

AN ASSESSMENT OF THE CROSS-CULTURAL
TRAINING NEEDS OF VIRGINIA COUNSELORS

by

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(ABSTRACT)

This study assessed the cross-cultural training of secondary school counselors in Virginia. Additionally, this study assessed the need for training as identified by practicing secondary school counselors.

A survey questionnaire was mailed to 300 randomly selected school counselors across the state. Two hundred thirty eight or 79% returned usable surveys after two mailings. Specific computational procedures used in the data analyses included frequency distributions, percentages, cross-tabulation procedures, and qualitative methodologies.

A similar survey questionnaire was also sent to the 31 supervisors of guidance services within secondary school divisions across the state. The primary purpose of this questionnaire was to cross check the study on secondary school counselors. Seventeen or 55% of the surveys were returned. Data analyses consisted primarily of frequencies, percentages, and qualitative methodologies.

The main findings of the study were: (1) more than 44% of the counselors reported very little or no cross-cultural counseling was done at their school; (2) more than 62% of the counselors indicated that 20% or less of their caseloads consisted of cross-cultural counseling; (3)

84% of the counselors reported that cross-cultural counseling or training was necessary for counselors working with culturally different clients; (4) 95% of the supervisors viewed cross-cultural curriculum and training necessary; (5) approximately 82% of the respondents indicated that they needed cross-cultural training activities, and 67.2% reported an interest in receiving such training. A chi square test was done to determine if there were a significant difference between female counselors' need for cross-cultural training and male counselors' need for training. Results indicated that female and male counselors' needs were similar.

Further, the results of this study indicated that there was an expressed need for cross-cultural training activities for counselors who work within the secondary schools across the state. Moreover, it was concluded that there was a need for curriculum planners to incorporate cross-cultural training activities within both pre-service and in-service training programs.

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Acknowledgement is especially due to my mother, my husband's parents, and other family members for their love, support, and encouragement throughout this educational journey.

DEDICATION

This study is dedicated to my mother, _____, and
grandmother, _____. Additionally, I wish to dedicate this
study to my children and husband, who provided the love and encouragement
that helped me accomplish this goal.

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CHAPTER I

Introduction

In recent years, as racial-ethnic minority groups have become a more visible and economically viable part of our society, counselors have found it necessary to assess their efficacy relative to meeting the mental health needs of individuals from diverse backgrounds.

One only has to look at current population statistics to see how America is changing. According to the 1980 Census Report, for example, racial-ethnic minorities made up 16% of the total U.S. population. But, when one looks at the rapidity with which most ethnic minority groups are growing and the increase in mental health services such growth implies, it becomes even more apparent to the counseling profession that its members have a responsibility to these groups.

Additionally, the continuing influx of immigrants and refugees that come to America heightens the multicultural overtones in our country. The language and cultural differences that these individuals espouse present new challenges for citizens and human service professionals, nor is the situation simple for the culturally different. They face the task of being recognized, respected, and accepted by a society that values similarities rather than differences. Such complexities make it necessary for practitioners to be trained for work in cross-cultural settings. Moreover, there is a growing need for practitioners who can recognize the concerns and problems of ethnic minorities and provide

interventions that are compatible with those needs far in advance of a crisis.

Practitioners for the most part have acknowledged and encouraged the need to prepare counselors with a cross-cultural perspective (Green & Hernandez, 1974; Pedersen, 1978; Peters, 1973; Sanchez & King, 1986; Sue, 1977; Wrenn, 1962). The President's Commission on Mental Health in 1978 corroborated this approach because of the needs of ethnic minority populations.

Bernal and Padilla (1982) identified the following problems in the provision of mental health services to the ethnically different: (a) Minority groups in this country are underscored by the national public mental health system. (b) There is a severe shortage of ethnic minority professionals in the mental health field. (c) This shortage of minority professionals is not being sufficiently addressed at the graduate level through accurate recruitment programs. (d) The dearth of minority faculty in graduate education parallels the minority student underrepresentation and demonstrates an even more pronounced lack of growth. (e) A large proportion of nonminority graduates of our professional training institutions find employment in clinical as well as applied research settings serving minorities. (f) There is a shortage of applied behavioral scientists interested in and prepared for scientific investigation of problems that affect the mental health of minority groups (p. 780).

Specific to counselor preparation, McFadden, Quinn and Sweeney (1978) had earlier reported that counselor preparation suffered from all of the problems listed by Bernal and Padilla (1982). In addition, McFadden et al., (1978) reported that insufficient numbers of non-white faculty and the lack of cross-cultural experiences for counselors only perpetuated the very conditions that guidance services are purported to relieve. They further concluded that training programs must reflect the multicultural nature of this society if guidance services are to be effective.

Additional reasons relative to the need for counselors to be cross-culturally trained include: (a) the conflicts and problems that develop as a result of being ethnically, racially, and/or culturally different; (b) the likelihood that America's minority population will continue to be discriminated against (Bernal & Padilla, 1982); (c) the contention that the counseling needs of minorities remain unmet; (d) the refusal of some ethnic minorities to be assimilated into mainstream society; and (e) the presence of minorities in all major institutions, i. e., mental health, schools, postsecondary environments, and the workplace.

History of the Problem

In an examination of the extant literature relative to minority populations, many writers have noted that there has been a failure to create a realistic understanding of these groups in America (Byrd, 1971; Ruiz & Padilla, 1974; Sue, D. W., & Sue, S., 1972; Sue, 1981; Sumada, 1975; Thomas & Sillen, 1972). In fact, certain practices are felt to have

done great harm to minorities by ignoring them, maintaining false stereotypes and/or distorting their lifestyle (Sue, 1981; Hilliard, 1986).

One example of this contention can be seen in: (a) the Genetic Deficiency Model which depicted blacks and other minorities as uneducable and intellectually inferior. The effects of this model can also be seen in the writings of Shuey (1966), Jensen (1969), Hernstein (1971), and Shockley (1972). Sue (1981) stated that the use of such terms implies that to be different was to be deviant, pathological, or sick.

The Civil Rights Movement in the 60's and the passage of the Civil Rights Act of 1964, however, highlighted areas with respect to traditional mental health practices that, heretofore, had received little attention. The impetus of this movement and other societal events made practitioners aware of the need to address problems and concerns of ethnic minority groups in America. Affirmative Action guidelines became the password that would ensure accessibility to university study and to equal employment opportunities. Both were areas relevant to cross-cultural education (Arredondo, 1985).

Cross-cultural counseling, the by-product of the social movements of the 60's and early 70's, emphasized the notion that practitioners must be adequately trained to meet the needs of America's cultural and minority groups. Although the term in its broadest sense suggested that all cultural groups (women, ethnic minorities, the elderly, handicapped, and homosexuals) should be included under this umbrella, the scope of this concept did not lend itself to reaching this goal (DeBlasie, 1974; Pedersen, Lonner & Draguns, 1976; and Sue, 1977). Therefore, proponents

suggested the central aims of cross-cultural counseling should be limited to those ethnic minority groups that traditionally had been victims of discrimination and oppression because of their unique characteristics (Dillard, 1983). These groups, historically, included Native Americans, Asian Americans, blacks, Hispanics and other ethnic minorities.

It is equally important to note that while other ethnic minority groups have also been victims of discrimination and oppression and have counseling needs that have not been adequately addressed by traditional approaches, this study focused only on blacks, Native Americans, Asian Americans, and Hispanics. This decision was affected primarily by group characteristics, the availability of information on these groups in the literature, the impact these groups have had on our society from a historical perspective, and the percent of the population that these groups represent.

The American Psychological Association (APA), in an attempt to address the growing concerns of America's ethnic minorities, recommended that the counseling of persons from culturally diverse backgrounds by persons not trained or competent to work with such groups should be regarded as unethical (Koram, 1974). Copeland (1982), in an examination of counselor education training programs, concluded that much has yet to be done to incorporate the needs of America's ethnic minorities into the training of students. These sentiments were also echoed by Arredondo-Dowd and Gonsalves (1980), Bernal and Padilla (1982), and Sue (1981).

The field of counseling, however, is not the only area where there has been a push for relevant training at the pre-service level. Many psychotherapists, teachers, and other practitioners have also voiced

concern that training programs do not afford experiences at the pre-service level (Sue, 1981; Arrendondo, 1985).

The National Council for Accreditation of Teacher Education and Supervision (NCATE) and The American Association for Counselor Education and Supervision (ACES) have also set the stage for the training of practitioners to work with cross-cultural clients. NCATE recommended that postsecondary institutions give evidence of planning for multicultural education in their teacher education curriculum including both the general and professional studies component. Further, NCATE recommended that experiences should be made available to trainees which include values clarification, the dynamics of diverse cultures, racism and sexism, and linguistic variation patterns among the culturally diverse (NCATE Standard 2.1.1, 1979). ACES went on record as recommending that counselor preparation should provide counselors with skills in the developmental tasks, objectives, and strategies for program implementation and evaluation appropriate to programs served. ACES' support for multicultural experiences was further evidenced in its recommendation that training programs provide trainees experiences in social and cultural foundations, i. e. , ethnic group subcultures, sexism, cultural mores, etc. (ACES Standards, 1979).

While the recommendations of these agencies speak directly to the training of counselors and teachers entering programs in the 80's, a large number of practitioners who entered prior to this time are not subjected to these requirements. These practitioners, however, continue to provide services to the culturally different. Therefore, however formidable a

task it may be, cross-cultural education must become a part of existing training programs at the pre-service and in-service levels.

Statement of the Problem

Despite innovative programs of the 60's and a deluge of professional journal articles calling attention to the needs of ethnic minorities, research literature continues to tell the story of the absence of practitioners who can effectively work with this growing population of people.

School counselors in Virginia are exemplified as a profession faced with a growing need to provide support services to ethnic minorities. Recent reports indicated that 30.1% of the students enrolled in the state's public schools in 1982 were of minority status (U.S. Civil Rights Report, 1984). The count by race was as follows: 755 Native Americans, 17,301 Asian Americans, 172,749 Blacks, 7,504 Hispanics, and 433,129 Whites.

In addition to the number of ethnic minorities enrolled in the public schools, the state has also encountered a shift in where minorities now live. Individuals that in the early 80's were mostly concentrated in the urban areas of the state and the District of Columbia, blacks excluded, are now spread throughout the state; hence the need for all practicing counselors to be cross-culturally trained has become more of a necessity. Therefore, the purposes of this study were to (a) assess the extent of cross-cultural training of secondary school counselors in Virginia and (b) to assess the need for training as identified by practicing counselors.

Need for the Research

The need to evaluate cross-cultural counseling theories and practices as well as traditional theoretical approaches has been documented in the literature (Copeland, 1979, 1982; Gunnings & Simpkins, 1972; Smith, 1985; Sue, S. , 1981). As indicated in the literature, to date, there does not exist a consensus on what theories, approaches and practices should be used with ethnic minority groups. Hilliard (1986) pointed out that research in the field of cross-cultural counseling has been relatively subjective. He asserted that there was a need to conduct research to provide evidence to support the various existing theories on cross-cultural counseling as well as to add to traditional counseling approaches. Hilliard also asserted that as multicultural counseling becomes more widely recognized as a priority, there will exist a greater need to conduct empirical research.

In view of the need to prepare counselors of both minority and majority cultures to serve minority populations, it is necessary to determine the current status of these individuals that are trained to work with ethnic minority groups. Once this baseline has been established, the need for additional training programs, i. e. , coursework, field experiences, etc. can be assessed.

Additionally, the overall aim of the present study was to: (a) bring to the floor areas of need counselors have with respect to cross-cultural training, (b) sensitize counselor education program administrators to these needs for incorporation into current training programs, and (c) most importantly, since there is evidence to support the contention that most counselor education programs are not sure how to go about strengthening

their multicultural components, it is hoped that the information generated from this study will add to this area.

It is important also to point out that while members of an ethnic minority group do share a common culture, practitioners must be cautious about the attributions given to each group based on assumed cultural characteristics. Moreover, in this age of rapid change and heightened awareness of the need to be culturally sensitive, there is a dangerous tendency for practitioners to ascribe all the cultural traits of a given group onto an individual. Counselors must be aware that while each individual may present a complex blend of cultural values or other group characteristics, it is improbable that each will manifest all of the described characteristics of that group. Therefore, clients must be considered as individuals first with individualized counseling needs and expectations.

Research Questions

The purposes of this study were twofold: (1) to assess the extent of training in cross-cultural counseling received by secondary school counselors in Virginia and (2) to assess the need for training as identified by practicing counselors. The following research questions were examined:

1. To what extent is cross-cultural counseling provided in Virginia secondary schools?
2. What types of cross-cultural training experiences have practicing counselors received?

3. What was the quality of the cross-cultural training experiences as evaluated by practicing counselors?
4. What cross-cultural training needs are identified by practicing counselors?

Limitations of the study

This study was limited to currently employed secondary school counselors in Virginia. It did not include those individuals trained as counselors but working in other areas, nor did it focus on teachers who have daily opportunities to interact with racial-ethnic minorities. The reader is cautioned against generalizing the findings of this study to populations not similar to secondary school counselors in Virginia.

Definition of Terms

The use of the following terms will persist throughout the research. The definitions presented will expedite understanding of the cross-cultural perspective as it relates to this study.

Cross-Cultural Counseling: A counseling relationship in which the participants (counselor and client) are culturally different. Cross-cultural counseling includes all of the differences, e.g., sex, age, socioeconomic status, ethnicity that exist between the client and counselor. Although this counseling relationship has also been referred to as transcultural, multicultural, and/or intercultural, the term cross-cultural directs specific attention to the variables race, ethnicity and minority status which will be used throughout this study. In addition, the term has persisted throughout my review of the literature

(Pedersen, 1985; Ponterotto & Casas, 1987; Sue, 1981) as being the most widely accepted concept to describe those counseling situations in which the counselor and client are racially and/or ethnically different. Therefore, the term cross-cultural will be used in this study.

Minority: An individual who holds membership in a nonwhite racial or ethnic group.

Counseling Services: In its broadest sense, this term refers to assistance or services provided to students which include: pupil appraisal, information, career planning and placement, and follow-up.

Need: The lack of something required or desired (Webster's Dictionary, 1981). The term as used within this research will focus on the cross-cultural training needs of practicing secondary school counselors.

World View: A person's perception of his/her relationship to the world (nature, institution, other people, things, etc.). World views are highly correlated with a person's cultural upbringing and life experiences (Sue, D. W., 1975; Jackson, 1975).

Culturally Skilled Counselor: The ability of the counselor to determine appropriate processes and appropriate goals when working with clients of varying cultural and ethnic backgrounds. Further, the term refers to the counselor's sensitivity and awareness of personal biases, ethnic identity, sociopolitical influences, etc. as they relate to ethnic minorities (Dillard, 1983).

Cultural Conflict: Problems/difficulties that arise when the beliefs, notions and/or behavioral styles of two or more individuals clash.

Organization of the Study

This study will be divided into five chapters: Chapter I will include the introduction, statement of the problem, research questions, limitations of the study, and definition of terms. Chapter II will include a review of the literature. Chapter III will consist of research methodology, i. e. , the subjects, instrumentation, research procedures, data collection, and analyses. Chapter IV will present the findings of the study. Chapter V will present a summary of the study, conclusions based upon the findings, a discussion relative to the conclusions, and recommendations.

CHAPTER II

Review of the Literature

Introduction

For nearly two decades, the counseling profession, along with other mental health programs, has been examining its practices and rethinking its concepts toward special populations. This process was heightened in the 60's when blacks, Hispanics, and other ethnic minorities pressed for changes in the American social structure. The actions of these groups have caused a fundamental if not revolutionary change in the counseling profession--a profession that traditionally regarded the American society as the melting pot.

However, cross-cultural counseling proponents contend that the "melting pot" theory which perpetuated the notion that traditionally trained counselors could make the necessary adaptations for each setting and client without further systematic knowledge and skills is not applicable to today's society (Larson, 1982). The myth of sameness (Smith, 1981), as this attitude has been termed, asserted that the similarities individuals have in basic psychological processes override the many differences due to sex, culture, race, and other factors. Smith (1981) noted, however, "To treat everyone the same is to deny their humanness, their individuality and their sense of cultural heritage" (p. 162).

The review of literature contained in this chapter provides a framework for cross-cultural counseling. Specifically, this chapter presents literature related to the areas of (a) traditional counseling approaches and their applicability to the culturally different; (b)

cross-cultural counseling theories; (c) impediments/barriers to counseling racial-ethnic minorities; (d) racial-ethnic group characteristics; (e) counselor education training programs--an assessment; and (f) cross-cultural training models.

Traditional Counseling Approaches

Counseling approaches subscribed to, heretofore, by traditionally trained counselors have been regarded as inappropriate to meeting the needs of the culturally different (Arredondo-Dowd & Gonsalves, 1980; Pedersen, Holwill & Shapiro, 1978; Sue, 1981; Vontress, 1974). A number of cross-cultural counseling proponents, however, have contended that a vast amount of information can be gained from the theoretical tenets of these approaches (Brammer, 1969; Larson, 1982; McDavis, 1978; Trimble & Lambromboise, 1985).

One of the most influential theories and techniques that holds relevancy for counseling special populations is Rogers' (1981) client centered approach to counseling. Glasser & Zunin's (1973) Reality therapy and Ellis' (1979) theory of Rational Emotive Therapy have also been singled out as particularly useful when working with the culturally different. The following is a description of these theories and their relevancy to ethnically/culturally different clients.

