can permit them to share their personal

experiences without having to be cast in the role of spokesperson for their entire race or ethnic group. Also, trust that has built in the group by this time may allow a minority person to speak as an individual rather than as a spokesperson for a group.

The lecture on the Second Reconstruction follows up the Black History film, which covers only through about 1968. It shows the similarities between civil rights efforts and White backlash now and in the post-Civil War era. The lecture and the film are designed in part to respond to the repeated protest by participants that "things are different now." Of course things are somewhat different. But in many ways they are also the same, and this film and lecture help demonstrate that racism still pervades contemporary culture.

## The Second Reconstruction

Note: taken from an article by Bennett Jr., L. "The Second Time Around." Ebony, 1981, 36 (12), pp. 31-34, 36, 38-39.

| 1860's - 1870's | |
|---|---|
| 1860's | Civil War |
| 1860's | Marches and demonstrations protesting slavery Blacks and Whites (White abolitionists) |
| 1865 | Civil Rights Acts<br>13th, 14th, 15th Amendments<br>Voting Rights Act (1867) |
| 1860's | Freedman's Bureau established |
| 1860-1870 | Result of legislation and emancipation was increase in Black pride |
| 1870's | Black mayors, sheriffs<br>Louisiana Black governor<br>Speculation about Black Vice President candidate<br>South Carolina legislative Black majority |

| 1960's - 1970's | |
|---|---|
| 1960 | Vietnam War |
| 1960's | Marches and demonstrations protesting segregation Blacks and Whites (White liberals) |
| 1965 | Civil Rights Acts<br>Voting Rights Act<br>Civil Rights Act |
| 1960's | War on Poverty |
| 1960-1970 | Result of legislation and desegration was increase in Black identification and pride |
| 1970's | Black mayors, sheriffs<br>No Black governor<br>Speculation about Black Vice President candidate |

## Conditions Leading to Retrenchment

| 1870's - 1880's | 1970's - 1980's |
| --- | --- |
| Counterrevolution led by Klan | Re-emergence of Klan |
| Prominent businessmen led counter-revolution | Businesses reacting to Affirmative Action |
| South supports Black progress until North pulls out troops and support | Country supports Black progress until federal government pulls out teeth in legislation |
| 1874-1875 Northern sentiment changes--concern over "Negroism" and "corruption" | Sentiment in country changing--concerns over "Blacks becoming too powerful" and "corruption" |
| New slogan--Emancipate the Whites | New slogan--Reverse Discrimination |
| Strong White backlash | Strong White backlash |
| Defection of support by White abolitionists | Defection of support of White liberals |
| | Economic unease of powerful corporations |
| Growing unease over welfare and taxation for social purposes | Growing unease over welfare and taxation for social purposes |
| National economic crisis | National economic crisis |
| New conservative Supreme Court | Conservative Supreme Court |

## Outcomes

### 1870's - 1880's (con't)

1876 - small wars fought in South Carolina, Louisiana, Florida

1877 - (President) Rutherford Hayes makes deal with South - they can have "home rule" if given support for his election

Effect - defacto segregation

Federal troops withdrawn from Columbia, South Carolina, White minority took over

1883 - Supreme Court - Louisiana ruled that Civil Rights Act of 1875 unconstitutional

1896 - Plessey vs. Ferguson Supreme Court decision separate but equal

Lynchings

segregation

Jim Crow laws

Klan active

### 1970's - 1980's (con't)

late 1970's - 1980's--riots in reaction to Klan's activities in Greensboro, North Carolina; Tennessee, 4 Black women killed crossing street; and Miami, Florida acquittal of police officers who killed Black businessman

President Ronald Reagan moves to State Rights policy, less federal intervention, support of private education (White flight) through tax credits

Effect - defacto segregation

Cutting Social programs

Affirmative Action repealed for smaller contractors

1980's - Bakke case questions Affirmative Action

## Response to Events

| 1880's | 1980's |
| --- | --- |
| Black leaders response varied | Black leaders response varied |
| Some believed needed to support Hayes - give policies try - given economic conditions | Some believe need to support Reagan |
| Hayes promised if Blacks adversely affected would intervene. When asked - did not | Thomas Sowell - held up by Reagan as "Speaker for Blacks" |
| Booker T. Washington | |

Stage Five: Individual Racism: The Meaning of Whiteness

Session three of the workshop begins stage five of the training. In stage five, participants move from an examination of racism at the institutional and cultural level to looking at ways they themselves may be racist. This stage is particularly difficult for participants. They no longer can cope with their discomfort about racism by externalizing the issue to institutions or culture. Now they are asked to identify ways in which their own behavior perpetuates racism. At this point White participants may become increasingly defensive, arguing that they are not responsible for the sins of the past. The facilitator can respond by reminding them that racism is a present issue (as demonstrated in part two of the second session of the workshop). The facilitator can also reiterate to participants that White people have certain luxuries and privileges just by virtue of being White, which makes them a part of the racist structure without having to do anything. Another common defense of White participants is to emphasize their own ethnicity. But as Katz (1978) points out:

> . . .in America the overriding determiner of culture is one's color. Many White immigrants have suffered discrimination, it is true, but because of their color they and their families have ultimately been accepted. . .The ability to 'make it' in the system is dependent on one's color, not on one's ethnic background or abilities. People can hide their ethnic identity but not usually their racial identity. This reality must be examined in the group (p. 137).

This stage is also difficult because it encourages White participants to come to terms with their White identities, as well as providing an opportunity for minority participants to examine their identities as minorities. By this time in the training, participants have had many experiences that may cause them to view negatively being White Americans. The response to the earlier exercise on defining White culture indicates that participants' view of Whiteness may not be entirely positive at this point. Yet the point of this training is not to devalue Whiteness or White culture. It is to create an awareness of racism. It would be not only unfair but also counterproductive to leave White participants with a negative racial identity. It is important for all people to feel good about themselves racially, and Whites are no exception. It is also critical to see racism and one's part in it, and to see where one can intervene to affect change. Thus at this stage White and minority participants are offered a model for developing an anti-racist identity and an opportunity to assess where they fit in that model.

Workshop Session Three: Minority Identity Development

Goals: Participants will become familiar with a model of minority and female identity development.

Participants will role-play cross-cultural counseling with minority clients at various levels of identity development.

Participants will assess their skill levels in cross-cultural counseling encounters.

Supplies: Videotapes showing simulated effective and ineffective counseling encounters between minority clients and majority and minority counselors.

Videotape player and viewer

Handouts: Identity development chart

Minority role plays

Plan:

1. Lecture and discussion: Minority and Female Identity Development.
2. View tapes of ineffective counseling sessions. Process in large group, discussing why the encounters were ineffective and what would make them more effective.
3. View tapes of effective counseling sessions. Process in large group, discussing why the encounters were effective and what might make them more effective.

4. Break class into triads. In the triads, each person should assume one of these roles: counselor, client, observer. Participants are asked to role-play a counseling session. Hand out the first role description to the person in each group who is playing the client. Remind participants about the role-playing process: the "client" should not read the role description to the "counselor" but rather should act the way the person described would act during a counseling session. The process observer should watch the counseling interaction and provide feedback to the role-players at the end of the role-play.
5. Give participants 10 to 15 minutes to role-play the counseling interaction and 5 to 10 minutes for process observers and role-players to discuss the interaction. Finally, take 5 or 10 minutes for participants to share as a large group their experiences.
6. Follow the same procedure twice more, using a different role-play each time, until each member of the triad performs each role: counselor, client and observer. If time permits, do all role-plays.

7. Divide participants into new triads. Give each person in the triad five minutes to discuss how she or he feels about her/his own effectiveness and expertise in counseling minorities. The function of the two listeners is to use their own counseling skills to help the speaker clarify her or his thoughts.
8. Brief report by participants and wrap-up/summary by facilitator.

Rationale and Description of Student Response

The minority identity development model helps White people to understand different responses to racism. It explains the apparently contradictory behavior of minorities (or women) that many White people claim to find so puzzling: why one person sees no problem (Stage I) while another is angrily aggressive in the same circumstances, for example. This explanation indirectly confronts participants with their own racism. It points out that the very behavior Whites like to see in minorities perpetuates racism while the behavior that threatens White people often is a healthier response to oppression. Finally, the lecture clarifies the dynamics of oppression by drawing the obvious parallels between the oppression of minorities and that of women.

The videotapes and role-plays build on the lecture by giving participants an opportunity to experience their own discomfort in counseling or watching others counsel

"clients" at various stages of identity development. The tapes used in this workshop were made by the University of Massachusetts and are not available for general distribution. However, other similar tapes are available.[1]

White participants have accepted the lecture material well, as they generally do any material that seems to help them better understand minority and women's development. Some minority participants have found the description of identity development painful, as it recaptures their past experience or expresses and clarifies their present one. Nearly all participants welcome the videotapes and role-plays enthusiastically, since they provide an opportunity for participants to apply what they have learned. Most participants find they have more skill than they feared and that the minority identity development model gives them an understanding of behavior they would otherwise have had great difficulty in understanding. In addition, the role-plays help participants get in touch with their own fear, resentment, and sense of incompetence and helplessness when minorities do not respond gratefully or predictably to proferred help and understanding. This experience can be painful. The discussion triad is designed to help participants share their relief, pain and other feelings in a safe

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[1]Ivey, A.E., Shizuru, L. & Pedersen, P. Issues in cross-cultural counseling. Amherst, Mass: Microtraining, 1981.

atmosphere. By this time in the workshop a good deal of cohesion has been built, and discussion is animated.

## IDENTITY DEVELOPMENT THEORY

| | WHITE | MALE |
|---|---|---|
| Stage I: **Active Acceptance** actively works to maintain traditions of society racism/ sexism | The Bigot - White Supremacist<br>believes minorities are genetically and biologically inferior<br>all minorities look alike<br>goal: to keep minorities in rightful place, i.e., one-down<br>wants an all-White America<br>openly admits hatred of minorities<br>uses racist language--niggers, gooks<br>supports segregation<br>concern about miscegenation (all Black men want is White women)<br>send minorities back to where they came from--sterilization supported<br>actively works to maintain Whites in one-up position<br>concerned about busing, reverse discrimination | Male Chauvinist<br>believes women are genetically and biologically inferior--good for having babies--should be there to serve men<br>goal: to keep women in their rightful place, i.e., in the home<br>anti-womens' rights/anti-choice/ anti-ERA<br>supports male values and male sex roles<br>responds only to power<br>machismo<br>sturdy oak<br>breadwinner<br>aggressive<br>competitive<br>homophobia<br>no sissy stuff<br>prides self on sexism "mcp"<br>uses sexist language<br>actively works to maintain men in one-up position<br>prides self on being "mcp" |

Note: This chart is based on: Jackson, B. Black identity development. MEFORM: Journal of Educational Diversity and Innovation, 1975, 2, 19-25.

Jackson, B. & Hardiman, R. White identity development theory. Unpublished manuscript, 1978.

## IDENTITY DEVELOPMENT THEORY

| | Minority | White | Female | Male |
|---|---|---|---|---|
| EC-IR<br><br>Stage I:<br><br>Passive Acceptance (No Problem)<br><br>Oppressor housed within | There's no race problem<br>Accept/conform to White norms and standards<br>Rejects and devalues minority culture<br>Oppressor housed within<br>Self-hate<br>Sees other minorities as lazy, stupid, untrustworthy<br>Believes people are people<br>Denies racial identity<br>Feels they could make it, so can others of same group | The Liberal<br><br>People are people<br>Minorities should have equal rights<br>Seeks out minorities for own learning<br>Paternalistic--How can I help minorities with their problem?<br>Minorities should assimilate to White values-integrate<br>Deemphasizes differences<br>Wants to be seen as non-racist<br>Feel guilt<br>Against separation by minorities<br>Colorblind<br>Makes ethnic jokes | There's no sexism problem<br>Accept-conform to male norms and standards<br>Reject and devalue women dumb, catty, competitive<br>Men are superior to women<br>Self-hate<br>Status achieved by being attached to a man (Mrs. John Doe)<br>I'm no women's libber. . .<br>Calls self "girl"<br>I made it, why can't other women<br>Doesn't support ERA or other women | The Liberal<br><br>People are people<br>Women should have equal rights--equal pay<br>Seeks out females for own learning<br>Paternalistic--I help my wife around the house<br>How can I help females with their problems?<br>Women should learn to make it in a man's world<br>Wants to be seen as non-sexist<br>Feels guilty<br>I'm all for women's lib, but. . .<br>Don't want to give up goodies as man<br>Makes sexist jokes |

## IDENTITY DEVELOPMENT THEORY

| | Minority | White | Female | Male |
|---|---|---|---|---|
| Stage II: Passive Resistance (Passively resists and reacts to racism/ sexism | | The Liberal<br>Cognitive recognition of racism<br>See myth in ideology and reality of discrimination<br>Beginning development of awareness | Cognitive recognition of sexism<br>See myth in ideology and reality of discrimination<br>Beginning development of awareness | The Liberal |
| | Turning Point → | | | → |
| Stage II: Active Resistance (Anger) (Actively resists and reacts to racism/ sexism) | Reject all that's White: cultural, institutional<br>Can manifest itself in physical destruction (acting out)<br>Salvation of minorities is destruction of all that's White<br>Ends justify means<br>Values anything anti- or not White<br>Wants to be Super Minority | Suspiciously views all givens of society<br>Anger at myths, at being brainwashed<br>Sees racism as a White problem (other Whites, not self)<br>Demonstrate, boycott<br>Recognize racism governs society<br>Supports minority cultural pride: may adopt Black mores and values<br>May be preaching vs. teaching<br>Rhetoric<br>Militant | Rejects all that's male: social, cultural, institutional<br>Can manifest itself in physical destruction (acting out)<br>Anger against all men<br>Salvation of women is destruction of all that's male<br>Ends justify means<br>Realization of being oppressed as a woman<br>No longer wants to be called girl--awareness of sexist lang. | Recognition of oppression due to sex roles (may not see sexism)<br>Anger at system for being burdened by sex roles (homophobia, breadwinner, sturdy oak, aggression)<br>Sees sexism as a male problem (other males, not self)<br>Reacting to society<br>Aware of sexist language |

## IDENTITY DEVELOPMENT THEORY

| | Minority | White | Female | Male |
|---|---|---|---|---|
| Stage II: (continued) | Cleansing<br>Energy outward<br>Not clear of what want--clear what don't want<br>Militant-radical<br>Awareness coupled with emotion<br>Rhetoric | | Cleansing<br>Energy outward<br>Not clear of what want--clear what don't want<br>Militant<br>Rhetoric | Energy direct outward<br>Cleansing<br>Sees self aligned with women more than men<br>May reject traditional male roles<br>May preach vs. teach |
| Stage III: Redefinition | Stop reacting to White<br>Develop identity as minority free from societal definition<br>Develops cultural pride<br>See other minorities as source of support<br>Recognition of own culture/ heritage<br>Gains inner resources: pride, positive sense of self | Recognizes and owns Whiteness<br>Redirects energy toward developing White identity and a White culture without racism<br>Develops alliances with other Whites in same stage<br>Recognizes racism must be addressed by Whites<br>Reevaluates friendships with other White people | Stops reacting to men<br>Develop identity as woman free from societal definition<br>Develops pride in being female<br>Sees other women as source of support<br>Recognition of female culture/ heritage<br>Gains inner resources: pride, positive sense of self | Reexamines male role<br>Redirects energy toward developing male identity free from societal definition<br>Seek other men for cultural, emotional nourishment and support (C.R. groups)<br>Sees self as part of problem and solution |

IDENTITY DEVELOPMENT THEORY

| | Minority | White | Female | Male |
|---|---|---|---|---|
| Stage III: (continued) | Validation from members of own group<br>Experiments with aspects of own culture and traditions<br>Inward Stage--REDIRECT ENERGY | Identity crisis-reevaluation of work, goals<br>Inward Stage--REDIRECTS ENERGY | Validation from other women consciousness raising groups (C.R. groups)<br>Inward Stage--REDIRECTS ENERGY | Learns to be assertive vs. aggressive/deal with control<br>Learn to show emotion<br>Recognizes sexism must be addressed by men<br>Identity crisis reevaluate friends, work, goals<br>Inward Stage--REDIRECTS ENERGY |

## IDENTITY DEVELOPMENT THEORY

| | Minority | White | Female | Male |
|---|---|---|---|---|
| Stage IV: Internalization | Integrates racial identity as part of totality<br>Can interact with others without being exploited or exploiting<br>Seeks to eliminate oppression on variety of levels<br>Feels more personal control<br>Work with other minorities to develop consciousness<br>Appreciation of differing levels of consciousness<br>Collaborates for change | Integrates racial identity as part of totality<br>Can interact with others without being exploitative<br>Seeks to eliminate oppression on variety of levels<br>Works with Whites to deal with racism<br>Appreciation for diversity<br>Recognition of differing levels of consciousness<br>Collaborates for change | Integrates gender identity as part of totality<br>Can interact with men without being exploited or exploiting<br>Seeks to eliminate oppression on variety of levels<br>Feels more personal control<br>Work with other women to develop consciousness<br>Appreciation for diversity<br>Recognition of differing levels of consciousness<br>Collaborates for change | Integrates gender identity as part of totality<br>Can interact with women without being expolitative<br>Seeks to eliminate oppression on variety of levels<br>Actively works with other men to combat sexism<br>Appreciation for diversity<br>Recognition of differing levels of consciousness<br>Collaborates for change |

Role Plays: Minorities

Stage 1:

Mexican-American Male, Age: 34 years

John is very successful in his career as assistant to the U.S. Senator. He lives in the suburbs, owns his own home, and is happily married to a Mexican American middle class woman. He relates well to all people and is very personable. Although on the outside he appears very successful, on the inside John feels very anxious and unsettled. John doesn't know what's wrong and has sought counseling as a way to find out.

Stage 2:

Black Female, Age: 28 years

Joyce has worked for Con Edison for the past eight years. She was recently promoted to supervisor. In the past few months Joyce has made a great many changes in herself. She has begun to wear African clothes and braid her hair. Her friends are all Black whereas before she would spend some time with the White women from work. Her new White, male boss has repeatedly talked to her about her appearance and attitude as being inappropriate for work. Joyce is extremely angry and unclear about what direction to take now. She has been referred to you, the company counselor, by her boss.

Stage 3:

Native American Male, Age: 40 years

Paul has recently received two job offers. One job offer is for $25,000 to work as a reservation counselor. In this job he would be actively involved with Native American youth. Something he is very concerned and commited to. The other job offer comes from NIMH to work as a program director for $40,000. This job also looks promising

and exciting to Paul. He comes to you in an attempt to make a decision.

Stage 4:

Chicana Female, Age: 35 years

Diana is the Dean of Academic Affairs at a major university. In addition to her work, she is a consultant to organizations and educational systems concerned with addressing racism and sexism. She is extremely effective in her work. Diana is often looked up to as a role model and mentor for others. She feels competent in what she does, but recognizes a need for support and recharging of her own batteries. She's coming to counseling to find a place where she doesn't have to be strong, can get some support and can address her own needs.

Session #12: White Identity Development

Goals: Participants will become familiar with a model of White and male identity development.

Participants will assess their own level of identity development.

Participants will begin to assess effective counseling strategies with White people at various stages of identity development.

Supplies: Videotapes showing simulated effective and ineffective counseling encounters between White clients and White and minority counselors

Videotape player and viewer

Handout: Identity Development Chart

Plan:

1. Lecture and discussion: White and Male Identity Development (from chart).
2. View tapes of ineffective counseling sessions. Process in large group, discussing why the encounters were ineffective and what would make them more effective.
3. View tapes of effective counseling sessions. Process in large group, discussing why the encounters were effective and what would make them more effective.

Rationale and Description of Student Response

The lecture on White identity development gives White participants an opportunity to assess their own stage in the process of becoming anti-racist. Such self-understanding is important to counselors anticipating either cross-cultural or same-culture encounters. They need to understand the mind set from which they may be approaching their clients. The model also gives minority participants a way to evaluate the mind set from which White counselors, colleagues or others may be responding to them. White participants are much more resistant to the White identity development model than they are to the minority model. In a sense their resistance is intellectually commendable; what is being presented is a model largely unconfirmed except by the personal experience of the individuals who have developed and reviewed it. However, the minority model is equally untested and arouses far less resistance. In processing participants' responses to the White identity development model, it becomes apparent that the model strikes uncomfortably close to home. Some are still denying their White identity. Others feel badly that they are not at the final stage, where they feel they "should" be. Some express discomfort with the idea of an anger phase. (This response may be culture-bound, since many Oklahomans seem to view the direct expression of anger as impolite.) Some resist being categorized, although they saw categorization

as helpful in viewing minorities. Many have difficulty in placing themselves in one stage or another. White males feel doubly defensive since they are identified as needing to grow in terms of both racism and sexism. The facilitator can help participants view the model as a basis from which to work rather than as the final word. It also helps participants to note that one may be in more than one stage at once or that one may change from stage to stage depending on the circumstances. For example, minorities and women may respond from the anger stage even after they have moved beyond it, given sufficient provocation. Finally, the facilitator can remind participants that White Americans are never done working on their racism. Racism is like an onion: peeling away one layer only reveals another. The best White people can do is to become "anti-racist racists" (Katz, 1978, p. 167) by combatting racism when and where they have the power to do so.