Carl Rogers

Rogers' (1951) client centered approach to counseling emphasized the attitudes and personal characteristics of the therapist and the quality of the client/therapist relationship as the prime determinants of the outcome of the therapeutic process. The approach which originally implied

that people seeking psychological assistance were treated as responsible clients with the power to direct their own lives gradually extended its sphere of influence and applicability to include minority groups, interracial and intercultural groups and international relationships (Rogers, 1977). Because of the ever widening scope and influence of this counseling approach, it has become known as the person-centered approach (Rogers, 1977).

The person-centered approach focuses on the client's responsibility and capacity to discover ways to encounter reality. The approach emphasizes the phenomenal world of the client. With accurate empathy and an attempt to apprehend the client's internal frame of reference, therapists concern themselves mainly with the client's perception of self and the world.

The humanistic base that Rogers offered through the person-centered approach provides clients with an opportunity to be listened to and heard. Further, clients can express their feelings in their own way without fear of being evaluated or judged (Corey, 1977). This approach is particularly useful with cross-cultural clients because of the degree of unrestricted freedom of expression that is not afforded them by the more traditional psychoanalytic approaches to therapy.

Research that supports Rogers' client centered approach included Wright's (1975) study with 24 black and 24 white freshmen college students on the effects of counselors' race and counselors' trust (as measured on the Rotter Interpersonal Trust Scale, RITS) on client perceptions of the facilitative conditions offered by counselors. Wright found that despite black students' expectation that black counselors would be more

facilitating than white counselors, both black and white subjects rated white counselors higher on congruence and unconditionality.

In a study conducted by La Fromboise, Dauphinais and Rowe (1980) with 150 American Indian 11th and 12th grade students on their preference for a "helpful person," they concluded that "trust" was a more important factor in determining client satisfaction than ethnicity per se. Additionally, Roll, Schmidt, and Kaul (1972) exposed 18 black and 18 white inmates in a state prison to 12 videotaped interview vignettes and asked them to rate the trustworthiness of five interviewers portrayed in the vignettes. Regardless of race, inmates rated the trustworthy content - trustworthy manner vignettes higher than any of the other vignettes (untrustworthy content-trustworthy manner, trustworthy content - untrustworthy manner, and untrustworthy content - untrustworthy manner).

William Glasser

Like Rogers' person-centered counseling theory, the reality therapeutic counseling approach can also be considered a humanistic branch of the existential perspective.

Reality therapy is based on the premise that there is a single psychological need present throughout life: the need for identity, which includes a need to feel a sense of uniqueness, separateness, and distinctiveness. The need for identity is seen as universal among all cultures. According to Glasser (1965), the primary function of reality therapy is to help clients fulfill their basic psychological needs which include "the need to love and to be loved and the need to feel that we are worthwhile to ourselves and to others" (p. 9).

The overall goal of reality therapy is to help the individual achieve autonomy. Essentially, autonomy is the state of maturity which accounts for the person's ability to relinquish environmental support and substitute internal support. This maturity implies that people are able to take responsibility for who they are and what they want to become and to develop responsible and realistic plans to fulfill their goals. But as Sue (1978) asserted in referring to minority clients, an individual's ability to assume this degree of responsibility would depend on that individual's world view.

Nonetheless, the reality counseling approach grounds three concepts that can be used when working with cross-cultural clients. One concept of this approach is that counselors should be actively involved in the counseling relationship (Glasser & Zunin, 1979). Inherent to this approach is the idea that counselors should not make a value judgment as to whether their client's behavior is responsible and therefore good for them and those with whom they are involved. The third and final concept is that counselors should encourage clients to be committed to carry out a plan of action (Glasser & Zunin, 1979).

Albert Ellis

Ellis' theory of rational-emotive theory is viewed as an extension of reality therapy in that it stresses thinking, judging, deciding, analyzing and doing. Rational emotive therapy is highly didactic, very directive and concerned more with the cognitive versus the conative skills.

Rational emotive therapy is based on the assumption that human beings are born with a potential for both rational straight thinking and irrational self destructive thinking (Ellis, 1979). Ellis asserted that people are unique and have the power to understand limitations, to change basic views and values and to challenge self-defeating tendencies. He further asserted that people have the capacity to confront their value systems and reindoctrinate themselves with different beliefs, ideas and values. The major goal of RET is to minimize the client's central self-defeating outlook and acquire a more realistic, tolerant philosophy of life (Ellis, 1979).

A number of theorists maintained that blacks and other ethnic minorities preferred the directive approach to counseling, among them Atkinson, Maruyama, and Matusi, (1978) and Peoples and Dell (1975).

In the study conducted by Atkinson, Maruyama, and Matsui (1978) with Asian American clients in which counselor's credibility and utility were rated, Atkinson, et al. reported that subjects rated the counselor (on the audiotaped video sessions) more credible when a directive approach to counseling was employed. These same conclusions were drawn by Atkinson, et al. in a second study with 21 male and 27 female Japanese subjects. That is, the counselor was again rated more credible and utilizable when employing a directive approach than when employing a nondirective counseling approach.

Peoples and Dell (1975) also conducted a study with 28 black and 28 white female university students in which they rated counselor's performance (both black and white) on one of four experimental conditions: (1) black counselor, active role; (2) black counselor, passive role; (3)

white counselor, active role; (4) white counselor, passive role. All subjects gave higher ratings of competence and helpfulness to counselors in the active role than to counselors in the passive role.

It is the contention, therefore, that Ellis' theory can be effectively used to help cross-cultural clients. The ABC method, which the approach employs, encourages clients to use rational thinking to control their emotions, to think in ways that would help them solve their own problems, and with the help of a therapist, to develop a sense of responsibility in carrying out their goals (McDavis, 1979).

Cross-Cultural Counseling Theories

In addition to the traditional counseling theories and techniques which hold applicability for cross-cultural clients, there exists a number of cross-cultural counseling models targeted specifically at understanding minority groups. Among them is the Minority Identity Development (MID) model proposed by Atkinson, et al. (1979).

According to Atkinson, et al. (1979), the Minority Identity Development model can be applied to all minority groups who have experienced oppression. The model consists of five stages. At each stage, there are four corresponding attitudes that form the minority person's identity. How a person views: (a) the self, (b) others of the same minority, (c) others of another minority, and (d) majority individuals are correlated with a particular stage.

Research has not yet determined the extent to which this process is characteristic of all minority groups or whether the stages are necessarily experienced in the same order. But, Sue (1981) contended that

some individuals undoubtedly do not go through the entire sequence but remain in one particular stage. Larson (1982) contended that the work on the development of minority identity suggests that as an individual changes toward a more integrated identity, that similarity of belief tended to become more important than similarity of cultural background.

Another cross-cultural approach proposed by Sue (1981) focused on how race and culture-specific factors interact to produce people of different world views. World views according to Sue is a combination of familiar internal-external locus of control with internal-external locus of responsibility. Sue incorporated the concept of internal-external locus of control (Rotter, 1966) with another dimension from attribution theory--internal-external locus of responsibility (Jones, et al., 1972) to arrive at his general definition of world view.

Jackson (1975) and Sue (1978) contended that world views are highly correlated with a person's cultural upbringing and life experiences. Sue (1978) further asserted that not only are world views composed of our attitudes, values, opinions and concepts, but they may affect how we think, make decisions, behave, and define events. Economic and social class, religion and sex are also interactional components of an individual's world view. Therefore, with respect to racial and ethnic minorities - as with the dominant culture - upper and lower socioeconomic class, Asian Americans, blacks, Chicanos, or Native Americans do not necessarily have identical views of the world.

Rotter's (1966) first concept of internal-external locus of control referred to people's beliefs that reinforcements are contingent upon their own actions and that people can shape their own fate. External

control refers to people's belief that reinforcing events occur independently of their actions and that the future is determined more by chance and luck (Sue, 1978). Lefcourt (1966) and Rotter (1966, 1975) have summarized research findings which correlate high internality with (a) greater attempts at mastering the environment, (b) lower predisposition to anxiety, (c) higher achievement motivation, (d) greater social action involvement, and (d) placing greater value on skill-determined rewards.

Early research on generalized expectancies of locus of control suggested that ethnic group members (Hsieh, Shybut, Lotsof, 1969; Levenson, 1974), lower class people (Battle & Rotter, 1963; Garcia & Levenson, 1975), and women (Sanger & Alker, 1972) score significantly higher on the external end of the continuum.

Rotter's internal-external (I-E) distinction has come under criticism. Mirels (1970) felt that a strong possibility existed that externality may be a function of a person's opinions about prevailing social institutions. For example, lower class individuals and minorities are not given an equal opportunity to obtain material rewards in Western culture (Sue, 1978; Atkinson, et al., 1979).

Gurin, Gurin, Lao & Beattie (1969), in their study, concluded that while high-external people are less effectively motivated, perform poorly in achievement situations and evidence greater psychological problems, this does not necessarily hold for minorities and low-income persons.

Jones et al., (1972) in a study similar to Gurin et al. indicated that locus of responsibility measures the degree of responsibility or blame placed upon the individual or system. For example, blacks' and other minorities' lower standard of living may be attributable to their

personal inadequacies and shortcomings or the responsibility for their plight may be attributable to racial discrimination and the lack of opportunities. The former orientation blames the individual, whereas the latter blames the system (Sue, D. W., 1978). Sue also asserted that the individual or system blame distinction is critical to understanding minority group perceptions and behaviors.

The two psychological orientations in Sue's model, locus of control (personal control) and locus of responsibility, are independent of one another. The four world view categories conceptualized by Sue reflected the individual's degree of internality and externality on the two constructs. The views are internal locus of control - internal locus of responsibility (IC - IR); external locus of control - external locus of responsibility (EC - ER); external locus of control - internal locus of responsibility (EC - IR); and internal locus of control - external locus of responsibility (IC - ER).

Sue cautioned that the validity of this world view model has not been established directly through research. Nonetheless, empirical and clinical evidence by Atkinson, Mariyuma & Matsui (1978) with Asian American clients and Ivey (1977) with black and white counselor trainees supported the contentions of Sue's model.

Another approach that is similar to Sue's world view theory emphasized the distinction between responsibility for the problem and responsibility for the solution (Brickman, Rabinowitz, Karuza, Coates, Cohn & Kidder, 1982). As with Sue's world view model, this model can also be structured with two independent dimensions that create a matrix of four distinctive approaches to the social situation of help seeking. The first

model is referred to as the moral model, in which the responsibility for both the problem and the solution resides in the individual. When the responsibility for the problem is viewed as within the individual but the solution is outside of the individual's control, the individual is operating within the enlightenment model. In the third model, the compensatory model, the individual is suffering because of deprivation of opportunity. The fourth and final model is defined as the medical model in which both the source of the problem and the solution resides in the environment.

The existential approach to cross-cultural counseling offers another theoretical orientation to working with the culturally different.

Vontress (1983) suggested that all humans are in the same predicament, regardless of their racial, ethnic, or national identities. He further suggested that all individuals live simultaneously in three interacting environments: the Umwelt (Natural environment), the Mitwelt (Interpersonal environment) and the Eigenwelt (Private, personal environment). According to Vontress (1983), these concepts have direct implications for the nature and conduct of the counseling relationship, diagnosis, recommendation/progress, intervention, and follow-up.

In diagnosing culturally different clients, Vontress (1983) used five concepts as guidelines to determine the client's mode in the world. The first concept, dasein, refers to the individual's actual existence in the world. It also refers to the uniqueness that each member of the human species brings into the world and the individual's striving to reveal himself/herself psychologically - to leave the world fulfilled. The second, existential concept, the individual develops a sense of

responsibility to others and self. This socialization process becomes internalized during infancy and the individual is imbued with it throughout life. Authenticity, which characterizes the third diagnostic guideline, means being real, true, and genuine. According to Bugental (1965), people are authentic when their being in the world is in accord with themselves as they really are. This understanding encompasses the Miltwelt--how they impact on others and how others impact on them. The fourth diagnostic guideline that can be used in cross-cultural counseling is meaning in life. As Frankl (1962) pointed out, meaning can make the difference between life and death in difficult situations. Vontress (1983) noted that it is important to find out from clients whether they have meaning in life, the source of it, and how consumed they are about it. The fifth guideline used to determine the client's mode of existence is existential anxiety. It is the illusive fear of movement, of proceeding through life as nature exists.

Unlike the directive approach that many of traditional counseling practices have, the existential counselor assumes the role of a close concerned, but nonpossessive, friend who guides another onto the road of self-knowledge, self-mastery, discipline and freedom and courage to be (Ofman, 1976). Clients from all racial, ethnic, and national backgrounds are received with the same psychotherapeutic eros (Vontress, 1983).

The systemic approach to counseling (Gunnings, 1976) offered yet another theoretical orientation. This approach had three mutually reinforcing goals: (1) to enable the client to exert effective control over those aspects of the environment that are instrumental in goal attainment, (2) to enable the client to develop a decentralized power base

so that efforts to achieve will have reasonable probabilities of success, and (3) to assure that the client develops a hopeful perspective towards exchanges with self and subsystems in the relevant environment.

Basic to the systemic approach is the postulation that in exchanges with the social environment, the individual takes an active role. The conditions of the social environment are never responded to or perceived directly. The individual responds to the interpreted meaning of environmental conditions and, in the process, the individual is engaged in a series of cognitive-conceptual processes whereby the environment is selectively perceived, constructed, and evaluated in terms that are significant to the individual (Charon, 1985). In this rational and conscious process, the individual deliberately and consciously selects from among the available alternatives those options that are rational (i. e. , perceived to be beneficial to the individual's goals and purposes). Moreover, in this active exchange with the socio-physical environment, the person is affected by the environment as the environment is altered by the person. In short, systemic counseling emphasized client empowerment so that environmental restrictions may be overcome in the pursuit of the continual expansion of self boundaries through more effective person-environment exchange (Gunnings & Stewart, 1986).

Summary

The focus in this section was on selected traditional theoretical approaches to counseling and cross-cultural models thought to be effective when working with ethnic-minority clients. While the scope of this review did not contain all of the information available for use with

ethnic minority groups, it can be used as a reference source for trainees, practitioners, and counselor educators.

It is also important to point out that there is no one approach that can address the needs of all ethnic minority clients. Rather, when working with these and other clients, consideration should be given to all of the models/approaches - both traditional and cross-cultural. Finally, it is suggested that training activities and coursework at both pre-service and in-service levels make the greatest difference in the delivery of mental health services to clients.

Barriers to Counseling

Counseling may be legitimately viewed as a process of interpersonal interaction and communication. For effective counseling to occur, the counselor and client must be able to appropriately and accurately send and receive both verbal and nonverbal messages (Sue, 1981). While breakdowns in communication often happen between members who share the same culture, the problem is exacerbated between people of different racial or ethnic backgrounds (Attneave, 1972; Pedersen, 1976; Ruiz & Padilla, 1977; Stadler & Rynearson, 1981; Sue, 1981; and Thompson & Cimboic, 1978). Misunderstandings that arise from cultural variations in communication may lead to alienation and/or the ability to develop trust and rapport. As suggested by Yamamoto, James, and Palley (1968), this may result in the early termination of therapy.

In one of the most comprehensive studies ever conducted on ethnic minority clients, Sue, Allen, and Conaway (1978) found that Asian Americans, blacks, Chicanos, and Native Americans terminate counseling

after only one contact at a rate of approximately 50%. This was in sharp contrast to a 30% rate for Anglo clients. These investigators contended that it is the inappropriateness of interpersonal interactions--what happens between counselor and client--that account for this premature termination.

Previous research on minority clients' use of mental health services, for the most part, regarded race as the most salient and challenging counselor client difference (Banks, 1971; Bryson & Bardo, 1975; Harrison, 1975; Jones & Seaguel, 1977; Kadushin, 1972, 1974; & Sattler, 1977). In recent years, however, attention has focused on variables such as: the appropriateness of various conceptual and theoretical orientations for counseling; client expectations, interpersonal interactions; and counseling style (Atkinson, Maruyana & Matsui, 1978; Dauphinais, Dauphinais & Rowe, 1981; Proctor & Rosen, 1981; Sue, 1978) as being important to the counseling relationship.

In a study conducted by Proctor and Rosen (1981) on client expectations and preferences for counselor race and their relation to intermediate treatment outcome, they concluded that although clients expected their counselors to be white, about half of the black and white clients indicated that they had no preference for counselor race. Further, the study concluded that satisfaction with treatment was not related to the nature of clients' racial expectations and preferences or to the racial makeup of the treatment dyad. Jackson and Kirschner (1973), in an earlier study on blacks, concluded that preference for same or different race counselor was associated with the strength of the black student's racial identity.

Bryson and Cody (1973) in a study on the relationship between race and the extent of client understanding of counselors found that their clients (black and white) were not affected by the race of their counselor. However, they reported that black counselors indicated that they understood their black clients better than their white clients. Dauphinais, Dauphinais and Rowe (1981) in a study on the effectiveness or utility of a specific counseling style with American Indian high school students concluded that students preferred a directive or culturally appropriate style.

Inasmuch as the general body of literature supported the contention that clients preferred interaction with counselors of the same race, cross-cultural counseling proponents concur that counselors who (a) are trained to be sensitive to the needs of their clients; (b) understand the cultural differences and historical backgrounds of clients; and (c) are knowledgeable of the theoretical and conceptual underpinnings, can be cross-culturally effective, regardless of the counselors' race (Sanchez & Atkinson, 1981).