The tapes used are again those developed at the University of Massachusetts. Participants are much more critical of the counselors in these tapes than they are of the tapes with minority counselees. In part the criticism is fair. In part it may arise from the fact that on these tapes, the counselors confront and name racist behavior in a client. Many participants express shock and disapproval of such counseling behavior. (Again, this response may reflect a regional norm.) Clearly, participants hear

"racism" as an ugly word. The tapes confront them with the question of whether and how they would respond to a racist client. Participants must begin to think about their commitment to action--a matter of central concern in the approaching stage six.

Session #13: White Identity Development (continued)

Goals: Participants will role-play counseling with White clients at various levels of identity development who are experiencing problems related to issues of race or ethnicity.

Participants will assess their skill in such counseling encounters.

Handouts: White role-plays

Plan:

1. Break class into triads. In the triads, each person should assume one of these roles: counselor, client, observer. Hand out the first role description to the person in each group who is playing the client. Remind the participants about the role-playing process: the "client" should not read the role description to the "counselor" but rather should act the way the person described would act during a counseling session. The process observer should watch the counseling interaction and provide feedback to the role-players at the end of the role-play.
2. Give participants 10 to 15 minutes to role-play a counseling interaction and 5 to 10 minutes for process observers and role-players to discuss the interaction. Finally, take 5 or 10 minutes for participants to share as a large group their experience.

3. Follow the same procedure twice more, using a different role-play each time, until each member of the triad performs each role: counselor, client and observer. If time permits, do all role-plays.
4. Divide participants into new triads. Give each person in the triad five minutes to discuss how she or he feels about his/her own effectiveness and expertise in the counseling situations. The function of the two listeners is to use their own counseling skills to help the speaker clarify her or his thoughts.
5. Brief report from triads and summary/wrap up by facilitator.

Rationale and Description of Student Response

The last several hours of training have been devoted largely to observing, critiquing and practicing counseling skills. As has been mentioned, participants' response to these activities is generally very positive, since they have a chance to put theory into practice. This type of activity is delayed until late in the training for two reasons. First, it is important that when participants practice their skills, they do so with a heightened awareness of the complexity of the issues involved in cross-cultural counseling. Until they have learned about

identity development, they are not likely to have a sufficient framework for conceptualizing the racial issues inherent in these role-plays. Secondly, the role-playing activities provide an excellent transition to stage six, which focuses on developing action strategies. Participants generally feel they are able to relate well to their clients in the role-plays. However, as counselors they find themselves having difficulty assessing how much of the problem the client presents is due to intrapsychic forces and how much to extrapsychic. They are unsure whether and how to intervene. When they play clients, they may discover themselves feeling fear, distrust, and animosity toward the "counselor." As observers, they see the difficulties that some of their peers experience, and they realize they do not have the answers to all these difficulties. In short, they are faced with that they do not yet know. In stage six, participants may identify ways they will acquire new learnings as part of their action plan.

## Role Plays: Whites

1. White Female

Stacey just graduated with a masters degree in education. She's been applying for jobs throughout the state without much luck--she was just a finalist for a position for a job she really wanted. When the final decision came down Stacey was told she would have gotten the job but a minority had to be hired instead. Stacey is very angry. She understands minorities are oppressed and the need for the inequities to be made up. However, she feels angry that she as an individual must suffer. She comes to counseling to address her feelings and to look at her recourse.

2. White Female: Age 23

Joan has been living with Jim, a Black man, for the past two years. She's been getting a lot of flak from her parents for this situation. They are angry that she's living with a man, but particularly they are angry about his Blackness. Joan loves Jim and feels color should not be an issue. She comes to counseling to find a way to deal with her parents.

3. White Male: Age 35

Bob is 35. He finds himself struggling internally with his goals. He had been actively involved in the Civil Rights movement. Since the 1960's he has been working on a desegregation project with the State Department of Education. Bob has recently been offered a job which pays about $6,000 more in a corporation. Bob comes to counseling to get some clarification on which path to follow.

4. White Male: 45 years old

Barry is a White man who is part of an interracial consulting firm. Their main job is external consultation on Affirmative Action issues with corporations. Barry sees himself as a feminist and anti-racist. Lately his frustration with the corporation has increased. He is seeing a counselor as a place for some of his own maintenance needs.

## Stage Six: Developing Action Strategies

The purpose of White awareness training is to develop individuals who are active anti-racist racists. Katz (1978) defines an anti-racist racist as,

> . . .a White person who understands his or her racism, understands that, given the dynamics of racism in the United States today, he or she will always be racist, but takes action to combat it in situations where he or she has some power. (p. 167)

The training that leads up to stage six focuses on awareness. Stage six focuses on the key issue of action. If participants become more aware but are still unwilling to take some action, however small, then they have merely become more knowledgeable and aware racists.

The combination of didactic and experiential learning experiences in this training gives participants numerous opportunities for assessing themselves, the institutions within which they operate, and their culture. They must now identify where they might make an impact against racism and whether they are willing to try to do so. The facilitator can help participants in this process. First, she or he can encourage participants to develop support networks. Participants who have responded enthusiastically to the training may be in danger of attempting too much, burning out, or feeling so overwhelmed they do nothing. It is helpful to remind them of the resistance they observed in themselves and others during the training, how it feels as a

facilitator to experience that resistance, and how the facilitator maintains the psychological energy to respond to the resistance without becoming too discouraged. Support networks are vital to maintaining personal action against racism. Secondly, the facilitator can make suggestions about the kinds of things that need to be done. Some participants simply do not know where to begin or what is useful. The fact is that nothing is ever likely to be enough, so participants would do better to choose to do what they can do. Finally, the facilitator can help participants assess the costs and benefits of taking action against racism. It is vital to assess the costs, since they can be considerable in some situations. It is equally important to assess the benefits, since they are likely to be less tangible. If this training has met its goals, participants will no longer be comfortable with doing nothing about racism. They will have recognized that inaction is action; it preserves the status quo. Their action plans will help reduce their discomfort.

Stage six in this training was inordinately short: one session. It was shortened by the need to administer the evaluative measures for the study associated with the training. Ideally, two or three sessions would be devoted to stage six activities. More time devoted to stage six would help to insure that participants not only identified

possible action strategies, but also developed specific plans for implementing those strategies.

Session #14: Evaluation of Training Activities

Goals: To obtain measures to evaluate the impact of the training on participants and their responses to the training and the facilitators.

To debrief participants about the study in which they were participating.

Plan:

1. Collect journals.
2. Administer post-test measures.
3. Administer College of Education course evaluation.
4. Debrief participants.

Session #15: Developing Personal Action Strategies

Goals: Participants will become aware of alternative counselor roles and action strategies against racism.

Participants will become aware of a definition of cultural competence and assess their own cultural competence.

Participants will brainstorm learning agendas and action strategies.

Handouts: Characteristics of the Culturally Skilled Counseling Psychologist. From Cross-Cultural Counseling/Therapy: Myths, Definitions and Competencies. Position paper of the Education and Training Committee of Division 17 of the American Psychological Association.

Plan:

1. Lecture: Alternative Counselor Roles and Suggestions for Action.
2. Divide the class into groups of five or six. Hand out description of culturally skilled counselor. Have group discuss their own cultural competence, their agendas for learning in this area, and action strategies they would be willing to adopt.
3. Small groups report.
4. Facilitator summarize reports, suggesting ways to implement strategies and ways to develop support.

Rationale and Description of Student Response

With little time to devote to stage six, this class had to serve several functions. The lecture provides participants with ideas for possible action strategies and for alternative counselor roles they may wish or need to play in implementing action strategies. The handout provides them with objectives against which to measure themselves in terms of cultural competence. Both these activities provide a backdrop for identifying action agendas. First, participants are given some ideas about where they can go from here; then they must decide where they are willing and able to go.

Participants' action agendas often focus on learning. Many participants express a feeling that they have just learned how little they know and make plans for further reading, workshops, classes and cross-cultural activities. It is interesting that minority participants often note that the training has made them more aware of the concerns of other minority groups as well as their own. Most participants express concern about their cultural competence but feel they at least know where to begin to develop it further. Other participants have been willing to commit themselves to confronting racist statements and jokes, to making personal contact with individuals from cultures other than their own, to educating their own families, and to applying consumer pressure, such as boycotting certain

products. Some participants have expressed a desire to establish a learning web, networking with community members and other professionals to continue raising their own consciousness and providing support for action.

A certain number of participants remain resistant to identifying action strategies. Some express a need to absorb and integrate their learnings before committing themselves to action. Some continue to deny that racism is a problem for them. The facilitator needs to remember that it would be unrealistic to expect all participants to benefit equally from the training. People begin the training at different levels of awareness, with different philosophies, needs and goals of their own. Naturally, it is discouraging to find people appearing to reject the training. But if racism were easy to change, it would not have been around so long or operated so powerfully. It helps to remember that in all teaching, the instructor never knows what the long-term impact will be. This type of response also helps the facilitator remember that in teaching against intolerance, one of the great pitfalls is becoming intolerant of intolerance.

In summarizing strategies, the facilitator should emphasize implementing the ideas generated and should suggest ways to do so whenever possible. In the training program described here, the facilitators also offered themselves as resource persons and consultants to participants wishing to translate their goals into action.