Johnson and Vestermark (1970), in discussing impediments to the counseling relationship, described counselor cultural encapsulation, a term first coined by Wrenn (1962), as being the most serious barrier. According to Wrenn (1962), a culturally encapsulated counselor is one who disregards cultural variations among clients in a dogmatic adherence to some universal notion of technique-oriented truth.

Padilla, Ruiz, and Alvarez (1975) have identified three major impediments/barriers to counseling that a non-Latino counselor may encounter when working with a Latino client. Sue and Sue (1977)

generalized these barriers to all third world people. They are: (a) language differences; (b) class bound values; and (c) culture-bound values. Because of the importance of each within the counseling relationship, a description follows.

Language differences - Much of the criticism related to the traditional counseling role has focused on the central importance of verbal interaction and rapport in the counseling relationship. This heavy reliance by counselors on verbal interaction to build rapport presupposes that the participants in a counseling dialogue are capable of understanding each other. Yet, many counselors fail to understand the client's language and its nuances sufficiently so as to make rapport building possible (Vontress, 1973). Furthermore, educationally and economically disadvantaged clients often lack the prerequisite verbal skills required to benefit from "talk therapy" (Calia, 1966; Tyler, 1964), especially when confronted by a counselor who relies on complex cognitive and conative concepts to generate client insight.

Sue and Sue (1977) have pointed out that the use of standard English with a lower class or bilingual client may result in misperception of the client's strengths and weaknesses. Wilson & Calhoun (1974) have indicated that the counselor who is unfamiliar with a client's dialect or language system will be unlikely to succeed in establishing rapport. Furthermore, Vontress (1973) suggested that counselors need to be familiar with minority groups' body language or nonverbal communication styles lest they misinterpret the meaning of postures, gestures, and inflections. Vontress (1976) also indicated that psychosocial factors that are characteristics of racial and ethnic minorities reserve in

self-disclosure, self-rejection, machismo, personalism, poor attending behavior, and modesty also constitute barriers in the counseling relationship. Atkinson, et al., (1979) contended that the inability to communicate effectively in the client's language may contribute significantly to the poor acceptance which counseling has received from minorities.

Class-Bound Values

Differences in values between counselor and client that are basically due to class differences are relevant to minority group/cross-cultural counseling since, almost by definition, many minority group members are also of lower socioeconomic class (Atkinson, et al., 1979, 1981). Furthermore, differences in attitudes, behaviors, beliefs and values among the various socioeconomic groups also constitute cultural differences. The interaction of social class and behavior has been well documented by Hollingshead (1949). The importance of social class for school counseling has been discussed by Bernard (1963).

Combining the results of several studies, Havighurst and Neugarten (1962) concluded that at least 50% of the American population fall into either the upper lower or lower lower socioeconomic classes, suggesting that a large portion of the counselor's potential clientele may be from these socioeconomic classes. The impact of social class differences on counseling in general acquires added significance if one accepts the statement that existing counseling techniques are middle and upper class bound (Atkinson, et al. 1979; Sue & Sue, 1977).

The fact that clients' socioeconomic status affect the kind of therapeutic treatment they receive has been well documented. Ryan and Gaier (1968), for instance, found that students from upper socioeconomic backgrounds have more exploratory interviews with counselors than do students representing other social classes. Hollingshead and Redlick (1958) also found that the level of therapeutic intensiveness also varies directly with socioeconomic background.

Culture-Bound Values

Culture-bound values involve such elements as attitudes, beliefs, customs, and institutions. Counselors frequently impose their own cultural values upon minority clients, thereby reflecting an insensitivity to the clients' values (Atkinson, et al., 1979).

The role of the counselor's value on the counseling relationship, for some time, has been a controversial issue. The issue becomes even more poignant when a majority counselor and minority client interact (Pedersen, 1976, 1981; Sue, 1981).

While the major concern with this issue, in its broader context, centers on the counselor's influence upon the client, class and culture-bound differences can impede further rapport building. For example, one of the most highly valued aspects of counseling entails self-disclosure - a willingness of the client to let the counselors know what he/she thinks or feels. Many professionals argue that this is a necessary condition for effective counseling. Yet, for many minorities, self-disclosure may be contrary to the basic cultural values (Sue & Sue, 1972; Calia, 1966). Furthermore, Sue and Sue (1977) suggested that

"self-disclosure is itself a cultural value and counselors who value verbal, emotional, and behavioral expressiveness as goals in counseling are transmitting their own cultural values" (p. 425). In addition, they suggested that this Western framework of counseling holds many values and characteristics that are different from third world groups.

Sanchez and Atkinson (1983), in a study with Mexican American students on cultural values, concluded that students with a strong commitment to the Mexican American culture expressed the greatest preference for an ethically similar counselor and were least willing to self-disclose. They also concluded that these clients preferred the directive counseling style to a nondirective one, suggesting that this approach was more compatible with their cultural values. Dauphinais, et al. (1981) in a replication of the Atkinson, et al. study with American Indian high school students also found similar results.

Sue and Sue (1977) indicated that another factor that should be considered in counseling cross-cultural clients is the implicit assumption that a clear distinction can be made between mental and physical illness or health. But as Sue and Sue pointed out, minority group cultures may not be able to make this distinction, thus leading to problems within the counseling encounter. According to these authors, not only are nonphysical problems most likely to be referred to a physician, priest, or minister, but third world clients operating under this orientation may enter counseling expecting to be treated by counselors in the manner they expect doctors or priests to behave. Sue (1981) also asserted that minority relationships with members outside their family may be indicative of their cultural upbringing.

Summary

Perhaps no other aspect of cross-cultural counseling has been addressed more than the client-counselor relationship. Themes such as establishing rapport, class, language, and cultural values have been cited as potential barriers to the counseling relationship.

Particular consideration has been given to these factors when the counselor and client are ethnically-racially dissimilar. Additionally, the counselor must be aware that many aspects of the counseling experience may be antagonistic to the values held by the client. However, cross-cultural counseling proponents contend that counselors, regardless of their race, can be trained to work effectively with the culturally different. To this end, several recommendations are made: (a) counselors must take major responsibility to examine and evaluate the relevance of their theoretical framework with respect to clients' needs and values, (b) counselors must be knowledgeable and understanding of minority group cultures and experiences, and (c) counselors must rid themselves of their own cultural baggage - as this could interfere with the counseling relationship.

Ethnic-Racial Group Characteristics

This section will present a description of the familial, psychological, educational, and economic characteristics of the four ethnic groups selected for this study. This section will also focus on specific recommendations for practitioners working with ethnic-minority groups.

Native Americans

Although attention has been focused on the problems of Native Americans--poor health, failure to be assimilated into the American culture, unemployment, and poverty--there is much that still remains unreported about present day Native Americans (Dillard, 1983). Most importantly, counseling literature, particularly research literature, has been described as extremely scanty and at best spotty (Trimble & Lafromboise, 1985). Trimble and Hayes (1984) in an overview of Indian counseling literature concluded that there were enormous gaps and far more questions were raised than there appeared to be answers.

Much of the confusion and obscurity about present day Indians can be found in the definition of this ethnic group. Common labels include Native American, American Indian, Indian, Alaskan Native, and New Indian. The first two terms are perhaps the most popular among members of this cultural group and will persist throughout this discussion.

According to the 1980 United States Census, the Native American Indian population increased from approximately 760,000 in 1970 to 1,361,969 in 1980. This figure did not include approximately 56,000 Eskimos and Aleuts in Alaska, collectively referred to as Alaska Natives.

The Native American population is heavily concentrated in the Southwest, North Carolina, Oklahoma, and Alaska. California has the largest number of Native Americans found in any state (198,000), followed by Oklahoma (169,297), Arizona (152,610), New Mexico (104,634), North Carolina (64,519), and Alaska (56,326).

Socioeconomic Characteristics

In 1970, most Native Americans remained predominantly rural. Today, about 50% of all Indian and Alaska Native people live in large cities (U. S. Census, 1980).

The unemployment rate for Native Americans is alarmingly high. Although the rate varies between the various tribes, current figures indicated that there was a 40% unemployment rate (U. S. Census, 1980).

In a survey conducted by the U. S. Department of Labor (1973) on the reasons for joblessness on Indian reservations, unavailability of jobs was ranked number one by respondents. Other reasons included lack of vocational education, lack of general education, and transportation difficulties. Alcoholism and lack of day care and supportive services were listed as the least important reasons for joblessness.

Josephy (1971), Pepper (1973), and Richardson (1981) summarized some of the broad socioeconomic characteristics of American Indian cultures:

1. The average annual income of Native Americans (\$1500) is 75% below that of the national average and \$1000 less than that of Blacks;
2. The unemployment rate for Native Americans is ten times the average;
3. The life expectancy of Indians is 44 years;
4. Infant mortality for Native Americans after the first month of life is three times the national average;
5. Fifty percent of Indian school children (double the national average) fail to complete high school;
6. Suicide rate for Indian teenagers is twice that of whites.

In addition to the socioeconomic and cultural barriers that have contributed to the persistence of problems among Native Americans,

Johnson (1975) reported that the prejudice and discrimination that this cultural group is frequently subjected to often hinders its chances for upward mobility.

Familial Characteristics

The Native American family is an important dimension that must be underscored if counselors are to understand this ethnic group. The separation of children from their families is perhaps the most tragic and destructive aspect of American Indian life today (Unger, 1978).

The Association on American Indian Affairs (AAIA) in 1969 and again in 1974 surveyed states with large Native American populations and concluded that approximately 25-35% of all Indian children are separated from their families and placed in foster homes, adoptive homes, or institutions. According to the AAIA (1974), in Minnesota one in every eight Indian children under 18 years of age was living in an adoptive home, and nearly one in every four children under the age of one was adopted.

The federal boarding school and dormitory programs, developed by the Bureau of Indian Affairs (BIA), which prior to 1975 was completely run by nonIndians, also contributes to the destruction of Native American family and community life (Blanchard, 1977; Unger, 1977). For example, on the Navajo Reservation about 90% of the BIA school population in grades K-12 live at boarding schools (AAIA, 1974). The language spoken by the vast majority of children attending these schools is not English, thereby making it difficult for them to verbalize or comprehend the English language (Pepper, 1973).

In addition to the trauma of separation from their families, most Native American children in placement or in institutions have to cope with the problems of adjusting to a social and/or cultural environment much different from their own. This is particularly true when one considers that the majority of all children adopted are by nonIndian couples (Ulger, 1977).

The harsh living conditions in many Indian communities have been cited as prompting the removal of children from their families by welfare agencies. Paradoxically, this too makes it difficult for the vast majority of Indian people to qualify as foster or adoptive parents. Additionally, because these conditions are often viewed as the primary cause of family breakdown and because generally there is no end to Indian poverty in sight, government agencies often fail to recognize immediate, practical means to reduce the incidence of neglect or separation (Attneave, 1977; Unger, 1977). Further, Manson (1982) described Native Americans as the most neglected of all ethnic groups in the United States with respect to the provision of mental health services.

In focusing on the mental health needs of Native Americans, Attneave (1985) stated that since there are more than 400 Native American tribes in the United States, each with its own language, customs, history, and styles of relationships, there exists a greater tendency for problems to develop in the delivery of mental health services. Further, she suggested that in delivering services to Native Americans, it is important that practitioners not only be familiar with the social and economic conditions impacting on this group as a whole, but with the cultural patterns indigenous to each group.

Miller (1982) presented nine strategies that could facilitate an effective counseling relationship with Indian clients. Among the strategies, she recommended the following as most useful: (1) Personal ethnic identity in itself is hardly sufficient for understanding the influence of culture on the client. (2) The client's history contains a number of strengths that can promote and facilitate the counseling process. (3) A counselor should be aware of his or her own biases about cultural pluralism. (4) A counselor should encourage the client to become active in the process of identifying and learning the various elements associated with positive growth and development. (5) The most important elements in the counseling relationship are empathy, caring and a sense of the importance of the human potential (p. 182). Trimble (1976) maintained that if the counselor can keep the relationship on the client's terms, not the "counselor's naive terms," the client may be less likely to drop out of the counseling relationship. Additionally, he stated that the "core of the problem between a non-Indian counselor and an Indian student is one of communication and mutual understanding" (p. 77).

Black Americans

Like all Americans, blacks share the dream that each succeeding generation of children will get a better education, work a better job, and live in a better home.

While it is true that individual blacks have made substantial progress in this country, life for the majority of black Americans remains a struggle for survival and equality. One only has to look at the statistics to get a clear picture of the demise of black Americans:

1. During the past 15 years, the number of black families headed by women has soared 113 percent, and today 49 percent of all black families are without a father in the home.
2. The number of black children living with both parents dropped during the same period from 58 percent to 41 percent, while the percentages in single parent situations increased.
3. Since 1960, unemployment rates for blacks have been consistently double those for whites. As of 1985, the jobless rate for blacks was 15.1 percent and 6.2 percent for Whites. Teenage unemployment was 42.7 percent (U.S. Census, 1985).

Socioeconomic Characteristics

According to the United States, Current Population Reports (1980), there were 26,488,218 black Americans (12% of total national population) living in the United States.

The regional population distribution of black Americans in 1979 indicated that 20% of black Americans live in suburbs, 25% in nonmetropolitan areas, and 55% in central cities (U.S. Bureau of Census, Current Population Reports, 1979).

In black married couple families, the median income for 1985 was \$23,420 compared to \$30,060 for White husband-wife families. Additionally, black persons below the poverty level rose from 8.6 million in 1980 to 9.5 million in 1984 (U.S. Bureau of the Census, 1985).

Familial Characteristics

Historically, it has been the strong black family, reinforced by the black church, that has been a kind of shield against the external pressures and negative signals in the world with which blacks have had to contend for years (Height, 1985). That shield, however, because of

the weakening of the black family (broken homes, teenage parenting, etc.), has become dangerously thin.

Specific to black teenagers, the problem of pregnancy has reached epidemic proportions. In core cities like Chicago and Washington, D.C., nearly all children born to teenagers are born out of wedlock. This phenomenon of babies raising babies deprives offspring of the benefits of being raised by mature persons with well developed parental skills. Consequently, infants fail to receive proper environmental stimulation, nurturing and language development (Copes, 1986).

Compared to five years ago, black children are now more likely to be born in poverty, lack early prenatal care, have a single mother, an unemployed parent, be unemployed themselves as teenagers, and not go to college after high school graduation (Edelman, 1986).

The statistics highlighting the problems and issues surrounding the black family might be less devastating if the extended black family network were still strong (Edelman, 1986). But as Edelman pointed out, this unit that, heretofore, was relied upon for emotional and economic support has also become too fragmented (as a result of unemployment, economic depression, and discrimination) to serve as the source of support it once did.

Educational Characteristics

The United States Bureau of Census, Current Population Reports (1979), indicated an increase in school enrollment of blacks across most age groups. Substantial growth in school attendance among blacks enrolled in school above the compulsory attendance age of 16 reflects a rise in

the number of blacks now graduating from high school and enrolling in higher education, particularly prior to the 1980's.

Blacks, however, in the 80's are encountering a number of educational and socio-economic setbacks, despite their high interest in pursuing postsecondary education and despite the gains made by them prior to the 1980's.

In a recent report commissioned by the College Board (1985), the following trends for blacks were noted:

1. College attendance and completion rates have dropped for black students since 1975, despite the fact that graduation rates (from high school) have improved over the past two decades.
2. Black students are "disproportionately more likely to be enrolled in special education programs and less likely to be enrolled in programs for the gifted and talented than are whites."
3. Black high school students are overrepresented in vocational education and underrepresented in academic programs.
4. Black college bound seniors in 1981 took fewer years of course work in mathematics, physical science and social studies than their white peers. Moreover, where number of coursework was similar, course content differed. For example, according to the report, "black seniors in 1980 were as likely as whites to have taken at least three years of math, but they were much less likely to have taken algebra, geometry, or the higher level courses.

Astin (1984), in discussing the educational progress of blacks and other minorities, indicated that there was a direct link between certain family background characteristics and educational progress. He further asserted that parental income alone predicts persistence and academic achievement for minority groups but is unrelated to college performance for whites.

Support of this contention can be seen in a survey commissioned by the College Board (1984) of 311 minority educators. Their findings were that encouragement and support from family members contributed heavily to the enrollment and completion of baccalaureate degrees by minority individuals.

In light of the contention that the educational status of blacks and other ethnic minorities, particularly those on the lower end of the socioeconomic ladder, will continue to be affected by emerging policy trends, minimum competency tests, etc., school counselors and teachers must become much more active in the education of these groups. The College Board Commission (1984) made the following recommendations: (1) that school counselors and teachers make special efforts to assist minority students in understanding the relationships between their education and their future careers and other life options; (2) that secondary school counselors and teachers encourage minority students to enroll in college preparatory curricula and to take courses in mathematics, languages, natural science, and social science; and (3) that the school leadership make greater efforts to ascertain and respond to the concerns of minority parents, to involve them in the operation of the school, and to assist them in understanding the objectives, procedures, and practices of the schools.

Asian Americans

Because of the diversity of this ethnic group, the Asian American's own identity varies from generation to generation (Sue, D. W. & Sue, S., 1985). Professional literature refers to members of this ethnic group

in a number of ways. Among them are Asian, Asian American, Chinese, Chinese Americans, Orientals, Malays, Japanese, Guamians, Red Guard, Yellow Peril and Yellow Brotherhood (Sue, 1981). Wong (1972) and Sue (1979) maintained that the term "Asian Americans" was adopted to attain ethnicity that would contribute to group solidarity, personal identity, pride, and identity in the political arena. Sue and Sue (1985) suggested that the terms Asian, Asian Americans, and Orientals are broad and cut across cultural and geographic boundaries that may include those ethnic groups listed above. The two terms, Asian Americans and Chinese Americans, will be used interchangeably within this discussion to refer to members who comprise this ethnic group.

Socioeconomic Characteristics

The Chinese American population is concentrated mostly in urban areas, but can also be found in suburban and farm areas. According to the U.S. Census figures for 1980, there were 806,027 Chinese Americans residing in this country. Honolulu had the largest Chinese population followed by San Francisco, Oakland, Boston, and Chicago.

The unemployment rate for Asian Americans is relatively low, 4.7%, compared to other ethnic groups. Moulton (1978) indicated that for the most part, Chinese Americans are willing to work at substandard menial jobs rather than be unemployed. Additionally, the desire to work among this ethnic group seems to be related to the traditional Chinese values that occupational achievement is highly prized (Dillard, 1983).

The socioeconomic levels among Asian Americans varies. Lyman (1974) suggested that middle-class Asian Americans are on the rise. However, a

closer analysis reveals that Asian Americans are lower in income and higher in unemployment than the white population. This disparity is even greater when one gives consideration to the fact that, generally, Chinese Americans achieve higher educational levels than Whites (Sue, 1981).

Educational Characteristics

Traditional Asian Americans place strong emphasis on educational achievement. Educational achievement is perceived as a means of attaining economic and social mobility, as well as a way of improving life conditions. According to Sue and Kirk (1973), many young Chinese Americans pursue careers in nonverbal fields such as science, rather than careers which require proficiency in verbal skills, such as the humanities. Daniels and Kitano (1970) and Sue (1980) asserted that, by proportion, Asian Americans complete a higher number of grades than any other group.

The conclusion can be drawn that Asian Americans have been successful in their educational attainment, however, it would be a misrepresentation of this group to overlook individual differences with respect to those individuals who have been less successful in their pursuits (Sue, 1981). Additionally, within the area of education, consideration must be given to language characteristics of this ethnic group. While the vast majority of Chinese Americans born in the United States speak mostly English, the language of recent Chinese immigrants is Cantonese, Chinese and what Lyman (1974) refers to as "pidgeon English," a less developed form of English.

Familial Characteristics

Although the Chinese family, like all other groups in America, is changing, it still retains many of the cultural values from its past (Sue, 1981). The Chinese family is an ancient and complex institution, and the roles of family members have long been rigidly defined. The Chinese and Japanese families are traditionally patriarchal with communication and authority flowing vertically from top to bottom. Children are taught to obey parents, to respect elders, and to create a good family name by outstanding achievement in some aspect of life; for example, by academic or occupational success.

Additionally, parents emphasize obligation of the child to the family. The structure is so arranged that conflicts within the family are minimized; each member has his/her own role to play which does not interfere with that of another. If a person has feelings which might disrupt family peace and harmony, he is expected to hide them. Restraint of potentially disruptive emotions is so strongly emphasized in the development of the Asian character that the lack of outward signs has given rise to the prevalent opinion among Westerners that Asians are "inscrutable" (Atkinson, et al., 1979; 1981). Further, because misbehaviors (juvenile delinquency, academic failure, and mental disorders) are looked upon as bringing disgrace upon the entire family and because of the low official rates of juvenile delinquency (Kitano, 1967; Abbott & Abbott, 1968), psychiatric contact and hospitalization (Kimmich, 1960; Sue & McKinney, 1975) and low rates of divorce (Sue, S., & Kitano, 1973), Asian Americans are looked upon as relatively well adjusted.

Additionally, the degree to which Chinese and Japanese Americans have interracially married with white Americans has also been used as a measuring stick to ascertain their degree of adjustment and assimilation. For example, in areas such as Los Angeles, San Francisco, and Fresno, California that rate in 1970 had approached 50% (Kikumura & Kitano, 1973; Tinker, 1973).

Despite these evidences (educational attainment, low juvenile delinquency rate, interracial marriage) of success, Sue and Sue (1972) asserted that the transition between traditional and Western cultures presents many social and psychological conflicts for Asian Americans. Sue (1981) also asserted that because Asian Americans are portrayed as the "model" minority, they are thought to be immune to the forces of prejudice and discrimination,

Hispanics

To begin with, there is no monolithic group known as Hispanics. While Hispanics do have a common language, Spanish, they are, in fact, an aggregate group of distinct subcultures (Puerto Ricans, Latinos or Latin Americans, Mexican Americans, and Cubans) each emanating from different geographic areas. However, the term "Hispanic" is gradually replacing labels that were previously used to describe people of Spanish origin and descent.

Socioeconomic Characteristics

Hispanics are currently the second largest and fastest growing minority in the United States, having registered 14.6 million in 1980

(U.S. Census, 1980). This figure did not include U.S. citizens in Puerto Rico who are of Spanish descent.

While the U.S. population as a whole was growing at a 3% rate during the 1980-1985 time period, the Hispanic population was increasing at a 16% rate. The U.S. Department of Commerce (1983) estimates also indicated that the Hispanic population will continue to show a substantial increase in population with a projected increase of 16.9 million in 1985.

The Hispanic population, despite the fact that they are widespread, are still mostly concentrated in the five southwestern states of Arizona, California, Colorado, New Mexico, and Texas. What is even more dramatic is that both California and Texas, which had in 1970 the first and second largest Hispanic populations, increased their share of this population with 50% of the nation's Hispanics now residing in those states.

Additionally, the social and economic problems surrounding the Hispanic community are also showing a marked increase. In 1983, for example, 25.2% of the Hispanic population were still living in poverty. Puerto Rican families were most affected, with 41.9% in poverty followed by 24.1% of Mexicans, 23.6% Central and South Americans, 1.5% others of Spanish origin and 12.9% Cubans (U.S. Department of Commerce, 1983).

The 1980-83 Census report also reveals that:

1. The median family income for 1982 was \$16,000 compared to \$24,000 for non-Hispanic families. The proportion of Hispanics below the poverty level in 1982 was 30%.
2. The average number of children was 2.3 compared to 1.9 for non-Hispanic.
3. By 1983, 23 percent of Hispanic families were maintained by women compared to 15 percent for non-Hispanic families. (The Puerto Rican subgroup had a 40 percent female headed household).

4. The most often spoken language within the home is Spanish.
5. The Hispanic unemployment rate for 1982 was about one and one-half times that of non-Hispanic or 13.8 percent.

In short, the socioeconomic picture of the Hispanic population suggested that they are among the lowest paid individuals in this country. Delgado (1986) best summarized the condition of this ethnic group in her statement that "the Hispanic population is still hurting."

Familial Characteristics

The Hispanic culture, historically, seems to hinge on one important factor, the family, which was traditionally regarded as a source for social, psychological, and financial support. However, existing socio-economic conditions and sociocultural factors have affected this unit of support.

The makeup of the Hispanic family has also had a significant impact on the overall family unit. Today, the Hispanic family can best be described as one of youth, with 42% of the total Hispanic population falling under 20 years of age. Conversely, 3% of all Hispanics in 1983 were 70 years and over.

The cultural values of present day Hispanics are yet another area that has impacted heavily on the family unit. According to Fitzpatrick (1972), the degree to which Hispanics have adopted present day living styles, customs, values, and attitudes impacts on traditional family cultural values. Cabrera (1963) had earlier argued that many Hispanics are caught between two conflicting societies, a situation that is comparable to having a split personality. He further asserted that as

changes occur there are conflicts in cultural roles, and the conflicts that can result due to changes in cultural roles. Cabrera also asserted that the conflict that can take place as a result of the changing cultural roles (traditional versus dominant Anglo society) is one of the most important sources of mental health problems among the Hispanic culture.

Despite the social problems and conflicts encountered by this group, there is a serious problem with their use of mental health services (Sue, 1981; Padilla & DeSnyder, 1985; Rogler, et al., 1983). Rogler, et al. used two theoretical perspectives to explain underuse in terms of (a) indigenous Hispanic social organizations that serve as therapeutic alternatives to the official mental health agency system; and (b) the barrier theory which explains low use of it as a result of institutional and structural impediments inherent in the mental health delivery system. Specifically, it is believed that failure of mental health delivery systems to acknowledge Hispanic language and culture is a major factor in client underuse.

Acosta, Yamamoto, and Evans (1982) also asserted that the persistent problem of Hispanics dropping out of psychotherapy is related to unmet role expectations. These assertions were earlier echoed by Atkinson, Morten, and Sue (1979).

Inasmuch as Hispanics' underuse of mental health services has been greatly discussed in the literature (Padilla, Carlos, & Keefe, 1976; Rogler, et al., 1983; Ruiz, Casas, & Padilla, 1977; Sanchez & King, 1986), the following recommendations are made for practitioners in their delivery of services:

1. Counselors must be knowledgeable and understanding of both minority cultural values and beliefs as well as their manifestations.
2. Counselors must be aware of clients' environmental conditions that may be serving as mediators of positive or negative conditions (Padilla & DeSnyder, 1985).
3. Counselors must take into account the acculturative level of the client and differences in acculturation between members of the same family when working with Hispanics.
4. Counselors must be aware of the impact the family can have on Hispanic clients and, where appropriate, be able to incorporate the family systems approach.

Educational Characteristics

In educational status, Hispanics 25 years and older continues to compare unfavorably with the rest of the U.S. population. The Census Bureau (1983) reported that 58% of the Hispanic population had completed four years of high school compared to 45% in 1970; but 88% of non-Hispanics had a high school diploma.

In a study commissioned by the National Center for Education Statistics (1982) of Hispanic and non-Hispanic white seniors on factors interfering with their school work, there were four factors for which the differences were greatest: worry over money problems (45.5% Hispanics versus 27.4% whites); family obligations (39.3% Hispanics versus 23.6% whites); lack of a good place to study at home (36.7% Hispanics versus 22.1% whites); disinterest on the part of parent(s) (33.7% Hispanics versus 19.4% whites).

The National Center for Education Statistics (1977) had earlier concluded that there was a direct relationship between the language and drop out rate among Hispanics. More recent studies also indicated that

language is, indeed, a significant predictor of achievement in relationship to other factors (De Avila, 1980; De Avila, 1981).

In the study conducted by De Avila (1980) related to the ethnic background, socioeconomic status, language proficiency and achievement in reading and mathematics, her findings were that: (1) there were, as expected, significant differences in achievement; (2) when socioeconomic background was controlled, these differences were virtually eliminated between black and white children and slightly reduced with Hispanics; and (3) when language and socioeconomic status for Hispanics were controlled, the differences in achievement were eliminated.

De Avila's (1981) study of 408 children from seven ethnolinguistic groups also concluded that proficiency in English was the most significant predictor of academic achievement relative to other factors, including cognitive style, cognitive development, etc. De los Santos (1982) suggested that because Hispanics, more than any other ethnic group retain use of their language, this impacts significantly on their academic achievement.

Summary

Because of the muticultural overtones of today's society, it is highly improbable that counselors can escape interacting with ethnic minority individuals. To be effective in the delivery of services to these individuals, counselors must be motivated to learn about ethnic minority group characteristics, i. e, psychological, educational, familial and how these impact on both the individual and the counseling relationship.

Additionally, it is important to point out that while information has been presented primarily on the four ethnic minority groups selected for this study, counselors have a responsibility to concern themselves with information on the cultural patterns, mores, and other historical background information on all culturally/ethnically different clients. Finally, it behooves the researcher to point out that while each ethnic minority group in our society may possess some of the characteristics assigned to that group, it is highly unlikely that that individual will have all the attributes of the group. Therefore, it is important that client needs be addressed on an individual versus a group basis. Moreover, it is recommended that counselors utilize the information provided in this discussion to enhance their awareness and to become sensitive to the cultural and socio-personal characteristics surrounding the culturally different and how these characteristics interact with the cultural patterns of society.

Counselor Education Training Programs - An Assessment

Counselor Education as a profession, and as an area of specialization, has occurred in the last 30 years (Wantz, Sherman, Hollis, 1982). Counselor education curricula are shaped by: (a) the standards established by national accrediting agencies, specifically AACD/ACES and NCATE, and (b) certification requirements for school counselors as established by the various state departments of education.

Counselor preparation includes all educational programs administered in any department or college for preparation of college and university counselors, community college counselors, counseling psychologists,

counselors for blacks and other special groups with culturally different backgrounds, counselors in group work, elementary school counselors, employment counselors, marriage and family counselors, mental health counselors, counselors for public offenders, rehabilitation counselors, and secondary school counselors (Wantz, Sherman & Hollis, 1982).

Specific to the preparation of counselors for work with the culturally different, the Association for Counselor Education and Supervision (ACES) in 1979 went on record as recommending that counselor preparation should provide counselors with skills in the identification of developmental tasks, objectives and strategies for program implementation and evaluation appropriate to the specific populations served.

Similar views were echoed earlier by the Association for Multicultural Counseling and Development (formerly the Association for Non-White Concerns). In addition, AMCD took the position that minority-oriented counseling requires more specialized intensive training, experience, and evidence of expertise than traditional generalist counselor training currently provides (AMCD, 1978). Further, Wilson and Stills (1981) recommended that individuals of different ethnicity seeking assistance need to be assured that the counselor is indeed competent in the treatment of their specific cultural needs in addition to their emotional needs. Additionally, the National Association of Social Workers (1980), American Psychological Association (1979), and NCATE (1977) also expressed similar views relative to the preparation of professionals who work with minority populations.

How much progress has been made in the area of counselor preparation since these and other cross-cultural counseling issues were brought to the floor? What follows is an assessment of counselor education training programs. Specifically, the emphasis will be on the status and trends of these training programs as they relate to training practitioners for work with the culturally different.

Counselor preparation training with an emphasis on human rights has been an area of concern for the past decade (Atkinson, Morten & Sue, 1979; Atkinson, 1983; Arredondo, Dowd & Gonsalves, 1980; Harper & Stone, 1974; McFadden, Quinn & Sweeney, 1978). In addition, several authors have recently charged that there are few, if any, counselor education programs in the United States wherein an undergraduate or graduate student can major, minor, or otherwise acquire systematic experiences in the problems and advantages of counseling these clients (Arredondo-Dowd & Gonsalves, 1980; Pedersen, Holwill, & Shapiro, 1978). Atkinson (1981) asserted that the same conclusions can be drawn about the broader area of human rights counseling.

In discussing current practices related to the selection and training of human rights counselors, Atkinson (1981) asserted that without a proper recruitment effort, the pool of applicants from which counselor trainees are selected is not likely to be sensitive to or representative of minority populations. Further, Atkinson asserted that counselor education programs should design their selection procedures to eliminate discrimination against minority applicants and increase the chances of enrolling a broadly representative student population.

In a national survey conducted by Ibrahim and Thompson (1982) on coursework offered by counselor education programs, they concluded that little attention is given to cross-cultural counseling despite the national attention this area has been drawing and the requirements of national accreditation committees that some emphasis be placed on multicultural education and sensitivity. In addition, Ibrahim and Thompson emphasized the need for a broader approach to human concerns.

Bernal and Padilla (1982) expressed similar views to those of Ibrahim and Thompson (1982). In a survey of accredited clinical psychology programs on the training experiences of students to work with minority populations, they found that even though psychology faculty members indicated that preparing clinical psychologists to work with minorities was "somewhat important," there was ample evidence that such preparation actually received little attention. They concluded, therefore, that a "comprehensive multicultural approach to preparing minority and majority-culture students to work with minority populations was poorly represented in coursework, clinical practicum, research training and language requirements for the PhD degree in clinical psychology" (p. 786). McFadden and Wilson (1977) in an earlier survey found that fewer than 1% of the counselor education programs surveyed actually required their students to study non-white cultures.

Hollis and Wantz (1980), on the other hand, in a survey of all counselor preparation programs in the United States and its territories ranked multicultural counseling tenth in terms of courses and program emphases. Data collected by Hollis and Wantz (1983) ranked it sixth.

Therefore, their conclusion was that program emphasis is stronger and that multicultural counseling will continue to grow.

The conclusion drawn, therefore, is that although there has been a marked increase in the amount of attention given to cross-cultural counseling issues and research, it is apparent that there is much yet to be done to improve the quality of training for counselors to work with ethnic minority groups (Casas, 1984). Additionally, proponents argue that failure of counselor training programs to prepare counselors to work with the culturally different will result in a significant number of practitioners who will continue to provide inadequate counseling services (Casas, Ponterotto & Gutierrez, 1986).

In light of the need for counselor education training programs to provide training experiences that are cross-cultural in nature, the following recommendations are made: (a) more counseling courses need to be developed with more multiculturally sensitive oriented materials (Pedersen, 1981); (b) more minority students need to be actively recruited into counselor preparation programs (Atkinson, 1977; Samuda, 1975); (c) training programs are going to need to involve more resources from the culturally diverse community; (d) in addition to cognitive content, affective experiences need to be incorporated into the curriculum to increase awareness of cultural differences in personalized ways (Pedersen, 1977); (e) students should be taught to examine how cultural factors in their own lives influence their professional philosophies and challenged to recognize the personal limits these impose on their counseling theories and practices (Paradis, 1981); and (f) practicum experiences should be in culturally diverse environments in which

students might learn more about their own limitations and biases when working among ethnic minority or economically disadvantaged persons (Katz, 1982).