Characteristics of the Culturally Skilled Counseling Psychologist

| | |
|---|---|
| Beliefs/Attitudes | 1. The culturally skilled counseling psychologist is one who has moved from being culturally unaware to being aware and sensitive to his/her own cultural heritage and to valuing and respecting differences.<br>2. A culturally skilled counseling psychologist is aware of his/her own values and biases and how they may affect minority clients.<br>3. A culturally skilled counseling psychologist is one who is comfortable with differences that exist between the counselor and client in terms of race and beliefs.<br>4. The culturally skilled counseling psychologist is sensitive to circumstances (personal biases, stage of ethnic identity, sociopolitical influences, etc.) which may dictate referral of the minority client to a member of his/her own race/culture. |

Characteristics of the Culturally Skilled Counseling Psychologist

| | |
|---|---|
| Knowledges | 1. The culturally skilled counseling psychologist will have a good understanding of the sociopolitical system's operation in the United States with respect to its treatment of minorities.<br>2. The culturally skilled counseling psychologist must possess specific knowledge and information about the particular group he/she is working with.<br>3. The culturally skilled counseling psychologist must have a clear and explicit knowledge and understanding of the generic characteristics of counseling and therapy.<br>4. The culturally skilled counseling psychologist is aware of institutional barriers which prevent minorities from using mental health services. |

Characteristics of the Culturally Skilled Counseling Psychologist

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|---|---|
| Skills | 1. At the skills level, the culturally skilled counseling psychologist must be able to generate a wide variety of verbal and nonverbal responses.<br>2. The culturally skilled counseling psychologist must be able to send and receive both verbal and nonverbal messages accurately and "appropriately."<br>3. The culturally skilled counseling psychologist is able to exercise institutional intervention skills on behalf of his/her client when appropriate. |

Note: This table is taken from: Cross-Cultural Counseling/Therapy: Myths, Definitions and Competencies. Position paper of the Education and Training Committee of Division 17 of APA

Lecture Notes: Alternative Counselor Roles and Suggestions for Action

Action: unless we translate awareness into action, we are merely more knowledgeable racists; inaction is action

Counselor counseling within an institution has to ask who they are a counselor for: the system or the client. May need to view self in other-than-traditional roles to be effective.

Much of the following information is taken from:

Atkinson, D.R., Morten, G. & Sue D.W. Counseling American Minorities: A Cross-Cultural Perspective. Dubuque, Iowa: Wm. C. Brown Company, 1979.

change agent: i.e., addressing the issue of tests, gathering support for change; need to start small

ombudsmun: serving as a mediator or intermediary between oppressed and institution

consultant: sharing skills with other groups; paraprofessional training; enabling and empowering other groups to act on their own

advocate: for oppressed groups

outreach: willingness to go out to the community to say what is available and check out what may be needed; focus is an important issue--is it on the oppressed or the oppressor; problem: racism is often not perceived as a White problem or as a problem at all

Counselor may function in psychoeducational model: raising awareness, consciousness, knowledge.

Questions: How do I know what I don't know?
How do I build in ways to further my own learning around racism, sexism and other isms?

Can continue own reading and be evaluative of what you're reading.

Can question how education/training responds to needs to learn about oppression/minorities.

Can be aware of need to use different strategies, be flexible in their use, and know limitations/strengths of various strategies.

Can arrange supervision by minorities.

In addition, the following suggestions have been gleaned from other sources.

Lopez, R. & Cheek, D. The prevention of institutional racism: Training counseling psychologists as agents for change. The Counseling Psychologist, 7 (2), 1977, 64-68.

Take leadership role as agent for change in the prevention of institutional racism:

-intervene at the individual or group level with persons operating with institutions who are behaving in racist ways or perpetuating racist policies (remembering that effect as well as intent of policies is what defines 'racist')

-function in a preventive mode by developing training/learning activities and programs that are anti-racist

-develop skills that will allow you to function as a planner, consultant, administrator, advocate, omsbuddy, epidemiologist, social and behavioral scientist, initiator, promoter, supporter, team leader, politician, trainer, organizational interventionist, etc. (means more training)

-work for legislative changes

-work on identifying minority concerns, ascertaining whether relevant institutions are responsive to them, what changes are needed, etc.

-develop a second language

-serve as a link between the minority community and service providers

-attend workshops, conferences and lectures

-assess personnel policies and practices of the institution in which you work (affirmative action, de facto discrimination, etc.)

-provide support systems for minorities in majority-dominated institutions

-i.e., their sample program, getting together minority program directors and students to share common problems and goals and thus reduce fighting over scarce resources as set up by majority institution

-become trained in methods for identifying and understanding the concerns of the minority community (survey research, empathy training, consultation)

Sattler, J.M. Assessment of children's intelligence. Rev. reprint. Philadelphia: W.B. Saunders Company, 1974.

-develop awareness of own and client's feelings about Blackness, Whiteness, Brownness, etc. and an understanding of how psychotherapeutic theories and techniques may serve the special needs of minority clients
-strive for biculturalism
-be willing to focus on cultural attitudes of minorities and Whites toward each other when it is indicated; be willing to confront the issues of race
-be willing to help the minority client fight back; be willing to work on addressing and harnessing rage
-become an agent of social change: this means developing social change skills
-seek practicum, internship, or professional experiences in minority communities
-seek further training

Suggested therapeutic procedures:
-use "role-induction" procedures; i.e., teach the client what is involved in therapy

-use more active therapeutic techniques when appropriate

-be open and direct, providing and receiving feedback

-intersperse verbal activities with behavioral activities: role-plays, rehearsals, etc.

-determine when short-term therapy is in order (survival issues)

-represent the client, not the institution

-when serving a minority population, include community representatives in decision making, policy formulation

-don't use ignorance as an excuse for inaction; take action to cure the ignorance, but don't deny minority clients services on that basis

Sue, D.W., et al. Cross-Cultural Counseling/Training/Therapy: Myths, Definitions and Competencies. Position of the Education and Training Committee of Division 17 of the American Psychological Association.

-challenge the notion that current research strategies and approaches as well as mental health practices are adequate and appropriate in application to various minority groups

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APPENDIX A

Course Description
Education 5462
Cross-Cultural Counseling
Fall 1981

Judy H. Katz, Ed.D.
301 College of Education
325-5975
OR: 725 Physical Sciences Bldg.
325-1756

Kristin M. Libbee
Counseling Center
Carnegie Bldg.
325-2911

Texts:

Required: Sue, D.W. Counseling the Culturally Different. New York: John Wiley & Sons, 1981.

Recommended: Foxley, C. Non-Sexist Counseling. Springfield, Ill.: Charles C. Thomas, 1980.

Course Goals:

Only recently has the counseling profession developed an understanding of and appreciation for the needs of differing groups. The counseling field has recognized the need to deal with culture as a critical aspect in one's development. The conceptualization and identification of cultural expertise has followed. This course is designed to address these issues. Specifically, the course will:

1. examine the role of culture in counseling theories.
2. identify cultural assumptions and limits of traditional counseling theories.
3. help students to examine their own cultural assumptions and values.
4. help students to understand cultural differences of racial minorities and women.
5. help students to examine their own cultural competency.

Requirements:

1. Attendance and Participation (40 points)

Much of what will be covered in class in experiential. Therefore, it is essential that you are present at each session and actively participate. It is through learning by doing that you can accurately examine your own attitudes and behaviors and the potential effect these have in counseling minorities. It is assumed that all reading assignments will also be completed on time.

2. Attendance at Weekend Workshop (Friday, November 13, 6 p.m. to 10 p.m.; Saturday, November 14, 9 a.m. to 5 p.m.) (15 points)

This workshop is designed to help students to further develop their cultural expertise. It is imperative that all students attend these sessions.

3. Journal (15 points total)

Much of this class is experiential, and the meaning you make of these experiences is an important part of the course. Keeping a journal is one way to make meaning of your experience. At the beginning of each month (October 6, November 3, December 1), we will ask you to submit a two (2) page personal paper reflecting on your experiences thus far in the course. You may choose to keep a weekly journal and draw your reflections from that or develop a synthesis each month. This paper will not be graded, but 5 points will be given for submission of each journal.

4. Final synthesis paper (30 points)

Due December 8, 1981.
Paper should be 7-9 pages, double-spaced and typewritten.

The purpose of this paper is to:

-make explicit your counseling theory.
-examine the application of that theory to working with various cultural groups (including women), and
-identify learning agendas.

In writing this paper you should draw upon lectures, readings, class discussions, journals, the workshop, and other experiences where appropriate. Please use references when they are called for:

A. Describe your theory of counseling. In your discussion, focus on your assumptions about the helping process, including a statement of your goals for helping. Be explicit about the theorists who have influenced the development of your theory. (10 points)

B. In light of your reading on cultural expertise and class experiences, explore your cultural competency. With which cultural groups, including women, are you most competent to work? You may want to address learnings from class about cultural competency here. (10 points)

C. Identify your learning agendas for developing cultural expertise. How might you go about developing expertise in those areas? Be specific. How might you find out about the effect of that expertise on the individual or group? (10 points)

Syllabus
Education 5462
Fall 1981

Sept. 1 — Overview and Introduction
What is a healthy person? Goals of counseling

Sept. 8 — Definition of prejudice (pre-test measures for study)
Assignment due: Sue, Chapter 1

Sept. 15 — A look at racism
Assignment due: Sue Chapter 2

Sept. 22 — Counseling Theories: Value Free?
Assignment due: Katz & Ivey. White awareness: The Frontier of White Awareness Training.
Schaef. Dualism and the White Male System.
*Both articles will be distributed in class.

Sept. 29 — An experiential exploration of institutions at work
Assignment due: Sue, Chapter 3

Oct. 6 — Processing: Where have we been/Where are we going?
Assignment due: Sue, Chapter 4; Journal #1 due

Oct. 13 — Racism in mental health: An examination of assessment
Assignment due: Sue, Chapter 5

Oct. 20 — Racism in mental health: A continued look at assessment
Assignment due: Sue, Chapter 6

Oct. 27 — World Views and Counseling
Assignment due: Sue, Chapter 7

Nov. 3 — Racism in mental health: An examination of diagnosis
Assignment due: Sue, Chapter 8; Journal #2 due

Nov. 10 — A look at culture
Assignment due: Sue, Chapter 9

Nov. 13
Nov. 14 — WORKSHOP: Psychohistory, Cultural Racism and Identity Development

| | | |
|---|---|---|
| Nov. 17 | Identity Development, continued<br>Assignment due: Sue, Chapter 10 |
| Nov. 24 | Identity Development Conclusion and self-assessment<br>Assignment due: None |
| Dec. 1 | Post-test measures for study, debriefing<br>Assignment due: Journal #3 |
| Dec. 8 | Developing Personal Action Strategies<br>Assignment due: Final Synthesis Paper |

## APPENDIX B

### Videotape Scenarios

#### Minorities

You are a Native American high school student seeking counseling about whether you should go to college. You have good grades, high SAT's, and you have been accepted by several good schools. But you can't decide whether to go. You wonder whether you will still be able to communicate with your family and friends, whether you will be seen as trying to better yourself at the expense of others, whether your old friends and family will reject you when you return. Besides, you're not that sure that formal education is the best way to attain knowledge. You're really torn.