Additionally, Ibrahim and Arredondo (1986) recommended that the Ethical Standards of the American Association for Counseling and Development (AACD, 1981) should be extended to address cross-cultural dimensions of counselor functions. Specifically, these authors suggested that the focus of the standards should (a) prepare culturally effective professionals, (b) provide ethical and effective counseling services to American minority immigrant, refugee, and foreign student populations; (c) select and use culturally appropriate assessment techniques; and conduct culturally appropriate research.

Cross-Cultural Training Models

Cross-cultural counseling has been regarded as central to working with racial-ethnic minority groups (Arredondo-Dowd & Gonsalves, 1980; Ibrahim & Arredondo, 1986; Pedersen, 1985; Sue, Akutsu, & Higashi, 1985). A cross-cultural emphasis in counselor education and training has received increased attention over the past decade. Courses, conferences, seminars, research studies, assessment and evaluation procedures and instrumentation and professional organization in the name of cross-cultural counselor education are reported in the literature and at national conventions with greater frequency.

Theoretical models to understand persons in terms of cultural life experiences, societal forces and individual psychodynamics have been proposed by counseling practitioners (Arredondo-Dowd, 1981, Levine &

Padillo, 1980; Pedersen, 1978; Sue, 1977, 1978). Sue, Bernier, Durran, Feinberg, Pedersen, Smith, & Vasquez-Nuttall, 1982; Arredondo-Dowd & Gonsalves 1980; Carney & Kahn, 1984 have outlined cross-cultural competencies by which one can become culturally skilled and effective. Furthermore, Sue, et al. (1982) have recommended that specific competencies be adopted by APA to be used as a guideline for accreditation.

Additionally, a number of competency based training models have been proposed (Ivey, 1977; Arredondo-Dowd & Gonsalves, 1980; Copeland, 1983; Casas, 1982) that can be used at both the pre-service and in-service training levels. Because these models can be used in diverse institutional settings, some will be presented below.

Developing Interculturally Skilled Counselors (DISC)

Pedersen and Marsella designed and directed the DISC project at the University of Hawaii for the years 1978-1981. The DISC project combined an emphasis on intercultural awareness of cultural bias, knowledge about culturally different dynamics of mental health, and skills to make culturally appropriate interventions. Participants in the project were graduate students from a range of disciplines related to mental health such as psychology, anthropology, public health, education, communication, and social work. According to Pedersen (1983), the DISC project, with its interdisciplinary approach, provided "one possible basis for a comprehensive training, research, and development program (p. 26).

Bilingual Cross-Cultural Counseling Specialization

The Bilingual cross-cultural program originated by Arredondo, 1979, is an interdisciplinary program of studies. The program includes coursework such as: Issues of Bilingual-Multicultural Education, Multicultural Counseling Perspectives, and Cultural Awareness Group Experience, and Psychological Testing of Minorities. Participants are also required to be involved in a practicum experience in an approved bilingual placement. The primary objective of this cross-cultural training program is to prepare culturally effective counselors to work with bilingual multicultural populations (Arredondo-Dowd, Gonsalves, 1980).

Pedersen's Triad Model of Cross-Cultural Counselor Training

Pedersen's Triad Model (1981) views counseling as a three-way interaction between the counselor, the problem (anticounselor), and the client. Within the counseling situation, the anticounselor describes the client's functioning through the use of cultural similarity to that of the client. The overall aim of the anticounselor is to allow both counselor and client to cut through the pretense and defenses that both have erected against the other, i. e., value conflicts, fears, unspoken feelings and expectations. According to Pedersen (1985), immediate and continuous feedback from the client, anticounselor, and counselor provides an opportunity for the counselor to increase skills in (1) perceiving the problem from the client's viewpoint, (2) recognizing

specific sources of resistance, (3) reducing counselor defensiveness, and (4) rehearsing recovery skills for getting out of trouble.

Additional cross-cultural models include Copeland's (1983) models: (a) the separate course model; (b) the area of concentration; (c) the interdisciplinary model; and (d) the integration model, the Ivey Taxonomy (1977, 1980); and McDavis & Parker's (1977) separate course model.

The University of Massachusetts, Amherst, Boston University, Western Washington University, and Teachers College, Columbia University also have an intact counseling program which emphasizes cross-cultural counseling.

At the University of Massachusetts, students at both the masters and doctoral levels are involved in specialized coursework and practicum experiences. At Teachers College, cross cultural counseling is one of six specializations in the counseling program. All students take the required generic courses and then select among courses in six content areas, such as social organization, to complement their area of specialization. The Program in Counseling Psychology in the School of Education at Boston University (BU) offers both the master's and doctoral degree. All program students are required to take a course on cross-cultural perspectives in counseling psychology. Additionally, students in bilingual cross-cultural counseling are required to enroll in two semesters of supervised practicum in an approved bilingual placement.

Summary

As has been indicated, there is a growing need for counselor education training programs to become cross-culturally sensitive. To some degree, the programs outlined above can serve as programmatic role models for the increasing numbers of counselor education training programs interested in improving their cross-cultural competence. However, it should be noted that because there continues to be confusion and a general lack of consensus on the whole issue of cross-cultural training and competence, direct attention needs to be focused on specific guidelines for improvement of the status of cross-cultural training in counselor education. Despite this contention, though, these models can be used as guidelines for incorporating cross-cultural training activities into existing training programs.

CHAPTER III

Methodology

This chapter describes research methods and procedures that were used to implement this study. The research questions, subjects used, assessment measures, and procedures for gathering and interpreting the data are described.

Subjects

Subjects used in the study were 300 secondary school counselors in Virginia. The participants were randomly selected from 1,044 practicing counselors during the 1986-87 school year. The participants selected for the study consisted of individuals who were currently employed within the secondary school systems across the state. The responding individuals represented a microcosm of geographical locations and training experiences in the sense that the counselors selected were from various in-state and out-of-state institutions. Additionally, the opinions and views were representative of practicing counselors throughout the state. Counselors who were employed at vocational technical centers were eliminated from the random selection process, because of their narrow focus of work.

Assessment Measures

The major method of assessment used in the study was a 36 item questionnaire. Several items on the survey instrument were developed from a review of the extant literature on cross-cultural counseling. The instrument was presented to subjects in the form of a three section

questionnaire. Section One of the questionnaire consisted of demographic information on the school (total population; racial and ethnic composition; percent of bilingual and low-income students; size of the city/town in which the school was located; amount of cross-cultural counseling done within the school and the amount of cross-cultural counseling done by the counselor participating in the study; the counseling needs of minority students'; and counselors' views on the importance of selected cross-cultural counseling areas. The latter two items were designed on a 5 point Likert scale. Section Two consisted of pre-service and in-service counselor training experiences, and Section Three consisted of personal information on the counselor (sex, racial-ethnic information, graduate training, and number of years in the field of counseling.

The questionnaire was designed and administered using the Total Design Method developed by Dillman (1978). The content validity of the survey was obtained through a pilot survey that was mailed to 10 randomly selected secondary school counselors employed with Roanoke City, Roanoke County, and Salem High Schools during the 1986 summer term. The internal reliability for the two Likert scales on the instrument (Questions 9 and 10) was computed using the Cronback Alpha formula.

Pilot Test of the Instrument

The purpose of the pilot study was to identify problems with the administration of the instrument. Specifically, the researcher was interested in assessing the instrument in the following areas:

1. To determine if the directions to completing the questionnaire were stated clearly.
2. To determine if the questions were too restrictive, limited or narrow in focus.
3. To determine if the questions were designed in a manner which would, when taken as a whole, answer the basic philosophy and purpose of the study. (See Appendix A for the revised instrument.)

The pilot study was administered in June 1986 to seven female and three male counselors in the Roanoke Valley (three counselors - William Fleming High School; three counselors - Patrick Henry High; two counselors - Salem High; one counselor - William Byrd High; and one counselor - Northside High school).

The following changes/refinements were made in Part One of the instrument: (a) Relative to school demographics, the question pertaining to percent of low income students was broadened to include students who received either free or reduced price lunch. (b) to get a clearer picture of the extent of cross-cultural counseling that occurred within the school, this item (Q,5) was added to the instrument. Questions related to counselors' caseloads, and the amount of cross-cultural counseling done by the responding counselor were also added to assess the extent of cross-cultural counseling. (c) Percent of bilingual and percent of low income students were taken out of question 2 (ethnic-racial breakdown) on the instrument. It appeared that counselors had difficulty arriving at a total percentage breakdown. A sixth category "other" was also added to this question in the event that there were ethnic minority groups represented in the school that were not identified on the instrument.

The decision was also made, based on observations from the pilot study, to provide respondents with a definition of cross-cultural counseling as this would help narrow their focus. The researcher also decided that because of the length of the instrument, it should appear in booklet form. This not only made it easier for respondents to handle but was also more convenient for mailing purposes.

Research Procedures

Preparation for Conducting the Study

The Virginia Tech Institutional Review Board on Research Involving Human Subjects was contacted in October 1986 regarding my research study. A certificate of exemption of projects involving human subjects was approved by the Institutional Review Board for the researcher to conduct the study.

A master list of secondary school counselors was requested and received from the State Department of Education. The researcher randomly selected participants using a random number table. Each school was then contacted to confirm counselor's placement and address. The researcher then updated the list based on information received from the high schools.

Data Collection

The survey instrument and cover letter used to collect the data were developed and revised by the researcher based on information received from her dissertation committee and the pilot test.

To ensure an orderly collection of data, the following steps were taken: (a) data files were established for completed and returned surveys; (b) each survey was given a code number; and (c) a master list

was prepared to check off the respondent's name and the date the completed survey was posted.

Finally, each participant was mailed a survey packet which contained (a) a self-addressed, stamped envelope; (b) a cover letter explaining the purposes of the study, the importance of each counselor's participation in the study, and the steps that would be taken to insure the confidentiality of the responses; and (c) the survey in a booklet form.

The researcher established and used a mailing sequence in accordance with Dillman's (1978) general recommendations. The first mailing was sent to subjects on October 15, 1986. Two hundred and four or 68 percent of the surveys were completed and returned after the first mailing. Two weeks later, on October 31, a postcard was mailed to subjects who had not responded to the survey. This resulted in an additional 25 surveys returned.

A follow-up letter was sent on November 14 to nonrespondents requesting an immediate response. A replacement survey and a prepaid, self-addressed return envelope were included in this packet. Telephone calls were also made to nonrespondents on November 17 and 18 to ensure receipt of the replacement survey and to encourage participants to return the completed survey. Fifteen surveys were returned. By November 30, 246 surveys or 82 percent had been returned. The decision was then made that follow-up on the remaining nonrespondents was unnecessary.

From among the 246 surveys received by the researcher, 8 respondents returned incomplete questionnaires indicating that they did not desire to participate in the study because: (a) the ethnic-racial composition of the respondents' schools was 100 percent white (three respondents);

(b) respondents were too busy with school related activities to participate (four respondents) and (c) one respondents indicated that she had recently returned to work from an illness and did not have time to complete the questionnaire. Therefore, 79 percent of the returned surveys were used in this study.

A second survey was also designed and sent to the Supervisors of Guidance Services (secondary school jurisdictions) across the state to ascertain their views on the issue of counselors becoming cross-culturally trained. (See Appendix B.) The results of the survey mailed to the 31 Supervisors of Guidance Services resulted in a 55% return rate.

Data Analysis

Analysis of the data were undertaken using the SPSSX (1983) statistical procedures.

Research Question One: To what extent is cross-cultural counseling provided in Virginia secondary schools? Results were analyzed using frequencies and percentages. Further analysis was conducted to determine if there was a difference between the extent of cross-cultural counseling and location of the school using cross-tabulation procedures. The amount of cross-cultural counseling done by the counselor was also cross-tabulated with location of the school to see if a difference existed.

Research Question Two: What type of cross-cultural training have practicing counselors received? The results were analyzed using frequencies and percentages. Further analysis was conducted to determine

if there was a difference between counselors' involvement in cross-cultural training and the location of the school using cross-tabulation procedures.

Research Question Three: What was the quality of the cross-cultural training experiences as evaluated by practicing counselors? Descriptive analyses using frequencies and percentages were used to analyze counselors' responses to the four point scaled ("excellent," "good," "fair," "poor") item (question 19 on the instrument).

Research Question Four: What cross-cultural training needs are identified by practicing counselors? A cross-tabulation was done to determine if there was a significant difference between the need for training experiences and the location of school. A cross-tabulation was also done to determine if there was a significant difference between the need for training and the sex of the counselor. Qualitative analysis was used to interpret responses to the open-ended question relative to the training needs identified by practicing counselors.

Summary

The focus of this study was to assess the extent of cross-cultural training of secondary school counselors in Virginia and the need for training as identified by practicing counselors. The present study was undertaken after an exemption certificate was granted by the Institutional Review Board on Research Involving Human Subjects at Virginia Tech. The participants (300) were randomly selected from 1,044 practicing secondary school counselors within the state.

The assessment measure used in the study was a 36 item questionnaire that was field tested for content validity by means of a mailed pilot survey. Additionally, the two Likert type questions, 9 and 10, on the entire sample were tested for internal reliability using the Cronbach Alpha formula. Data analyses for this study consisted of frequencies, percentages, and cross-tabulations. Qualitative analysis was used to interpret responses to several open-ended questions on the survey.

CHAPTER IV

Results of the Study

This chapter presents the findings of the study. The findings include relevant demographic data about the respondents; responses to the survey items; and responses to the research questions.

Results of Instrumentation Analysis

Internal reliability coefficients for the two Likert type scales (Survey questions 9 and 10) were computed for the entire population represented in this study (N = 248, 10 pilot study participants). Cronback Alpha formula was utilized in these analyses and findings are as follows: the cross-cultural counseling area ranked by counselors, (Q,9) $r = .8287$; frequency of contact minority students had with counselors, (Q,10) $r = .7669$.

Description of the Sample

Respondents: The sample surveyed for this study consisted of 300 secondary school counselors in Virginia. The participants were randomly selected from 1,044 practicing counselors employed during the 1986-87 school year.

Each subject received via mail a survey packet described in Chapter III. Eighty two percent (n = 246) of the counselors responded. Of the 82% response rate, eight counselors returned incomplete questionnaires indicating that they did not desire to participate in the study.

From among the 238 usable surveys, 145 respondents were female and 92 were male. One respondent did not indicate his/her gender. As

indicated in Table 1, 41 of the respondents were black, 172 were white, 19 were Native American, and 6 represented other non-black ethnic minorities.

The educational level of practicing counselors varied, but 86.6% (n = 207) of the counselors had completed at least a master's degree, 9.6% had post-master's coursework, and 2.5% had a doctoral level degree. In addition, the majority of the counselors had completed their training after 1968 as indicated in Table 1. Many of the counselors (76%) had also completed their training at institutions located within the state and 56.4% had been practicing in the field of counseling for more than 10 years.

The location of the schools with respect to city and town size for the 238 counselors were: 29% rural; 35.1% urban; 10% small city and 24.3% large city.

Nonrespondents: From among the 54 nonrespondents, 70.4% were female and 29.6% were male. Seven or 13.0% of the respondents were from rural area schools, 31.5% (n = 17) were urban; 25.9% (n = 14) were small city; and 29.6% (n = 16) were from large city area schools. (The master list received from the State Department of Education was used to determine counselors' grade and school location.) Parallel to these findings, 61.2% of the respondents were females and 38.8% were males.

A chi square test was used to determine if there was a significant difference between respondents and nonrespondents by gender. The level of significance was established a priori at .05. The results of the analysis (see Table 2) indicated that a significant difference by gender

Table 1

Summary of Counselors' Demographics

Variable	Category	Frequency	Percent
Race	Black	41	17.2
	White	172	72.3
	**Native American	19	8.0
	Asian American	3	1.3
	Hispanic	3	1.3
Total		238	100.0
Education	MA/MS/MEd.	207	86.9
	Post Masters	23	9.6
	6th year certif.	2	.8
	Ed. D/Ph. D	6	2.5
Total		238	100.0
Institution where graduate training was completed	Public VA	165	69.3
	Public non-VA	45	18.9
	Private VA	16	6.7
	Private non-VA	12	5.0
Total		238	100.0
Graduation year	1956 - 1967	40	17.8
	1968 - 1977	124	55.1
	1978 - 1986	61	27.1
Total		225 *	100.0
Number of years in Counseling	1 - 2 years	11	4.6
	3 - 5 years	24	10.1
	6 - 9 years	68	28.5
	10 or more	135	56.4
Total		238	100.0

*13 missing cases

**Native American respondents may include Hawaiians, Alaskans, etc.

Table 2

Characteristics of Respondents and Nonrespondents
by Gender

Sex	Frequency and Percent Category	Respondents	Nonrespondents	Row Total
Females	Frequency	145	38	183
	Row %	79.2	20.8	
	Column %	61.2	70.4	
Males	Frequency	92	16	108
	Row %	85.2	14.8	
	Column %	38.8	29.6	
	Column Total	237	54	291
	Column %	81.4	18.6	

Note: $X^2 = 1.03$ with 1 df

p > .05

Level of significance = .00

between respondents and nonrespondents did not exist [$\chi^2(1) = 1.03, p > .05$]. (See Table 7).

The characteristics of the nonrespondents with respect to geographic location, city/town size, and sex were similar to the respondents in this study (see Table 3). The nonrespondents do not appear to have hurt the results of this study. Therefore, the conclusion is drawn that there does not appear to be bias.

The supervisors of guidance services also received a survey packet similar to the one sent to secondary school counselors. Of the 31 supervisors who received surveys, 55% responded. From among the 55% response rate ($n = 17$), 13 of the respondents were female and 4 were male. Table 4 also indicates that 4 of the respondents were black, 12 were white, and 1 was Native American. Additionally, as can be seen in Table 4, the number of years respondents had been working in their current position was relatively evenly distributed, but the majority ($n = 12$) of the supervisors had been in the field of counseling at least ten years.

Research Questions

There were four research questions developed to determine the extent of cross-cultural counseling and the cross-cultural training needs of secondary school counselors in Virginia. This section presents the findings of each research question.

Table 3

Summary of Demographics of Respondents and Nonrespondents

Category	Frequency	Percent
<u>Respondents</u>		
Females	145	61.2
Males	92	38.8
	<u>237*</u>	<u>100.0</u>
Rural	71	29.8
Urban	84	35.3
Small City	25	10.5
Large City	58	24.4
Total	<u>238</u>	<u>100.0</u>
*Data missing for one respondent		
<u>Non-Respondents</u>		
Females	38	70.4
Males	16	29.6
	<u>54</u>	<u>100.0</u>
Rural	7	13.0
Urban	17	31.5
Small City	14	25.9
Large City	16	29.6
Total	<u>54</u>	<u>100.0</u>

Table 4

Summary of Demographic Information
on Supervisors of Guidance Services

Variable	Category	Frequency	Percent
Race	Black	4	24
	White	12	71
	Native American	1	5
Total		17	100
Sex	Female	13	76
	Male	4	24
Total		17	100
Education	MA/MS/MEd.	8	47
	Post Masters	5	29
	Ed. D/Ph. D	4	24
Total		17	100
Institution where graduate training was completed	Public VA	13	77
	Public non-VA	2	13
	Private VA	1	5
	Private non-VA	1	5
Total		17	100
Number of years as supervisor of guidance services	1 - 2 years	4	24
	3 - 5 years	6	35
	6 - 9 years	3	18
	10 or more	4	24
Total		17	100
Number of years in counseling	1 - 2 years	1	5
	3 - 5 years	1	5
	6- 9 years	3	18
	10 or more	12	71
Total		17	100

Research Question One

To What Extent Is Cross-Cultural Counseling Counseling Provided in Virginia Secondary Schools?

Extent of Cross-Cultural Counseling in School

Respondents were asked to indicate the amount of cross-cultural counseling done at their school. From among the 238 respondents, more than 44% indicated that very little or no counseling was done at their school; while 27.3% indicated some cross-cultural counseling was done, and 27.3% indicated a lot of cross-cultural counseling was done at their school (see Table 5).

Extent of Cross-Cultural Counseling by School Location

A chi square test was used to determine if there was a significant difference between the extent of cross-cultural counseling done within the school and the location of the school. The level of significance was established a priori at .05. The results of the analysis indicated that there was a significant difference between the extent of cross-cultural counseling and school location [$X^2(9) = 23.80, p < .05$]. Further examination of the results by cell content indicated that of all the counselors who reported their schools were not involved in cross-cultural counseling, 56.6% ($n = 13$) were located in rural areas. Of all the schools that reported very little cross-cultural counseling, 49.4% were urban area schools, and 27.4% were rural area schools. The counselors who indicated that their schools were involved in cross-cultural counseling to some degree were relatively evenly distributed with the

Table 5

Extent of Cross-Cultural Counseling in
Virginia Secondary Schools

Category	Frequencies	Percent
A Lot	65	27.3
Some	65	27.3
Very Little	85	35.7
None	23	9.7
Total	<u>238</u>	<u>100.0</u>

exception of small city schools (7.7%). Of all the schools that indicated a lot of involvement in cross-cultural counseling, 33.3% were large city area schools (see Table 6).

Respondents were also asked how much cross-cultural counseling was performed by them. As indicated in Table 7, 37.7% of the counselors responded that at least 40% of their caseload involved cross-cultural counseling; 19.7% indicated that at least 20% of their caseload was cross-cultural. However, more than 42% of the counselors indicated that less than 20% of their caseload involved cross-cultural counseling. The respondents (84%) also indicated that cross-cultural counseling was necessary within the school (see Table 8).

The supervisors of guidance services were also asked about the necessity of cross-cultural counseling within the school. Of the 17 respondents, 95% indicated that cross-cultural counseling was necessary (see Table 8).

Supervisors were also asked if they were in favor of all counselors being cross-culturally trained; 95% indicated that they were. But, when asked about the likelihood of this occurring, 41% indicated that cross-cultural training of all counselors would eventually take place; while 59% indicated that cross-cultural training was unlikely (see Table 9). The following reasons were cited as affecting the cross-cultural training of all counselors: (1) school budget (47%) and (2) cross-cultural counseling is not viewed as necessary by all practicing counselors (30%). Other reasons (23%) included: (a) counselors getting time off to participate in cross-cultural training activities; (b) involvement in such training would depend on the number of minority

Table 6

The Extent of Cross-Cultural Counseling in Virginia
Secondary Schools by School Location

Extent of Counseling	Frequency and Percent Category	Rural	Urban	Small City	Large City	Row Total
A lot	Frequency	18.0	17.0	8.0	22.0	65.0
	Row Percent	27.3	25.8	12.1	33.3*	27.3
	Col. Percent	25.4	20.0	33.3	37.9	
Some	Frequency	19.0	22.0	5.0	19.0	65.0
	Row %	29.2	33.8	7.7	29.2	27.3
	Column %	26.8	25.9	20.8	32.8	
Very little	Frequency	21.0	42.0	7.0	15.0	85.0
	Row %	27.4*	49.4*	8.2	17.6	35.7
	Column %	29.6	49.4	29.2	25.9	
None	Frequency	13.0	4.0	4.0	2.0	23.0
	Row %	56.5*	17.4	17.4	8.7	9.6
	Column %	18.3	4.7	16.7	3.4	
Column total		71	85	24	58	238
		29.8	35.7	10.0	24.4	100.0

Note: $X^2 = 23.80$ with 9 df

*p < .05

Level of Significance .01

Table 7

Amount of Cross-Cultural Counseling
Done by Counselors

Categories	Frequencies	Percent
100% of Counselor's caseload	16	6.7
70% of Counselor's caseload	32	13.4
40% of Counselor's caseload	42	17.6
20% of Counselor's caseload	47	19.7
Less than 20% of caseload	101	42.4
Total	<u>238</u>	<u>100.0</u>

Table 8

Need for Cross-Cultural Counseling
Within the School

Category	Frequency	Percent
Counselors' Responses		
Very Necessary	113	47.5
Somewhat Necessary	87	36.5
Not Necessary	17	7.1
No Opinion	21	8.1
Total	<u>238</u>	<u>100.0</u>
Supervisors of Guidance Services Responses		
Very Necessary	7	41.0
Somewhat Necessary	9	54.0
Not Necessary	1	5.0
Total	<u>17</u>	<u>100.0</u>

Table 9

Summary of Supervisors' Responses to
Pre-service and In-service Training

Variable	Category	Frequency	Percent
In favor of counselors being cross-culturally trained	Yes	16	95
	No	1	5
Total		<u>17</u>	<u>100</u>
Likelihood that all counselors will be cross-culturally trained	Likely	7	41
	Unlikely	10	59
Total		<u>17</u>	<u>100</u>
Factors affecting the cross-cultural training of counselors	School budget	8	47
	Training not viewed necessary	5	30
	Other	4	23
Total		<u>17</u>	<u>100</u>

students enrolled in those schools; (c) getting time set aside to address a particular curriculum/service area; and (d) structuring in-service activities that would be productive.

To determine if there was a significant difference between the amount of cross-cultural counseling done by the counselor and the location of the school, a cross-tabulation was done. The level of significance was established a priori at .05. The results of the analysis (see Table 10) indicated that there was not a significant difference between the amount of cross-cultural counseling done by the counselor and the location of the school [$X^2(6) = 10.44$, $p > .05$].

Respondents were also asked to rank five cross-cultural counseling areas ascertained from a review of the literature. The primary purpose of the ranking was to determine the degree of importance counselors perceived these areas to be in their work with ethnic-minority clients. More counselors (55%) ranked "understanding the counseling needs of minority clients" higher than any of the other cross-cultural areas. This was followed by "understanding the impact of family values and cultures on minority clients" (see Table 11).

The supervisors of guidance services (71%) also ranked understanding the counseling needs of minority clients higher than any of the other cross-cultural counseling areas. This was followed by understanding the impact of family values and cultures on minority clients (77%) and utilizing counseling strategies and techniques to meet the needs of minority clients (71%).

Additionally, respondents were asked how often (1 frequently, 3 never) minority students sought counseling from them. Of the seven

Table 10

The Amount of Cross-Cultural Counseling Performed by Counselors by School Location

Amount	Frequency and Percent Category	Rural	Urban	Small City	Large City	Row Total
A lot	Frequency	28	22	10	30	90
	Row %	31.1	24.4	11.0	33.3	37.8
	Column %	39.4	26.1	4.0	51.7	
Some	Frequency	17	19	5	8	47
	Row %	36.1	40.4	10.6	17.0	19.7
	Column %	23.9	22.6	2.0	1.4	
Very Little	Frequency	26	43	10	20	99
	Row %	26.3	43.4	10.1	20.2	41.6
	Column %	36.6	18.0	4.0	34.5	
	Column Total	71	84	25	58	238
		29.8	35.7	10.0	24.4	100.0

Note: $X^2 = 10.44$ with 6 df $p > .05 = .08$
 Level of Significance = .08

Table 11

Cross-Cultural Counseling Areas Ranked by
Counselors and Supervisors of Guidance Services

Area One: Understanding the impact of family values
and cultures on minority clients
(1 = High, 5 = Low)

Categories	Counselors	Supervisors
	Frequencies & Percent	Frequencies & Percent
1	128 / 53.8%	12 / 71%
2	65 / 27.3%	4 / 24%
3	32 / 13.4%	1 / 5%
4	8 / 3.4%	
5	5 / 2.1%	
	N = 238	N = 17

Area Two: Understanding the verbal and nonverbal
patterns of minority client (1 = High,
5 = Low)

Categories	Counselors	Supervisors
	Frequencies & Percent	Frequencies & Percent
1	93 / 39.1%	9 / 54%
2	69 / 29.0%	5 / 29%
3	54 / 22.7%	3 / 18%
4	15 / 6.3%	
5	7 / 2.9%	
	N = 238	N = 17

Area Three: Understanding the historical background
differences of minority clients (1 = High,
5 = Low)

Categories	Counselors	Supervisors
	Frequencies & Percent	Frequencies & Percent
1	64 / 26.9%	8 / 47%
2	64 / 26.9%	4 / 24%
3	71 / 29.8%	3 / 18%
4	29 / 10.9%	2 / 11%
5	13 / 5.5%	
	N = 238	N = 17

Table 11 (cont'd.)

Area Four: Understanding the counseling needs
of minority clients (1 = High, 5 = Low)

<u>Categories</u>	<u>Counselors</u>	<u>Supervisors</u>
	<u>Frequencies & Percent</u>	<u>Frequencies & Percent</u>
1	132 / 55.5%	13 / 77%
2	67 / 28.2%	3 / 24%
3	27 / 11.3%	1 / 5%
4	7 / 2.9%	
5	5 / 2.1%	
	N = 238	N = 17

Area Five: Utilizing Counseling strategies/techniques
to meet the needs of minority clients
(1 = High, 5 = Low)

<u>Categories</u>	<u>Counselors</u>	<u>Supervisors</u>
	<u>Frequencies & Percent</u>	<u>Frequencies & Percent</u>
1	112 / 50.0%	12 / 71%
2	73 / 30.7%	4 / 24%
3	34 / 14.3%	1 / 5%
4	11 / 4.6%	
5	8 / 3.4%	
	N = 238	N = 17

counseling areas identified by the researcher and ranked on an individual scale by the counselors, 70.6% of the respondents identified "college admissions information" as the most frequently sought area by minority students. This was followed by "cultural conflicts associated with persons outside one's own culture" and "communicating with individuals outside one's culture" (see Table 12).

Research Question Two

What Type of Cross-Cultural Training Have Practicing Counselors Received?

Current Training Status of Respondents

Respondents were asked if they had been involved in training related to minority populations. Of the 238 counselors responding, 52.2% (n = 124) indicated that they had been involved in training, while 47.8% (n = 114) indicated no involvement in cross-cultural training activities. Of the 124 respondents who had been involved in training, 61.2% (n = 76) had received training within the past four years (see Table 13). The majority of the respondents (47.2%) indicated that their training consisted of in-service workshops; while 27.4% indicated continuing education seminars or seminars sponsored by professional organizations, and 25% indicated involvement in regular university coursework (see Table 14). However, less than half (45.2%) of the respondents who had been involved in graduate coursework on minority populations indicated that the coursework was required for their graduate degree.

When the 114 respondents were asked why they had not been involved in cross-cultural training activities, 62.2% indicated that training

Table 12

Minority Students' Contact With Counselors (N = 238)

Categories	Frequently	Percent	Seldom	Percent	Never	Percent	Row Total
Being accepted by individuals outside one's culture	37	15.5	154	64.7	47	19.7	238
Understanding one's own ethnic/cultural background	15	6.3	108	45.4	115	48.3	238
Communicating with individuals outside one's own culture	49	20.5	141	59.2	48	20.2	238
Family conflicts caused by entry into mainstream society	45	18.9	138	58.0	55	23.1	238
Cultural conflicts associated with persons outside one's culture	50	21.0	154	64.7	34	14.3	238
College admissions information	168	70.6	53	22.3	17	7.1	238
Nontraditional career entry	39	16.3	151	63.4	48	20.2	238

Table 13

Counselors' Involvement in Cross-Cultural
Training Activities

Variable	Category	Frequency	Percent
Cross-cultural training involvement	Yes	124	52.1
	No	114	47.9
		<u>238</u>	<u>100.0</u>
Date of cross- cultural training	1-2 yrs. ago	40	32.2
	3-4 yrs. ago	36	29.0
	5-9 yrs. ago	26	21.0
	10+ yrs. ago	22	17.7
		<u>124</u>	<u>100.0</u>

Table 14

Nature of Cross-Cultural Training of Respondents

Category	Frequency	Percent
Workshops	58	46.8
Seminars	35	28.2
University Graduate Courses	31	25.0
Total	<u>124</u>	<u>100.0</u>

experiences of this nature were not available, 17.9% indicated that their schedule interfered with their involvement in training, and 18.7% felt that such training was not necessary (see Table 15).

Training Involvement by Location of School

A chi square test was used to determine if there was a significant difference between counselors' involvement with cross-cultural training activities and the location of the school. The level of significance was established a priori at .05. When the data were examined, a significant difference was shown to exist [$X^2(3) = 15.29, p < .05$]. By proportion, most counselors within the urban ($n = 49$), small city ($n = 17$), and large city schools ($n = 35$) had been involved in cross-cultural training than the rural area schools (See Table 16).

Research Question Three

What was the Quality of the Cross-Cultural Training Experiences as Evaluated by Practicing Counselors?

Quality of Training of Respondents

The respondents that had been involved in cross-cultural training were asked to rate their experiences. Of the 124 respondents involved in cross-cultural training experiences, 75% rated their experiences either good or excellent (see Table 17).

Need for Curriculum and Training

Specific to the area of curriculum and training, 87.4% of the respondents indicated that curriculum and training experiences for counselors who work with the culturally different were necessary; while

Table 15

Respondents' Reasons for not Participating
in Cross-Cultural Training Activities

Category	Frequency	Percent
Training activities were not available	71	62.2
Activities available but schedule prohibited participation	22	19.3
Training at the time was not necessary	21	18.4
Total	<u>114</u>	<u>100.0</u>

Table 16
Counselors' Involvement With Training by School Location

Amount	Frequency and Percent Category		Rural	Urban	Small City	Large City	Row Total
	Frequency	Percent					
Yes	Frequency		23	49	17	35	124
	Row %		18.5	39.5	13.7	28.2	52.1
No	Frequency		48	35	8	23	114
	Row %		42.1	31.7	7.0	20.2	47.9
Column %			67.6	41.6	3.2	39.6	
Column Total			71	84	25	58	238
			29.8	35.7	10.0	24.4	100.0

Note: $X^2 = 15.29$ with 3 df

p < .05
 Level of Significance = .01

Table 17

Quality of Cross-Cultural Training Experiences
In Which Counselors Were Involved

Category	Frequency	Percent
Excellent	26	21.0
Good	67	54.0
Fair	27	21.8
Poor	4	3.2
Total	<u>124</u>	<u>100.0</u>

8.4% did not view curriculum and training necessary and 4.2% had no opinion.

Conversely, 95% of the supervisors of guidance services viewed cross-cultural counseling training necessary for counselors; while 5% did not view it necessary (see Table 18). Additionally, 81.9% of the counselors indicated that they needed cross-cultural training experiences for work with minority clients and 67.2% indicated an interest in receiving such training (see Table 19).

Need for Training by Location of School

The need for cross-cultural training activities was cross-tabulated with the location of the school to determine if there was a significant difference. The "no opinion" responses were collapsed with the "no training needed" responses to alleviate the empty cells for purposes of the chi square analysis. When the results were examined, a significant difference was found to exist between counselors' need for cross-cultural training and the location of the school [$X^2(6) = 13.25, p < .05$]. Of all the counselors who indicated a need for cross-cultural training, 76.2% ($n = 64$) were located in urban area schools; while 83.2% ($n = 20$) were at small city schools, and 75.9% ($n = 44$) were at large city schools. (See Table 20.)