You are an Asian-American from San Francisco. You got into a prestigious Eastern school which you are now attending, and your family is very proud of you. However, you are terribly homesick and depressed, and you want to go home now. You can't study, you can't eat--you feel like a failure. You would go home tomorrow, but to do so would bring shame to your family.

You are a Chicano student attending a big university. You feel like you don't belong here--that you don't fit in. You're on a minority scholarship, and one morning all you did was to look for the financial aids office. Your roommate commented to you that he didn't get welfare for going to school. In class you feel invisible--people ignore your comments. All you see around you is racism, and you're tired of it.

You are a Black parent of a six-year-old male. Your child is a good kid--obedient, cheerful. But you have gotten notes home from two White teachers: one about his touching a kid (White) who apparently didn't want to be touched, another about his not getting a pass to go wash up after painting. The principal, who is Black, sat in on class and says he doesn't see the child as a behavior problem. But the child is beginning to feel like a behavior problem. You don't know what to do.

You are a Native American man. You live with your mother. Her health is failing: she needs constant nursing attention. You can't take care of her and work too, and you can't afford to hire a private nurse. The rest of your family lives too far away to help. The doctor has suggested you put your mother in a nursing home. Your brothers and sisters are against it, and you aren't sure you feel that it's right either. Maybe you should quit your job to take care of her. You just don't know.

You are a Black woman working in a White organization. You live in a Black community and go to work in a White community: you live in two worlds. One way you have handled this situation is to make an effort to make the people you work with as comfortable as possible with having a Black woman in their midst. You seldom rock the boat. You have noticed more and more, though, that you find it hard to get up and go to work on Monday morning. You feel anxious when you think of the work situation, and you are aware that the only place you can really relax is at home.

You are an Asian-American who has been going to college far away from your family. You are planning to return home for a visit soon. While you have been away, you have missed your family very much and thought about them a great deal. You have realized how much you love your family. When you go home, you would like to tell them how you feel about them. But when you think about it, you know you won't be able to. You know that it is difficult to talk about your feelings and that your family would be embarrassed to hear you talk about emotions.

You are a Chicano man. You are very angry--you feel like blowing up. You are tired of being hassled because you are a minority. Since you have come to town, you have noticed that when a police car passes you on the street, it slows down and the officers inside give you a once-over. One time when you were using the phone booth outside a Quick Stop, the police car stopped to see what you were doing. You think maybe the next time somebody hassles you, you'll really let them have it.

You are a 4th grade schoolteacher--Chicana. You have two children in your class who are Spanish-speaking, and you speak Spanish to them a lot. Recently the principal called you into her office to inform you that she has had a complaint from a parent about the amount of Spanish you are speaking in class. The principal has put you on notice that you are not to speak Spanish with these children. She says it isn't fair to the other children and that the Spanish-speaking children will never learn to speak English

if you "coddle" them. You are angry, but you are afraid to confront the principal--you might lose your job.

You are a Native American woman attending the university. You are doing well academically, but you feel torn and conflicted by family demands versus school demands. Your family expects you to be at pow-wows, sings, funerals, to come home and take care of people when they need it. But when you respond to these expectations, your schoolwork suffers. You don't know how to handle the conflict between your responsibility to your family and your responsibility to yourself.

You are a minority woman. You have recently had a baby. You took a six-month leave when you had the baby. You understood that you would be guaranteed a job, although not necessarily your old job. When you returned to work, you received a lower salary. Later, the company hired a White for the same job for more money. You wonder whether you should push the issue. You have to work there, after all, and you're not sure you want to be seen as militant or disruptive. Maybe you should let it go and maintain a peaceable working environment. On the other hand, you're indignant.

You are a minority parent. Your child was recently tested in school and assigned to an EMH class. You are extremely distressed. You think your child is bright and that the test results are inaccurate. You don't know what to do. Your spouse thinks you should just accept the test results and the school's recommendation--that they know best. You don't.

Whites

You are a male college student. You live in a dorm where there are a number of minority students. Recently you went to use the dorm TV room; a group of about 15 Chicano students and a professor were using it for a meeting. You went to the dorm counselor and objected to the group using the room. The dorm counselor explained that it was the only room that had the audio-visual equipment the group needed. What's more, they'll be using the room for 10 more weeks on Monday night. You are angry: the TV room is for all students. You told the dorm counselor so, and even started up a petition to get the use of the room back. Now you feel the Chicano students have labeled you as a bigot. You're feeling guilty and confused.

You are a White female college student. Recently you rushed for a sorority. You were invited to join the sorority of your choice, but now you're not sure you should join. For the past year, you have had a Black woman as a roommate. You and she have become fairly good friends. As you have gotten to know her, she has helped you to become aware of some things that you didn't notice before. For example, you see that there are no minority women in the sorority you have been invited to join. In fact, you have mentioned this fact to one of your potential sisters. She explained that the sorority did not discriminate in any way against minorities: it was just that they had never had a minority woman rush whom they all felt would have fit in. It seems like a plausible explanation to you, but when you told your roommate about it, she just laughed. You're feeling pretty confused.

You are a White man working in a largely White organization. You are pissed. A Black woman has been promoted ahead of you to a job you think you should have had. She met the minimal qualifications for the job, but you have been with the organization longer. You think she was just promoted because of affirmative action and that the whole business is reverse discrimination. You're thinking of filing suit, but your boss told you to talk to a counselor about your feelings first.

You are a White male professor in a university. Your department is currently involved in hiring people for two new positions. Your colleagues (who are also White males) are in favor of inviting in and hiring two highly qualified and well-respected men. They are willing to "juggle the books" a bit on affirmative action to manage this feat. You are concerned. You think there are at least one woman and one minority who fit the job description who should be invited in. You are committed to affirmative action, but on the other hand, if you push the issue, you feel you may be setting people up for a disappointment. You also know that if you push this issue with your colleagues, you'll be in for a lot of disapproval.

APPENDIX C

## Scoring Manual

This scoring manual is adapted from a manual developed by Berman (1977). It is intended for use by raters evaluating responses of participants in this study to questions about videotaped vignettes of clients. Responses to the two questions ("What would you say to this person?" and "What do you think is the problem?") are scored using separate scoring methods. The first question is scored according to the skills used by the counselor when responding to the client. These skills are defined (with adaptations) according to the microcounseling taxonomy (Ivey & Authier, 1978). The second question is scored according to a system developed by Berman (1977) in which the focus of the counselor's response is evaluated, determining whether it placed emphasis on the individual, the society, or a combination of the two.

The two scoring systems are described in detail in this manual. For each type of skill or focus, a general introduction is given in order to provide raters with a conceptual framework. Following the description are numerous rules and examples used in the scoring process.

Scoring System for Question 1: What would you say to this person?

Introduction

Responses to this question are scored using Ivey and Authier's (1978) microcounseling taxonomy, with adaptations made to fit responses to a written questionnaire. The microcounseling taxonomy lists two types of skills: attending skills and expression skills. Nine skills are used for scoring:

I. Attending Skills
   - A. Open Questions (OQ)
   - B. Closed Questions (CQ)
   - C. Minimal encourage (ME)
   - D. Paraphrase (P)
   - E. Reflection of Feelings (R)

II. Expression Skills
   - A. Directions (D)
   - B. Expression of Content (EC)
   - C. Expression of Feeling (EF)
   - D. Interpretation (I)

The microcounseling taxonomy also includes two summarization skills which would not be likely to occur under the conditions of this study. The skills of self-disclosure and direct mutual communication are considered too complex to include in the taxonomy as discrete skills and thus are also excluded from this scoring system.

The following pages give detailed descriptions of how to identify the various skills in scoring written responses. Examples are given in each category, drawn from the data collected during piloting of the vignettes.

Attending Skills

Attending skills are the ways the counselor lets the client know that s/he is being listened to attentively and heard accurately.

Open Questions

Open questions are designed to "encourage the clients to talk and explore their thoughts and feelings." They ". . .typically begin with 'what,' 'how,' 'why' or 'could' and allow the helpee more room for self-exploration" (Ivey & Authier, 1978, pp. 66 & 74). Open questions cannot be answered with a simple "yes" or "no." Examples of responses that would be scored as open questions (OQ) are:

1. What would you like to do?
2. How were you involved in the decisions to test and place your child?
3. Why not have a small amount of time set aside to teach both languages to all children?

Open questions may be expressed indirectly. For example:

4. Find out for what purpose the child was tested. Find out more in relation to home situation and son's relationships with friends. (This response would be scored as two open questions.)
5. Assist client in exploring alternatives she has and possible outcomes.

Open questions may also be expressed in combination with other skills:

6. Sounds like you have a lot of information about the reasons for your not getting that job that are not within your power to change; what kinds of things do you see that you can change? (The first part of this response is a paraphrase, the second an open question.)

Sometimes counselors will use a questioning tone at the end of a statement as a way of checking out a statement. In such cases, the statement should be scored as though it did not contain a question mark. For example:

7. You're feeling frustrated because you're being blocked from doing what you feel is appropriate for the new students in your class? (This statement is a reflection of feelings and paraphrase, not an open or closed question.)

Rarely, a question that could elicit a "yes" or "no" answer is really an open question. For example:

8. Could you give me some examples? (This response is assumed to equal the question "What are some substantial examples?")

Closed Questions

Closed questions tend ". . .to be factual and can often be answered with a yes or no. . .Closed questions most typically begin with 'is,' 'are,' 'do' or 'did'" (Ivey & Authier, 1978, pp. 74-75). Examples of responses that would be scored as closed questions (CQ) are:

1. Do you think a different approach to the situation would convince the principal and disagreeing parents that the way you are approaching the problem is necessary?
2. Would you like to explore this further with the school psychologist and the principal (Although this response is not properly punctuated, it is clearly a question.)
3. Have you considered seeking a teaching position in a small rural area, where your qualifications would surpass most of the other applicants?

Closed questions can also be expressed indirectly. For example:

4. Is he "committed" to fighting for his rights?
5. I would ask him if he is aware of any learning problems his son has.

Closed questions can be used in combination with other skills:

6. Your angry about how the school has evaluated your child--the insinuation that he is retarded--they are wrong? (Reflection followed by closed question.)
7. I would ask her how strongly she felt and whether she had thought of what she could do? (Open question followed by closed question.)
8. It's pretty hard not to get something you really feel you deserve, isn't it? (Reflection of feeling followed by a closed question.)