Need for Training by Sex

Cross-tabulation procedures were also used to determine if there were a significant difference between counselors' need for cross-cultural training and gender. The level of significance was established a priori

Table 18

Summary of Need for Cross-Cultural
Curriculum and Training Experiences

Variable	Category	Frequency	Percent
Counselors			
Need for Curriculum and Training	Very necessary	82	34.5
	Somewhat necessary	126	52.9
	Not necessary	20	8.4
	No Opinion	10	4.2
Total		<u>238</u>	<u>100.0</u>
Interest in			
Cross-Cultural Training	Interested	160	67.2
	Not interested	78	32.8
Total		<u>238</u>	<u>100.0</u>
Supervisors of Guidance Services			
Need for Curriculum and Training	Very necessary	10	59.0
	Somewhat necessary	6	36.0
	Not necessary	1	5.0
Total		<u>17</u>	<u>100.0</u>

Table 19

Counselors' Need for Cross-Cultural Training

Category	Frequencies	Percent
A Lot	22	9.2
Some	173	72.7
No Training Needed	39	16.4
No Opinion	4	1.7
Total	<u>238</u>	<u>100.0</u>

Table 20

Counselors' Need for Cross-Cultural Training by School Location

Amount	Frequency and Percent Category					Row Total
	Rural	Urban	Small City	Large City		
A Lot	Frequency	5	11	2	4	22
	Row %	22.7	50.0	9.1	18.2	9.2
Some	Frequency	44	64	20	44	172
	Row %	25.6	37.2	11.6	25.6	72.3
Not Necessary	Frequency	22	9	3	10	44
	Row %	50.0	20.5	6.8	22.7	18.5
***No Opinion	Frequency	2	1	1	1	
	Row %	4.5	0	4.5	4.5	
Column Total		71	84	25	58	238
		29.8	35.7	10.0	24.4	100.0

Note: $X^2 = 13.25$ with 6 df

p < .05
Level of Significance = .02

***The "No Opinion" and "No Training Needed" categories were combined for the chi square analysis. There is an overlap in the two categories as reported here.

at .05. As indicated in Table 21, when the results were analyzed, a significant difference was not found to exist between counselor's need for cross-cultural training and counselor's gender [$X^2(2) = .80, p > .05$].

Research Question Four

What Cross-Cultural Training Needs Are Identified by Practicing Counselors?

Training Needs Identified by Counselors

Qualitative analysis was used to examine the cross-cultural training needs of practicing counselors. Table 22 lists the training needs identified by practicing coounselors in addition to where the respondents were located throughout the state.

Table 21

Counselor's Need for
Cross-Cultural Training by Sex

Response	Need	Female	Male	Row Total
A lot	Frequency	12.0	9.0	21.0
	Row %	57.1	42.9	8.9
	Column %	8.3	9.8	
Some	Frequency	108.0	65.0	173.0
	Row %	62.4	37.6	73.0
	Column %	74.5	70.7	
None	Frequency	25.0	18.0	43.0
	Row %	58.1	41.9	18.1
	Column %	17.2	19.6	
	Column total	145.0	92.0	237.0
		61.2	38.8	100.0

$X^2 = .42$ with 2 df

$p > .05$

Level of significance = .80

Table 21

Training Needs of Practicing Counselors

Training Needs	Number of Respondents	City/County
Activities that would enhance counselors' sensitivity and communication skills with the culturally different	4	Prince William County, Fairfax, Norfolk, Spotsylvania, Richmond
Workshops and seminars on understanding the cultural differences of students immigrating into the public school system	5	Arlington, Fairfax, Chesterfield, Virginia Beach
Techniques/activities to increase faculty awareness of minority students' frame of reference in regards to family makeup and teenage pregnancy	10	Caroline County, Richmond, Fairfax, Orange County, Chesapeake
Postsecondary opportunities for minority students	4	Charlottesville, Clarke County, Rockbridge, Lynchburg
Workshops and coursework on family counseling, mores, values, and folkways	13	Arlington, Fairfax, Virginia Beach, Chesapeake
Workshops on motivational strategies for academically capable minority students	5	Bedford, Rockbridge, Roanoke, Richmond
Activities to help one deal with one's own personal biases toward minority clients	5	Richmond, Fairfax, Norfolk
Assisting minority students to accept individuals outside their culture	4	Fairfax, Lawrenceville, Hampton, Franklin County
Workshops on working with families with an emphasis on the impact of the family on its members	8	Henrico, Chesterfield, Hampton, Richmond, Virginia Beach
Training in helping minority students cope with everyday stress	8	Fairfax, Richmond, Hampton
Training to determine which strategies/techniques work best with minority clients	22	Fairfax, Norfolk, Henry County, Richmond, Portsmouth, Charlottesville
Counseling techniques with an emphasis on working with Asian American clients	9	Montgomery, Henrico, Tazewell, Arlington, Hampton, Roanoke, Chesterfield, Fairfax

CHAPTER V

Summary, Discussion, Conclusions, and Recommendations

This chapter includes a synopsis of the study, discussion of the findings, conclusions drawn from these findings, and recommendations for future research and program development.

Summary

The need for counselors to be cross-culturally trained has been well documented throughout the literature (Arredondo-Dowd & Gonsalves, 1980; Copeland, 1979, 1982; Hilliard, 1986; & Sue, 1981). This need has most recently been affected by the changing population patterns in America, and the number of ethnic minorities who are now found in all major institutions, i. e. mental health, postsecondary environments, schools, and the workplace.

Within the state of Virginia, 30.1% of the students who attend public schools are ethnic-racial minorities. Counselors are faced daily with the responsibility of meeting the needs of these students. But, are they sufficiently trained to meet this responsibility? The purposes of this study were to assess the cross-cultural training of secondary school counselors across the state and the need for cross-cultural training as identified by practicing secondary school counselors.

Ten secondary school counselors in Roanoke and Salem High Schools were randomly selected as participants in the pilot study. Each participant received a copy of the research instrument in July 1986. The

instrument was revised based on pilot study observations and recommendations from participants in the pilot study.

The revised instrument was sent to 300 counselors that were randomly selected from among 1,044 secondary school counselors in Virginia. The survey instrument was mailed to each participant in October 1986 and yielded an 82% return rate. Eight of the returned surveys were deemed unusable by the researcher; thus, the final return rate was 79%.

A decision was also made by the researcher to send a similar survey to the supervisors of guidance services (secondary schools) to substantiate the research study. Of the 31 supervisors who received the instrument, 55% (n = 17) were returned.

The results of the study indicated that more than 44% of the schools were either minimally or not involved at all in cross-cultural counseling. Moreover, more than 61% of the counselors reported that 20% or less of their caseloads were cross-cultural in nature.

To determine if there was a significant difference between the extent of cross-cultural counseling and the location of the school, a chi square test was used. The results indicated that there was a difference. Specifically, the findings were that large area schools were more likely to be involved in cross-cultural counseling than either the urban, rural, or small city area schools.

The majority of the respondents (84%) reported that cross-cultural counseling was necessary within the school. Further, 87.4% (n = 208) of the respondents indicated that curriculum and training experiences for counselors working with the culturally different were necessary; while 95% of the supervisors of guidance services viewed cross-cultural

curriculum and training necessary. Thus, based on the reported need for such training, the assumption is made that a need exists.

Respondents were also asked if they had been involved in any training related to minority populations. Of the 238 counselors, 52.2% (n = 124) indicated that they had been involved in training, while 47.8% (n = 114) indicated no involvement in cross-cultural training activities. Of the 124 respondents who had been involved in training, 61.2% (n = 76) had received training within the past four years. The majority of the respondents (47.2%) indicated that their training consisted of in-service workshops, while 27.4% indicated continuing education seminars or seminars sponsored by professional organizations, and 25% indicated involvement in regular university coursework.

Of the 124 respondents who had been involved in cross-cultural training activities, 75% rated their experiences either good or excellent.

Descriptive statistics were also used to determine why counselors had not been involved in cross-cultural training activities. Of the 114 respondents, 47% had not been involved in activities of this nature, 62.2% indicated their primary reason for noninvolvement was due to the unavailability of cross-cultural training activities; while 19.3% indicated that their schedules prohibited involvement, and 18.4% indicated that such involvement was not necessary. However, 81.9% of all the respondents indicated that they were in need of cross-cultural training activities, and 67.2% expressed an interest in participating in some type of cross-cultural training activity.

Of particular interest are the following statements made by several respondents relative to their need for cross-cultural training:

Counselor trainees should be exposed to at least one course related to the culturally different during their graduate school experience.

Cross-cultural counseling in the 80's should become a major focus of counselor education programs.

Cross-cultural counseling activities are needed that would enhance counselors' sensitivity and communication skills with the culturally different.

Several supervisors of guidance also indicated that cross-cultural counseling activities should be incorporated within each school division. These supervisors also indicated that the major emphasis of cross-cultural training should be addressed within counselor trainees' core courses.

A chi square test was used to determine if there was a significant difference between counselors' involvement in cross-cultural training and the location of their school. The results of the analysis indicated a significant difference between the two variables. Moreover, the findings indicated that of all the schools surveyed, counselors at large city area schools were more likely to be involved in cross-cultural training activities than either rural, urban, or small city area schools.

A chi square test was also conducted to determine if there was a significant difference between counselor's need for training and counselor's sex. The results suggested that male and female counselors were similar in their need for cross-cultural training. That is, there were no differences in the need for cross-cultural training of counselors by gender.

Overall, the results of the study suggested that practicing counselors viewed cross-cultural counseling necessary within Virginia secondary schools. Additionally, counselors indicated that they were in need of cross-cultural training. More importantly, 67.1% of the practicing counselors surveyed indicated an interest in receiving cross-cultural training.

Discussion

The reported findings of this study indicated that a large proportion of Virginia secondary school counselors view cross-cultural counseling necessary within the school system. More importantly, however, while this was the view held by many, more than 44% of the respondents indicated that very little or no cross-cultural counseling was done at their school and 62.1% indicated that 20% or less of their caseload involved cross-cultural counseling. Additionally, 81.9% of the counselors felt that they needed some training in working with ethnic-minority students.

Because 81.9% of the counselors reported a need for cross-cultural training activities, the assumption is drawn that the need for such training exists. Also, since more than 44% of the counselors indicated that very little or no cross-cultural counseling was done at their school, but reported that it was necessary, this further supports the assumption that there is a need for such counseling within the school systems throughout the state.

One of the unexpected findings of this research was the large number of small city schools that were not involved in cross-cultural counseling, particularly when consideration is given to the number of racial-ethnic

minorities enrolled in these schools. As indicated in Appendix C, 32.1% of ethnic minority students attending Virginia secondary schools are found in small city schools, compared to 45.9% in large city schools; and approximately 21% in rural and urban area schools. Although this study was not designed to determine if there was a relationship between the extent of cross-cultural counseling and the number of minority students enrolled in a school, this area warrants future research.

It was also interesting to find that the number of Native Americans in the state were far lower, proportionately, than the number of respondents represented in the study. While Hawaiians, Filipinos, Alaskans, etc. may be represented in this number, respondents need to give clarification to this point for further research purposes.

Specific to the number of respondents who had been involved in cross-cultural training activities, 47.2% had not been involved. Of the number of counselors (52.8%) who had participated in cross-cultural training activities, the majority (75%) were involved in in-service and seminar related training. This finding supports the conclusion drawn by Atkinson (1981) and Bernal & Padilla (1982) that counselors, for the most part, are not involved in coursework or internship positions as part of their graduate experiences. A number of the respondents felt, as well, that these activities should have been a part of their graduate training experience. However, to the extent that respondents had been involved in cross-cultural training activities, counselors were satisfied with the quality of training. These findings suggested that to the degree that institutions are offering such activities/training, they are doing a good job.

In general, the results of this study indicated that counselors were in need of cross-cultural training experiences and were interested in having these experiences made available to them.

Conclusions

This study focused on the extent of cross-cultural training of Virginia secondary school counselors and the training needs of these counselors. The data generated from this study suggest that a large number of practicing counselors have not been involved in any cross-cultural training experiences. These findings support the views held by a number of cross-cultural counseling proponents that there are only a few counselor education programs that offer cross-cultural training experiences for trainees or practicing counselors. However, counselors did recognize a need to become involved in such training and also indicated an interest in training involvement of this type.

From this study it can be concluded that:

1. The need for cross-cultural training tended to be based on the number of ethnic-minority students enrolled in the secondary schools across the state. Therefore, it is unlikely that counselors, specifically in the rural area schools, will be involved in cross-cultural training experiences.

2. Rural area schools were the least likely to be involved in cross-cultural counseling, therefore, culturally different students in these areas are not likely to be served.

3. Until cross-cultural counseling becomes more highly recognized as an area of need, it is unlikely that training on a large scale will be made available to practitioners.

4. Without training, cross-cultural counseling will not be available to those who need it.

5. Budgetary restraints will impact on the availability of training at the in-service level; hence, the need for pre-service training will become increasingly important.

6. The training needs of counselors are not limited to any one area; rather, the needs for cross-cultural training are spread throughout the state.

Recommendations

As previously indicated, because of the shifting patterns in where ethnic minorities now choose to live and because of the increasing number of school age children, there is a growing need for practicing counselors to be aware of the needs of these individuals as well as to have the necessary skills to meet these needs. Therefore, the following recommendations are made:

1. Colleges and universities should expand their coursework to include practicum experiences to help trainees gain an awareness and understanding of the historical and socio-cultural patterns of ethnic-racial groups. Specific attention should be placed on the study of culture and its relationship to these groups. Emphasis should also be placed on a review of cross-cultural coursework and disciplines such as the field of anthropology, sociology, and sociolinguistics should be

integrated into this coursework so that trainees can better understand the whole area of culture and counseling culturally different clients. Counselor educators should also require trainees to reside in culturally different environments where they will have personal experiences in working with ethnic-racial groups.

The findings of this study also indicated that cross-cultural coursework, even when available to trainees at the master's and post-master's levels, was not required. Counselor educators should move forward in making coursework of this nature a requirement.

2. The State Department of Education in Virginia should place the cross-cultural training of counselors on its list of priorities. Funds should be made available for training at both the pre-service and in-service levels. Only then will colleges and local school divisions be able to develop and expand cross-cultural training activities. Because of the pluralistic nature of Virginia schools, the State Department cannot afford not to give immediate attention to the issues of cross-cultural training and counseling. Therefore, the state State Department should require counselors to enroll in cross-cultural coursework as part of their recertification requirements.

3. The Supervisors of Guidance Services should become actively involved in making cross-cultural training experiences available for counselors at the in-service levels. Because of the degree of contact supervisors have with practicing counselors, it is recommended that they strongly encourage practitioners to enroll in coursework that emphasizes culture, cultural diversity, minority groups' historical patterns, etc. Coursework of this nature should be included as part of practitioners

recertification requirements, particularly for those counselors who reported no involvement in training of this nature. Supervisors, with the assistance of professional associations, should also look at new methods of delivering training activities to counselors. These can include videotaped sessions demonstrating counseling techniques/approaches, communication styles, etc. that work best with culturally different clients. Audio visual aids can also be used by counselors to provide insight about working with individuals who are different from the majority culture. Finally, supervisors can also help organize support programs with their school divisions to help counselors grow as they work with culturally different clients.

4. Professional counseling associations should assume a more active role in providing workshops and in-service training activities for practicing counselors. This can be accomplished by not only making sure cross-cultural counseling issues and workshops are placed on the agenda at annual conferences, but an even greater effort should be made to provide services on a regular basis. Specifically, these associations can offer one-day workshops throughout the school year. Topics discussed should include the meaning and function of culture on minority and majority group members; self awareness; cross-culture counseling techniques; and counselors as agents for change.

Recommendations for Future Research

1. The findings of this study identified the training needs of counselors in the area of cross-cultural counseling; however, it was beyond the scope of this study to include the counseling needs of clients,

as specified by them. It is therefore recommended that a study be conducted to (1) determine the counseling needs of the culturally different, and (2) compare the needs of these students with what counselors perceive their needs to be.

2. In conducting this study, the researcher did not control for race. It is recommended that further research be conducted in which race is controlled to determine if the cross-cultural training needs of counselors are different by race.

Researcher's Commentary

The primary focus of this study was on the issues of cross-cultural training and counseling. A major problem encountered by the researcher as she developed and carried out this study was the many terminologies used to describe the counseling of individuals who are racially-ethnically different. Although the term cross-cultural was decided on as an operational definition for this study, it is the opinion of the researcher that this term does not accurately give meaning to either the issue of race or culture. It is imperative that valid, clear and acceptable terminologies be decided on by cross-cultural proponents before substantial progress can be made with regards to counseling the culturally different. However, it is hoped that the information generated from this study will move practitioners a step closer to understanding and working with culturally different clients.

It is also important to point out that cross-cultural counseling as an approach is still an emerging field. It is going to take a great deal of time and effort to fully develop and clarify the many issues

surrounding this field. As practitioners, we are not yet at a stage where awareness and understanding exists with regards to the whole issue of race and culture and the differences that each employs. Because of the insight that other fields of discipline can provide to the counseling profession, we must look to them for their invaluable contributions in helping practitioners understand the cultural phenomenon. These disciplines include anthropology, sociology, etc. Each has unique contributions to make as we provide services to the culturally different. It is unlikely, though, that the contributions from these disciplines will occur overnight. However, it is urgent that we at least initiate this integration.