Minimal Encourage

A minimal encourage ". . .is concerned with helping the client to keep talking once she or he has started to talk. . .Examples of minimal encourages include simply an 'umhmm,' repetitions of one or two words from what the client has said, one word questions. . ." etc. (Ivey & Authier, 1978, p. 78). Minimal encourages are found infrequently in the written responses to these vignettes. Examples are "I see" or "Tell me more."

Paraphrase

A paraphrase "gives back to the helpee the essence of past verbal statements." It is ". . .a skill designed to help the counselor and client clarify what is said through selective attention to verbal content. Paraphrasing centers more on cognitive than affective components." That is, it focuses on content, not feeling (Ivey & Authier, 1978, pp. 66, 83-84). "Paraphrases can take the form of

exact restatements of clients' remarks or they can be amplifications of what has been said. Amplification must be by the introduction of new vocabulary only, since the use of a new frame of reference would make the statement an interpretation" (Berman, 1977, p. 260).

Some examples of responses that would be scored as paraphrases (P) are:

1. It sounds like you are caught between wanting to help these children versus a policy from the principal that forbids you to help these children in Spanish.
2. You know your son is not EMH, but the school says different based on an IQ test.
3. You feel that because you are a member of the majority race, this was a reason for not hiring you.

(Note that is response 3, the counselor says "feel" but responds to thoughts. Thus the statement is a paraphrase rather than a reflection.)

Like the other skills, paraphrase is often used in combination with another skill. For example:

4. I sense that you are concerned about your son's assignment to the EMR class. . .Also that you question the test used to assign him. (The first part of the statement is a reflection, the second a paraphrase.)

Reflection of Feeling

Reflection of feeling is "selective attention to key affective or emotional aspects of helpee behavior. . .The essential dimensions of a reflection of feeling include (1) the direct labeling of the emotional state of the client and (2) some reference to the client via a name or personal

pronoun. . ." (Ivey & Authier, 1978, pp. 66 & 68). Berman suggests further guidelines for categorizing a response as a reflection of feeling:

1. The feeling identified may be one mentioned by the client or one not yet brought up.
2. Key words to look for are affective words: frustration, anger, hurt, relief, excitement, etc.
3. The feeling must belong to the client. If it is the counselor's feelings, the statement is an expression of feeling (described later).
4. Reflections of feeling may be discriminated from paraphrases by determining whether reference is being made to thoughts or feelings.

Examples of reflection of feeling (R) are:

1. You feel somewhat angry that the administration has not allowed you to teach to students in a way you think is best for them.
2. I get the feeling that you are confused, outraged, and feeling helpless all at the same time.
3. I hear your concern over this situation.

Reflections of feeling can be expressed indirectly:

4. I would acknowledge his feelings. . .(Note: "I would try to get him to look at his feelings" would be scored as an open question.)
5. I can see that you are upset about it and I don't blame you. (The first part of this statement is reflection of feeling, the second part is expression of feeling.)
6. You have tried to get a job and came upon this promising prospect and now when you learn the circumstances of why you didn't get it, you are feeling discouraged in further seeking employment.

(The first part of this statement is a paraphrase, the second a reflection of feeling.)

Other Attending Skills

It should be noted that the microcounseling taxonomy also includes the skills of summarization under the heading of attending skills. Summarization is described as "similar to paraphrase and reflection of feeling but represents a longer time period and gives back to the client several strands of thinking" (Ivey & Authier, 1978, p. 66). The vignettes being used in this study are quite brief. Thus it has been decided not to score the responses for summarization, since logically they should not generate such responses (nor were such responses found in piloting).

Expression Skills

Expression or influencing skills are used by the counselor when she or he wishes to be more active in the counseling process. The counselor expresses herself or himself, bringing into the counseling interaction her or his own experiences, perceptions and feelings.

Direction

Direction refers to telling the client what to do. The direction might involve telling the counselee to do something within the counseling situation, such as to repeat a phrase, to move to another chair, or the like. Examples of such a direction (D) are:

1. Calm down--please!
2. Let's explore some options of handling this situation.

More often in scoring responses to these vignettes, directions will involve telling the client to do something outside of the counseling situation. Examples are:

3. The teacher needs to explain in depth how she feels and how she thinks speaking in Spanish helps.
4. Don't get down just keep at it.
5. You just have to continue to strive to achieve what you want and not necessarily believe your not being chosen is a matter of quota filling.

Straightforward advice-giving falls into the directions category. However, advice preceded by "I think," "I feel," or some similar qualifier falls into the expression of content area as an opinion.

Expression of Content

"When one expresses an opinion, gives a suggestion, explains some information, gives reassurance, gives advice, or perhaps even threatens the client, an expression of content has occurred. . .In its most simple definition, expression of content is simply a verbalization from the helper which brings in data from the helper's experience or knowledge which does not contain affective words" (Ivey & Authier, 1978, p. 104).

Some examples of expression of content (EC):

1. First of all, a child can't be placed in a special class without the consent of the parents.
2. You have a right to be very upset.
3. Maybe I can talk to the principal to try and work out a compromise that the parents will understand.

Expressions of content may be made indirectly:

5. I would encourage the teacher to talk to the principal again and try to clear the matter up.
6. If the system is at fault, then something needs to be done and support should be given to him.

Expression of content, like all the other responses, may occur in combination with other skills. For example:

7. I can see that you're upset about it and I don't blame you. (Reflection of feeling followed by expression of feeling.)

Expression of Feeling

Expression of feeling refers to the sharing of feelings by the counselor. The counselor offers to the client her/his own feelings or the feelings of other people (not the client).

Examples are:

1. I sympathize.
2. I know how you feel.
3. That situation would offend me.
4. It makes me angry too.

Note that "I understand your anger" is a reflection of feeling rather than an expression of feeling since it refers to the client's rather than the counselor's feelings. Also, as in reflection, the words "I feel" may be used where they mean "I think." For example, "I feel you should confront your principal" is really an expression of content.

Expressions of feeling may also be made indirectly:

5. Could not deal with him at all. Felt defensive and threatened. (This example is drawn from Berman; the pilot vignettes in this study did not elicit any such response.)

Interpretation

The microcounseling taxonomy defines interpretation as "renaming or relabeling the helpee's behaviors or verbalizations with new words from a new frame of reference" (Ivey & Authier, 1980, p. 67). The taxonomy describes interpretation further:

> When interviewers make interpretations, they are presenting clients with a new frame of reference through which clients can view their problems and, hopefully, better understand and deal with them. . .In paraphrasing and reflection of feeling, the interviewer remains, for the most part, within the client's <u>own</u> frame of reference. However, in interpretation, the interviewer provides the client with a <u>new</u>, potentially more functional frame of reference.
>
> (Ivey & Authier, 1978, pp. 113-114)

Berman (1977) adds, "Interpretation differs from a simple restatement in that it makes obvious the meaning of the statement from the counselor's point of view" (p. 265).

Examples of interpretation are:

1. It sounds like you have a conflict in your values as a teacher.
2. You might be feeling someone is "pulling a fast one on you. . ."

Interpretations may also be expressed indirectly and in combination with other responses.

3. You feel like life has been made less predictable, is that it? (Interpretation followed by a closed question.)

<u>Other Expressive Skills</u>

The microcounseling taxonomy also includes as an expressive skill the influencing summary. However, this skill involves interaction over a longer period of time than is encompassed by each vignette. Therefore, it is not included in this scoring manual.

<u>Rules for scoring Question 1</u>:

1. Score all responses to Question 1, Tape 1 first. Then score all responses to Question 1, Tape 2. Finally, score all responses to Question 1, Tape 3.

2. A response may include several statements or one statement with more than one part. In such cases, score each statement or part of a statement. For example:
   a. I can see that you're upset about it and I don't blame you. I wish this kind of communication between school and parents wouldn't occur, but since it has, could we start at the beginning? I'd really like to sit down with you and take a close look at the test your child was given, his responses to it, why he was tested, etc. We won't even begin to think about his score or his placement until we've seen lots more information.
   b. I sympathize--but it doesn't have to be the same. You will find a job, I feel your honest and competent to hold a teaching job. We all have setbacks and you may be over-reacting, but the sun will come out again.
   c. I would refer her to a support group if possible and help her seek a way to expose the racism attitudes of parents and principals. (If the second part of the answer had said "show her how to expose. . .," it would have been a direction and thus the whole statement would have been scored as D.)
3. The same statement or part of a statement may <u>not</u> be double scored. The following response could be seen as an expression of content hidden within a closed question:

   "Have you considered seeking a teaching position in a small rural area where your

qualifications would surpass most of the other applicants?"

However, it is scored as a closed question (CQ), since that is the form the response is made in.

4. Make the best determination you can as to how many parts a response has and how those parts s should be scored. Later, you will compare your scores with another rater and will have an opportunity to discuss and resolve any discrepancies. It is important that you score all responses on your own first.

Scoring System for Question 2: What do you think is the problem?

Introduction

This question asks for a kind of diagnosis--an assessment of the nature of the problem. Responses to this question are to be scored in terms of the way the problem is viewed: Does the counselor see the problem as lying primarily within the individual, primarily in the society or culture within which the individual lives, or a combination of the two--the individual within a societal and cultural context? Therefore, responses are scored on an individual-societal continuum which consists of three major categories: Individual, Individual-Societal, and Societal. In addition, the Individual category can be further subdived into Individual-self and Individual-other. Thus we have Is, Io, I-S, and S.

Responses focusing only on an individual (or group of individuals) are scored Is or Io, while those focusing exclusively on the societal level are scored as S. The I-S score refers to responses which demonstrate a synthesis of both individual and social concerns.

The following pages describe the separate scoring categories in greater detail. In each case, examples are

given to make the distinctions as clear as possible. In order to score a given response, the following steps should be followed:

1. Determine whether the response contains any social or cultural elements. If it does, it is either I-S or S; if not, it is Is or Io. Then proceed to 2 or 3.
2. Discriminate between Is and Io. Is the focus of the problem statement the client or another individual (or group of individuals, such as a family or friends)?
3. Discriminate between I-S and S. Is the focus of the problem statement on purely social factors, or is the client placed in a social context?

Note that the quality of the response is not important. It may or may not be constructive, insightful or appropriately phrased. The focus of the diagnosis or problem statement is what you are scoring.

Individual-Self (Is)

Responses scored Is focus on the client as the source of the problem. Responses that would be scored Is include:

1. Anger at test and labeling his child.
2. Parent may feel guilty and threatened about having a child in a special education class.
3. Confusion.
4. The client's problem is that he has been left out of an important decision concerning his child's education and he would like more information.
5. A value conflict between authority and personal viewpoint. (While an "authority" is mentioned, the conflict is within the person.)

6. Client faced with dilemma of either facilitating the students' learning and risking future complaints from principal and patrons or neglecting students and keeping complaints from occuring. (Again, the client "owns" the problem or dilemma.)
7. Indecisive about what to do.
8. Fear of losing job if she continues practice, also fearful students will suffer if not helped by her.
9. She is feeling rejected and so feels cheated.
10. Asked "how am I supposed to feel?" has problem identifying own feelings--I see this situation as one where it's OK to own anger.
11. Feels she deserves something she didn't get.

Individual-Other (Io)

Responses scored Io focus on an individual other than the client as a major factor in the problem. The statement may include the client as well. Responses that would be scored Io include:

1. Son has been classified as EMR and placed in special class without parental approval. (This placement was done by school personnel--focus of the problem is there.)
2. Poor communication between school and parents.
3. Ignorance, envy and possible overly suspiciousness have contributed to the complaining parent and the principal's position in this situation.
4. Principal has no understanding of the needs of children.
5. The principal is asking her to discriminate against the Mexican children by not allowing her to help them in whatever way it takes.
6. Bilingual tutoring is needed.

7. College did not prepare this young woman for the real world.

Individual-Societal (I-S)

Responses scored I-S focus on the interaction of the individual and social systems as the cause of the problem. Rather than seeing the problem as one of either the individual or the society, the response takes the individual as part of a larger social context.

Responses that would be scored I-S include:

1. The problem sounds like this man's son was given a racially biased test. (Note: "racial bias" or "racism" is scored S.)
2. He feels his son is being labeled and discriminated against. (Although father is the focus of the statement, he and his son are placed in a larger social context of discrimination.)
3. A parent that has a just "gripe" against the system.
4. The client seems to have conflict with what she thinks is appropriate action and what the White parents (and/or principal) think. She needs to know that the system is at fault as well as individual bias. She probably needs a support system to help her confront the principal and then be able to face the consequences of her actions.
5. Conflict--a sense of helplessness, e.g. defend the minority children or enter into conflict with boss and WASP families. (Again, the conflict is phrased in terms of the individual facing social issues: minority vs. WASP.)
6. The teacher sees the needs of the kids and could offer help but the school district cultural bias is against her.

7. Her efforts to obtain the qualifications seem weak compared to the control (power) of the government--"hiring minorities is important."
8. Takes it personally. I guess I would too but it happens to everybody. People go overboard by making rules for individuals.

Societal (S)

Responses scored S focus on the culture, environment, system or social factors or phenomena as the cause of the problem. Responses may focus on the need for the system to change.

Examples of responses scored S are:

1. prejudice
2. culture based test, designed on WMC population
3. racism
4. racial bias
5. discrimination
6. Bilingual education is a right by former treaties.
7. The system's inability to handle positive feedback or any information that might cause a change.
8. The damned federal government! The job should go to the best (but not necessarily over-) qualified persons, regardless of race, sex, color, creed, etc.
9. The problem is there are too many people seeking teaching positions for the number of openings.

Note: As in the responses to Question 1, a response may have two or more separate parts that may focus on different aspects of the problem. If such is the case, the rater should score each part of the response separately. For example:

1. Feeling powerless (Is) and thus depressed. Her efforts to obtain the qualifications seem weak compared to the control (power) (I-S) of the government. The repressed anger leads to depression.
2. Probably culture bound (S) test. Poor communication (Io) between school and parents.

Remember, it is important to score each response independently first. Later, discrepancies between raters will be resolved.

## APPENDIX D

### Transcripts of Videotaped Vignettes

Vignette 1: Chicana Teacher

Mmm. I've been teaching fourth grade now for three years here at this same school. I really enjoy it and, um through the past three years, every now and then there's one or two children that move in from Mexico. Um, this--this year, in fact just about a month ago, two children moved in from Mexico, from northern Mexico, and um, I was real excited about having uh, the new children in the class. Um, right away I knew that, um, that they were not catching on to things in English--the regular lessons--so I spent some time explaining to them in Spanish what we're doing in science, or math or whatever. Um, recently, though, um the principal called me in to her office and said that she had received a complaint from some of the other parents that I was using Spanish in the classroom. She asked me not to--to--speak Spanish to these children any more. I was really upset, but I--I didn't know what to say at the time, and, um, I--I know that the children are not going to be able to--to catch on to what's going on. I'm afraid they're going to put 'em in a younger--uh, a lower class--a second grade, maybe even a first grade class if they're not able to do the work in the fourth grade. I'm really afraid to--to go in and talk to the principal about this; I'm really afraid to confront her about it. I might--she--I could lose my job if I don't do what she says about this. I really don't know what to do--I just--I don't know how to approach her in a way that she wouldn't get angry at me and

cause trouble with the other parents. She says that it's not fair to the other kids and that the two Spanish-speaking children won't learn English if I keep speaking Spanish to them. But to me, I think that they won't learn English unless I do speak to them in Spanish and explain some of the things that are going on. I just don't know what to do next.

Vignette 2: Black Male Parent

Yes. I'm here this morning to talk with you about, um, this letter that I received, and, uh, I--it's telling me and, uh, my wife that, uh, our child has been assigned to, uh, this special class. I--I--I don't understand it. Uh, my wife, who, uh, she doesn't seem to be that concerned about it, but I'm very concerned. It said something about a--a--an educable mentally retarded class? I--my child is not retarded. What is this? I--it--it--he was given some test. I don't know what type of test it was--and you've gone and signed--assigned--him to a class for children who are retarded. I'm really upset about that.

Vignette 3: White Female Job Seeker

I'm not sure how I feel. I think--I think mostly very, very angry. I worked hard to get my master's degree in education. I've been applying throughout the state without much luck, which is depressing enough. Uh, I finally got an opportunity that I really wanted, and, uh, they called me back and told me I would have had the job but they had to fill a minority position. Uh, that means I was qualified. I know that I can be a good teacher. Uh, it wasn't fair. I just--it's gonna happen again, probably. How am I supposed to feel? How am I supposed to handle this each time? It's--I'm just as qualified, and just because of my color, I didn't get the job.

APPENDIX E

University of Oklahoma
AGREEMENT TO PARTICIPATE

Title of Project: Cross-Cultural Counseling: A Training Program

Investigators: Professor Judy H. Katz, Human Development Program 325-5975
Kristin S. Libbee, Graduate Student, Human Development Program 325-2911

I,_____, hereby agree to participate as a volunteer in the above named research project which has been fully explained to me.

I understand that I am free to refuse to participate in any procedure or to refuse to answer any question at any time without prejudice to me or to my grade. I further understand that I am free to withdraw my consent and to withdraw from the research project at any time without prejudice to me or to my grade.

I understand that by agreeing to participate in this research and signing this form I do not waive any of my legal rights.

_____ _____

Date Signature

## APPENDIX F

### Internal-External Locus of Control Scale

1. a. Children get into trouble because their parents punish them too much.
   b. The trouble with most children nowadays is that their parents are too easy with them.

2. a. Many of the unhappy things in people's lives are partly due to bad luck.
   b. People's misfortunes result from the mistakes they make.

3. a. One of the major reasons why we have wars is because people don't take enough interest in politics.
   b. There will always be wars, no matter how hard people try to prevent them.

4. a. In the long run people get the respect they deserve in this world.
   b. Unfortunately, an individual's worth often passes unrecognized no matter how hard he tries.

5. a. The idea that teachers are unfair to students in nonsense.
   b. Most students don't realize the extent to which their grades are influenced by accidental happenings.

6. a. Without the right breaks one cannot be an effective leader.
   b. Capable people who fail to become leaders have not taken advantage of their opportunities.

7. a. No matter how hard you try some people just don't like you.
   b. People who can't get others to like them don't understand how to get along with others.

8. a. Heredity plays the major role in determining one's personality.
   b. It is one's experience in life which determines what they're like.

9. a. I have often found that what is going to happen will happen.
   b. Trusting to fate has never turned out as well for me as making a decision to take a definite course of action.

10. a. In the case of the well prepared student there is rarely if ever such a thing as an unfair test.
    b. Many times exam questions tend to be so unrelated to course work that studying is really useless.

11. a. Becoming a success is a matter of hard work; luck has little or nothing to do with it.
    b. Getting a good job depends mainly on being in the right place at the right time.

12. a. The average citizen can have influence in government decisions.
    b. This world is run by the few people in power, and there is not much the little guy can do about it.

13. a. When I make plans, I am almost certain that I can make them work.
    b. It is not always wise to plan too far ahead because many things turn out to be a matter of good or bad fortune anyhow.

14. a. There are certain people who are just no good.
    b. There is some good in everybody.

15. a. In my case getting what I want has little or nothing to do with luck.
    b. Many times we might just as well decide what to do by flipping a coin.

16. a. Who gets to be the boss often depends on who was lucky enough to be in the right place first.
    b. Getting people to do the right thing depends on ability; luck has little or nothing to do with it.

17. a. As far as world affairs are concerned, most of us are the victims of forces we can neither understand nor control.
    b. By taking an active part in political and social affairs the people can control world events.

18. a. Most people don't realize the extent to which their lives are controlled by accidental happenings.
    b. There is really no such thing as "luck."

19. a. One should always be willing to admit mistakes.
    b. It is usually best to cover up one's mistakes.

20. a. It is hard to know whether or not a person really likes you.
    b. How many friends you have depends on how nice a person you are.

21. a. In the long run the bad things happening to us are balanced by the good.
    b. Most misfortunes are the result of lack of ability, ignorance, laziness, or all three.

22. a. With enough effort we can wipe out political corruption.
    b. It is difficult for people to have much control over the things politicians do in office.

23. a. Sometimes I can't understand how teachers arrive at the grades they give.
    b. There is a direct connection between how hard I study and the grades I get.

24. a. A good leader expects people to decide for themselves what they should do.
    b. A good leader makes it clear to everybody what their jobs are.

25. a. Many times I feel I have little influence over the things that happen to me.
    b. It is impossible for me to believe that chance or luck plays an important role in my life.

26. a. People are lonely because they don't try to be friendly.
    b. There's not much use in trying too hard to please people, if they like you, they like you.

27. a. There is too much emphasis on athletics in high school.
    b. Team sports are an excellent way to build character.

28. a. What happens to me is my own doing.
    b. Sometimes I feel that I don't have enough control over the direction my life is taking.

29. a. Most of the time I can't understand why politicians behave the way they do.
    b. In the long run the people are responsible for bad government on a national as well as on a local level.

## APPENDIX G

### Response Sheet for Videotaped Vignettes

TAPE ONE

1. What would you say to this person?

2. What do you think is the problem?

TAPE TWO

1. What would you say to this person?

2. What do you think is the problem?

TAPE THREE

1. What would you say to this person?

2. What do you think is the problem?

# APPENDIX H

**COLLEGE OF EDUCATION INSTRUCTIONAL EVALUATION**

Instructor being evaluated _____ Course Number _____ Section Number _____

The results of this questionnaire provide important data in evaluating teaching. Please try to be as honest and precise as possible. These evaluations are to be anonymous, **SO PLEASE DO NOT SIGN YOUR NAME!**

Prejudicial or unprofessional behavior is difficult to detect by questionnaire. If you feel you have been the victim of prejudice because of your race, sex, or ethnic background, or if you feel the instructor has acted unprofessionally (for example, by missing classes regularly) please contact the Office of the Dean of the College of Education. Your contact will be kept confidential.

All questions below are to be answered by blacking in **WITH SOFT PENCIL** the appropriate area in the answer space at the side of this sheet. Make broad **PENCIL** marks that completely fill the area indicated. Do not mark beyond the ends of the lines, and completely erase any **PENCIL** marks you wish to delete. **DO NOT USE INK OR FELT PEN.**

**For items 1 through 4 mark the appropriate response in the answer block below:**

1. GPA (1) Below 2.00 (2) 2.00–2.49 (3) 2.50–2.99 (4) 3.00–3.49 (5) Above 3.49 ①②③④⑤
2. What grade do you expect to receive in this course: (1) A (2) B (3) C (4) D (5) F ①②③④⑤
3. Reason for taking the course: (1) college requirement (2) major requirement (3) major elective (4) college elective ①②③④⑤
4. Initially my interest in this subject was: (1) very high (2) high (3) moderate (4) low (5) very low ①②③④⑤

**For items 5 through 12, use this scale: (1) Strongly agree (2) Agree (3) Neutral (4) Disagree (5) Strongly Disagree**

5. The instructor displayed a thorough knowledge of the subject. ①②③④⑤
6. The instructor was enthusiastic about teaching. ①②③④⑤
7. The instructor was well prepared and organized. ①②③④⑤
8. The instructor showed respect for the student as a person. ①②③④⑤
9. The instructor increased my appreciation for the subject. ①②③④⑤
10. The instructor motivated me to do my best work. ①②③④⑤
11. The instructor grades fairly. ①②③④⑤
12. In general, the instructor taught this course effectively. ①②③④⑤

**For items 13 through 15 use this scale: (1) far above average (2) above average (3) average (4) below average (5) far below average**

13. For the credit received, the workload in this course is: ①②③④⑤
14. Compared to other university courses I have taken, this course ranks: ①②③④⑤
15. Compared to other university instructors I have had, this instructor ranks: ①②③④⑤

Use answer blanks 16 through 35 to respond to any optional questions distributed by the instructor.

16 ①②③④⑤
17 ①②③④⑤
18 ①②③④⑤
19 ①②③④⑤
20 ①②③④⑤
21 ①②③④⑤
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32 ①②③④⑤
33 ①②③④⑤
34 ①②③④⑤
35 ①②③④⑤

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REV. 7-81 **THERE ARE SEVERAL OPEN-ENDED QUESTIONS ON THE OTHER SIDE OF THE SHEET**

Below are several optional open-ended questions designed to provide the instructor feedback on his/her instructional techniques, and to allow you the opportunity to express more precisely your opinion of the course. These are intended to be anonymous. **SO PLEASE DO NOT SIGN YOUR NAME. THE FORMS WILL NOT BE EXAMINED BY EITHER THE INSTRUCTOR OR THE DEPARTMENT UNTIL AFTER GRADES HAVE BEEN ASSIGNED!**

A. What were the strong points of the course?

B. What were the weak points of the course?

C. What should the instructor do to improve his/her teaching?

D. What is your overall opinion of the course?

## APPENDIX I

### Responses to Open-Ended Questions on Instructional Evaluation

Question 1: What were the strong points of the course?

Responses:

The course presents material in very organized and thought through manner--very good plans to stimulate and action within the individual.

The enthusiasm and sincerity of the teacher.

Emphasis on increasing self-awareness of cultural identity and the impact of societal norms on the individual. Experiential emphasis was much more valuable learning experience as compared to a traditional text/lecture/test format.

The various simulations and role playing.

Workshops, prof's enthusiasm, qualitatively diff from all other courses I've taken here because of experiential nature.

Class and group discussion. The workshop.

Small group discussion
Problem analysis and discussion
Individual opinions are respected

Experiential

The strong points of the class was the discussion that took place. The exploration of our own views was the strong point.

It made you think--it was open-ended--not too structured.
Didn't dwell on trite learning and memorization
Encouraged interaction
Journals to reflect on what had learned

The instructor is up on all the research.

Group interaction
No tests

The information disseminated during lecture

Instructors enthusiasm, journals, group work, exchange of peers ideas and feelings

Methodology of instruction
Judy's informative enthusiastic lectures

Interacting with other students and we really know each other and not shame to open ourself up.

Group work
Open discussion
Lack of pressure of tests
Good pacing
Visual aids
Role playing

Awareness

Class participation
Kris Libbee

Ability of instructors to work together
Knowledge and interest of instructors
Course content
This is one of the first courses that I've been willing to adjust my schedule to attend every session.

It is about racism and counseling individuals from various cultures--Techniques and materials were personally very AFFECTIVE and enlightening.

Brings to attention of students racial and sexual biases not readily apparent such as in movies, day-to-day conversation, employment, etc.
Puts students in touch with his/her own prejudices which he/she may not be aware of.
Allows students open discussion with minority students on the subject of racial and sex biases in a "safe" environment.

1. Instructors dedication and enthusiasm for the subject.
2. Learned information that had professional as well as personal application.
3. Allowed opportunities for self-exploration on a taboo topic that every counselor should experience.
4. Provided skills that aided in seeing a new dimension to counseling along with recognizing new responsibilities as a counselor.

Instructor knew her material well, was well organized and accepting of individuals.

Question 2: What were the weak points of the course?

Responses:

Too much repetition in group work; sometimes allowed too much time for group activities; begrudged the time required for the weekend workshop.

nothing presented for action or change
too much busy work
Workshop was helpful but could have been carried out in classroom setting. There were other things more important.

Possibly could use more discussion of multicultural problems other than those created by White racism.

Should have less number of students.

Too much group work and brainstorming and not enough didactic presentation from the prof.

The weakest point is that White students could better understand self better if go through White identity first.

Physical facilities. . .The fluorescent lighting in the Education Building drives me nuts and produces eye strain.

Too much required for too little credit.

Vagueness--material didn't really seem to tie together--readings not incorporated.

I would like to know more about the different minority cultures.

Coteachers--somewhat disorganized at times--not used to teaching together. Too much group, general discussion, not enough specific core learning. At times too intimidating by way new views presented. Workshop--too lengthy for adequate performance.

Not enough time to cover the most valuable aspects

competition between instructor and assistant
too little emphasis (points) on weekend workshop
no grade feedback at all until the end of course

learning how to counsel with other cultures

We drug too much in the seminar on the personal checklist and male vs. female groups

I would have liked to have heard Judy lecture more
A little more discussion of counseling techniques

Workload too heavy for the credits received. Reality had no place in classroom.

Sometimes I feel too heavy of thinking.

Unwillingness to honor other viewpoints (#8)
Grade dependent on final paper with no feedback until final grade is determined.

Two hour insufficient time--it seemed like we just got started and had to end. Perhaps a little more work with actual counseling techniques.

Needs to be divided into more parts and cover different cultures more deeply.

Not enough factual material on different cultures. Too much emphasis on taped vignettes which don't seem to be effective in showing appropriate counseling techniques.

Painful but constructively so.

Question 3: What should the instructor do to improve his/her teaching?

Responses:

I would have liked more reading.

Talk more slowly.

Talk just a little slower sometimes. . .and that is all.

Talk slower

Limit the political commentaries--doesn't bother me but I know it bothers others. Fine, if they deal with racism/sexism, but most didn't.

More lecture information

Be more specific about how we will be graded. Participation and attendance is 40% of grade, but how is that broken down?

Strongly suggest that other department instructors recognize a need to learn about multicultural counseling--so that the course instructor doesn't get black-balled for her enthusiasm and human effort to meet her potential.

Continue group discussion, clarify and define specific points trying to make, tho.

Go all the way experiential and forget the final paper; req. readings, etc.--Take the grade out--I recognize that's hard to do without devaluing the course.

Have more class simulations where the whole class participates.

Very good instruction from both teachers. Judy is very energetic and her enthusiasm makes me want to be involved; she and Chris are very understanding of all students and are sympathic to the student needs.

Discuss specific cultural groups at least some and women as a special population. Emphasize activities going on around campus that would expose us to diff. cultures (e.g., internation students' meetings, powwow, activities at BPU)--it would make awareness fun and social.

None for me

Include outside speakers and other information about minority cultures. (art, culture, pastimes, etc.)

be less pushy and opinionated toward those who she does not agree or dislikes

Have shorter group activities with more change and variety.

Question 4: What is your overall opinion of the course?

Responses:

Informational but boring at times.

very good

above average
too much for 2 hrs. credit

Excellent for arising lot of perception and interest in student for further study.

Above average course.

In my opinion this course is excellent. I have recommended this course to others in my program. I would recommend this class to every education major studying at OU.

I thought it was an excellent course. I think it has certainly caused me to do some thinking--I think I'll be a better teacher, and I hope to become more aware about others. (all minorities)

Extremely worthwhile learning experience. A similar course should be required of all education majors.

The course is above average. I enjoyed it for the most part, but it should be a 3 hrs. class for the work load required.

Necessary to the curriculum

Very effective course. The workshop should count as an extra credit hour. Class should be 3 hours credit all together.

Near <u>love</u>!

<u>Good</u> -

Very effective

Excellent

I have enjoyed it very much and feel both instructors spent a good deal of time in preparation.

Could have been so interesting

Very, very good and worth to take in all account.

Great course--wish it were 3 hour class

Excellent!

Enjoyed the course. Felt it was pretty effective in raising awareness of prejudice.