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APPENDIX A

October 1986

Dear (name of counselor):

I am a doctoral candidate in Counseling and Student Personnel at Virginia Polytechnic Institute and State University. I am conducting a study with secondary school counselors in the state to assess their cross-cultural training.

My interest in cross-cultural counseling stems from the population shifts the state has encountered, particularly over the past ten years. But most importantly, I am interested in the impact these shifts have on the number of culturally different students who enroll in school and are in need of counseling. Therefore, the primary purpose of this study is to determine the extent of cross-cultural training of practicing counselors. In addition, this study is designed to gather information on the training needs of counselors as well as training areas counselors would like to see offered that would assist them in their work with culturally different clients.

You are one of the counselors being asked to respond to this survey. As a participant in this study, the information you share will be beneficial to both the State Department of Education and Counselor Educators who have the responsibility of planning counselor training activities, i. e., coursework, seminars, and in-service training. Thus, the information you give will alert program planners regarding your cross-cultural training needs.

Your name, responses, and the school you represent will be kept confidential and reported only as aggregates. The survey has an identification number so that your name can be removed from the mailing list once your survey is returned.

If you have any questions pertaining to this survey, you may contact me at (703) 389-2351. Thank you for your assistance and cooperation.

Sincerely,

Betty L. Lovelace
Doctoral Candidate

Johnnie H. Miles
Doctoral Chairperson

Enclosure

November 20, 1986

Dear (name of counselor):

I am writing to you about the Cross-Cultural Counseling study that I am involved in. I have not yet received your completed questionnaire.

The number of questionnaires returned is very encouraging. But, whether I will be able to describe accurately how secondary school counselors across the state feel about Cross-Cultural Counselor training depends upon you and the others who have not yet responded.

This is the first statewide study of this type that has ever been done. Therefore, the results are of particular importance to counselor educators and program planners who have the responsibility of planning counselor training activities. The usefulness of my results depends on how accurately I am able to describe what practicing counselors in Virginia want.

In the event that my other correspondence did not reach you, I am enclosing a replacement survey. May I urge you to complete and return it as quickly as possible.

I will be happy to send you a copy of the results if you want one. Simply put your name, address, and "copy of results requested" on the back of the return envelope. I expect to have them ready to send out early next Spring.

Your contribution to the success of this study will be greatly appreciated.

Most sincerely,

Betty L. Lovelace
Doctoral Candidate

Johnnie H. Miles
Doctoral Chairperson

POSTCARD

10/26/86

Dear (name of counselor):

Several weeks ago a survey was sent to you on Cross-Cultural Training. Please be reminded that your input to this survey is extremely important. Won't you send your survey in today. Thank you.

Betty L. Lovelace

AN ASSESSMENT OF THE CROSS-CULTURAL TRAINING
OF VIRGINIA COUNSELORS' NEEDS

Cross-Cultural Counseling is defined as a relationship in which the participants are culturally different. The term as used within this study describes situations in which the client is ethnically and/or racially different.
(Copeland, 1982)

Betty L. Lovelace
Virginia Polytechnic Institute and
State University (Fall 1986)

PART I

- Q1. What is the total population of your school? _____
- Q2. What percent of the total enrollment is:
- _____ 1. % Native American (Eskimo, Amer. Indian, etc.)
 - _____ 2. % Asian American
 - _____ 3. % Black
 - _____ 4. % Hispanic
 - _____ 5. % White
 - _____ 6. % Other (Please specify _____)
- 100% Total
- Q3. What percent of the total enrollment is:
- _____ 1. % Bilingual
 - _____ 2. % Low Income (on free or reduced price lunch)
- Q4. School location (Specify town/city size)
- _____ 1. rural (up to 2,500)
 - _____ 2. urban (2,500 to 50,000)
 - _____ 3. small city (50,000 to 100,000)
 - _____ 4. large city (100,000+)
- Q5. Using the scale below, please indicate the amount of cross-cultural counseling done at your school. (A lot is 40% of total enrollment; some is 20%; very little is less than 20% of the total enrollment.)
- _____ 1. a lot
 - _____ 2. some
 - _____ 3. very little
 - _____ 4. none
- Q6. How large is your case load? _____
- Q7. Using the scale below, please indicate the amount of cross-cultural counseling you do (a lot constitutes 40% of your case load; some is 20% of your case load; and very little is less than 20% of your case load)
- _____ 1. 100% of your case load
 - _____ 2. 70% of your case load
 - _____ 3. 40% of your case load
 - _____ 4. 20% of your case load
 - _____ 5. less than 20% of your case load

Q10. The following have been identified as counseling needs of minority students. Please indicate how often your minority students seek counseling in these areas (Rate 1 if it frequently occurs; 2 if it seldom occurs; 3 if it never occurs).

- _____ 1. being accepted by individuals outside one's own culture
- _____ 2. understanding one's own ethnic/cultural background
- _____ 3. communicating with individuals outside one's own culture
- _____ 4. family conflicts caused by entry into mainstream society
- _____ 5. cultural conflicts associated with persons outside one's own culture
- _____ 6. college admissions information
- _____ 7. nontraditional career entry

Q11. Are there other areas of need of minority students for which you provide counseling? ____ Yes ____ No. If yes, please indicate them in the space provided.

PART II

PRE-SERVICE/IN-SERVICE TRAINING

Q12. In your opinion, are curriculum and training experiences for counselors working with culturally different students necessary?

- _____ 1. very necessary
- _____ 2. somewhat necessary
- _____ 3. not necessary
- _____ 4. no opinion

- Q13. How much do you think you need training in working with the culturally different?
- 1. a lot
 - 2. some
 - 3. no training is needed
 - 4. no opinion
- Q14. Have you participated in any type of training related to minority populations?
- 1. yes
 - 2. no
- Q15. If yes, when did you participate in these counselor training activities?
- 1. 1-2 years ago
 - 2. 3-4 years ago
 - 3. 5-9 years ago
 - 4. 10+ years ago
- Q16. What was the nature of your training?
- 1. workshop (in-service training)
 - 2. seminar (sponsored by a professional organization)
 - 3. regular university graduate course(s)
 - 4. continuing education seminar for credit
 - 5. travel study tour for credit (at least 6 months)
- Q17. If you participated in a professional seminar, please indicate if the seminar was sponsored by:
- 1. school division
 - 2. American Association for Counseling & Development
 - 3. Association for Multicultural Counseling and Development
 - 4. Virginia Counselors Association
 - 5. Virginia Association for Multicultural Counseling and Development
 - 6. American School Counselors Association
 - 7. Other (_____)

- Q18. If you participated in graduate coursework on minority populations or a cross-cultural counseling course, was it required for your graduate degree?
_____ 1. yes
_____ 2. no
- Q19. What was the quality of training you received related to the culturally different?
_____ 1. excellent
_____ 2. good
_____ 3. fair
_____ 4. poor
- Q20. Have you had a course that dealt with the culturally different since you received your degree?
_____ 1. yes
_____ 2. no
- Q21. If yes, please give the name of the course. _____

- Q22. If you participated in cross-cultural training since your most recent degree, was it taken for credit?
_____ 1. yes
_____ 2. no
- Q23. What was the quality of the training you received relative to minority populations since your most recent degree?
_____ 1. excellent
_____ 2. good
_____ 3. fair
_____ 4. poor
- Q24. Was the training (in number 22) a part of:
_____ 1. workshop (in-service)
_____ 2. seminar (sponsored by a professional organization)
_____ 3. university graduate course
_____ 4. continuing education seminar for credit
_____ 5. other (specify _____)

Q25. If you have not participated in any type of training on minority students within the past five (5) years, please indicate why:

- _____ 1. no training activities were available
 _____ 2. training was available, but my schedule prohibited participation
 _____ 3. training at the time was not necessary
 _____ 4. other (specify _____)

Q26. If you have not been involved in any type of formal training on minority students but have studied extensively in this area, please indicate the nature of your experience. (Check all that apply.)

- _____ 1. have not had formal training but have been involved in a self study reading program
 _____ 2. have been involved in travel tours on the culturally different
 _____ 3. lived in a culturally different environment for at least six (6) months

Explain _____

- _____ 4. Other (specify) _____

Q27. Are you interested in additional cross-cultural training activities?

- _____ 1. yes
 _____ 2. no

Q28. Any comments you would like to make regarding cross-cultural counseling preparation. _____

PART III

PERSONAL INFORMATION

Q29. Sex

- _____ 1. male
 _____ 2. female

Q30. Which of the following best describes your racial or ethnic identification?

- _____ 1. Native American
 _____ 2. Asian American
 _____ 3. Black
 _____ 4. Hispanic
 _____ 5. White
 _____ 6. Other (specify _____)

Q31. Indicate your most recent degree and the year in which that degree was obtained.

- _____ 1. M. A. /M. S. /M. Ed. (19____)
 _____ 2. Post Master's (6th year certificate) (19____)
 _____ 3. Ed. D/Ph. D. (19____)

Q32. Indicate the type of institution where your graduate training was completed.

- _____ 1. public institution located in Virginia
 _____ 2. public institution located outside Virginia
 (specify state _____)
 _____ 3. private institution located in Virginia
 _____ 4. private institution located outside Virginia
 (specify state _____)

Q33. Have you been involved in additional counselor training since you received your most recent degree in counseling?

- _____ 1. yes
 _____ 2. no

Q34. How long have you been working in the field of counseling?

- _____ 1. 1 to 2 years
 _____ 2. 3 to 5 years
 _____ 3. 6 to 9 years
 _____ 4. more than 10 years

Q35. Do you hold membership in the following? ___Yes ___ No (check those that apply.)

- _____ 1. American Assn. for Counseling and Dev. (AACD)
- _____ 2. American College Personnel Assn. (ACPA)
- _____ 3. Assn. for Counselor Educ. and Supervision (ACES)
- _____ 4. National Career Development Assn. (NCDA)
- _____ 5. Assn. for Humanistic Educ. and Dev. (AHEAD)
- _____ 6. American School Counselor Association (ASCA)
- _____ 7. American Rehab. Counseling Assn. (ARCA)
- _____ 8. Assn. for Measurement in Counseling and Development (AMECD)
- _____ 9. National Employment Counselors Assn. (NECA)
- _____ 10. Assn. for Multicultural Couns. and Dev. (AMCD)
- _____ 11. Assn. for Religious Values and Issues in Counseling ((ARVIC)
- _____ 12. Assn. for Specialists in Group Work (ASGW)
- _____ 13. Public Offender Counselors Assn. (POCA)
- _____ 14. American Mental Health Coun. Assn. (AMHCA)
- _____ 15. Military Educators and Counselors Assn. (MECA)
- _____ 16. VA Counselors Association (VCA)
- _____ 17. VA Assoc. for Multicultural Counseling and Development (VMCD)

Q36. In the space provided below, please indicate if there are specific areas of training you would like to see offered that would assist you in working with minority clients.

Thank you for your time!

APPENDIX B

*Supervisors' Survey

AN ASSESSMENT OF THE CROSS-CULTURAL TRAINING
NEEDS OF VIRGINIA COUNSELORS

Cross-Cultural Counseling is defined as a relationship in which the participants are culturally different. It includes situations in which the counselor and client are dissimilar in age, sex, socioeconomic status and/or race.

(Copeland, 1982)

Betty L. Lovelace
Virginia Polytechnic Institute and
State University (Fall 1986)

October 1986

Dear (name of supervisor):

I am a doctoral candidate in Counseling and Student Personnel at Virginia Polytechnic Institute and State University. I am conducting a study with secondary school counselors in the state to assess their cross-cultural training.

My interest in cross-cultural training stems from the population shifts the state has encountered, particularly over the past ten years. But most importantly, I am interested in the impact these shifts have on the number of culturally different students who enroll in school and are in need of counseling. Therefore, the primary purpose of the research I am involved in is to determine the extent of cross-cultural training of practicing counselors. Secondly, I am interested in gathering information on the training needs of counselors as well as training areas counselors would like to see offered that would assist them in their work with culturally different clients.

Because of the amount of contact you have with practicing counselors, I am also interested in getting input from the Supervisors of Guidance Services across the state relative to the training of counselors for work with the culturally different student.

As a participant in this study the information you share will be beneficial to both the State Department of Education and Counselor Educators who have the responsibility of planning counselor training activities, i. e. , coursework, seminars, and in-service training. Thus, the information you give will alert program planners regarding cross-cultural areas you would like to see offered within your school division.

Your name, responses, and the school you represent will be kept confidential and reported only as aggregates. The survey has an identification number so that your name can be removed from the mailing list once your survey is returned.

If you have any questions pertaining to this survey, you may contact me at (703) 389-2351. Thank you for your assistance and cooperation.

Sincerely,

Betty L. Lovelace
Doctoral Candidate

PART I

- Q1. What is the total population of your school? _____
- Q2. What percent of the total enrollment is:
- _____ 1. % Native American (Eskimo, Amer. Indian, etc.)
 - _____ 2. % Asian American
 - _____ 3. % Black
 - _____ 4. % Hispanic
 - _____ 5. % White
 - _____ 6. % Other (Please specify _____)
- 100% Total
- Q3. What percent of the total enrollment is:
- _____ 1. % Bilingual
 - _____ 2. % Low Income (on reduced price lunch)
- Q4. School location (Specify town/city size)
- _____ 1. rural (up to 2,500)
 - _____ 2. urban (2,500 to 50,000)
 - _____ 3. small city (50,000 to 100,000)
 - _____ 4. large city (100,000+)
- Q5. Using the scale below, please indicate the amount of cross-cultural counseling done at your school. (A lot is 40% of total enrollment; some is 20%; very little is less than 20% of the total enrollment.)
- _____ 1. a lot
 - _____ 2. some
 - _____ 3. very little
 - _____ 4. none
- Q6. In your opinion is cross-cultural counseling necessary within the school system?
- _____ 1. very necessary
 - _____ 2. somewhat necessary
 - _____ 3. not necessary
 - _____ 4. no opinion

- Q10. If your answer is no, are you in favor of some counselors moving toward specialization in cross-cultural counseling?
_____ 1. yes
_____ 2. no
- Q11. If you answered yes to question 9 or 10, what is the best method of achieving this goal?
_____ 1. inservice training
_____ 2. professional conferences
_____ 3. enrollment in summer courses
_____ 4. other (please explain _____)

- Q12. What is the likelihood that all counselors will eventually be cross-culturally trained?
_____ 1. likely
_____ 2. unlikely
- Q13. Is your response to question 9 or 10 affected by:
_____ 1. school budget
_____ 2. cross-cultural training is not viewed as necessary for practicing counselors
_____ 4. other (please explain _____)

- Q14. Do you offer professional development in the area of cross-cultural counseling for practicing counselors (e.g. seminars, workshops, conferences)?
_____ 1. yes
_____ 2. no
- Q15. If you answered yes to question 14, how often?
_____ 1. once a year
_____ 2. twice a year
_____ 3. more than twice a year

- Q16. What kind of professional development in cross-cultural counseling is made available for practicing counseling within your school division?
- 1. seminars/workshops
 - 2. professional conferences
 - 3. course work
 - 4. other (please specify _____)
- Q17. Have you participated in any type of training related to minority populations?
- 1. yes
 - 2. no
- Q18. If yes, when did you participate in these counselor training activities?
- 1. 1 - 2 years ago
 - 2. 3 - 4 years ago
 - 3. 5 - 9 years ago
 - 4. 10+ years ago
- Q19. What was the nature of your training?
- 1. workshop (in-service training)
 - 2. seminar (sponsored by a professional organization)
 - 3. regular university graduate course(s)
 - 4. continuing education seminar for credit
 - 5. travel study tour for credit (at least 6 months)
- Q20. If you participated in a professional seminar, please indicate if the seminar was sponsored by:
- 1. school division
 - 2. American Association for Counseling & Development
 - 3. Association for Multicultural Counseling and Development
 - 4. Virginia Counselors Association
 - 5. Virginia Association for Multicultural Counseling and Development
 - 6. American School Counselors Association
 - 7. Other (_____)

- Q21. If you participated in graduate course work on minority populations or a cross-cultural counseling course, was it required for your graduate degree?
- _____ 1. yes
_____ 2. no
- Q22. What was the quality of training you received relative to the culturally different?
- _____ 1. excellent
_____ 2. good
_____ 3. fair
_____ 4. poor
- Q23. Have you had a course that dealt with the culturally different since you received your degree?
- _____ 1. yes
_____ 2. no
- Q24. If yes, please give the name of the course. _____

- Q25. If you participated in cross-cultural training since your most recent degree, was it taken for credit?
- _____ 1. yes
_____ 2. no
- Q26. What was the quality of the training you received relative to minority population since your most recent degree?
- _____ 1. excellent
_____ 2. good
_____ 3. fair
_____ 4. poor
- Q27. Was the training (in number 26) a part of:
- _____ 1. workshop (in-service)
_____ 2. seminar (sponsored by a professional organization)
_____ 3. university graduate course
_____ 4. continuing education seminar for credit
_____ 5. other (specify _____)

- Q28. If you have not participated in any type of training on minority students within the past five (5) years, please indicate why:
- 1. no training activities were available
 - 2. training was available, but my schedule prohibited participation
 - 3. training at the time was not necessary
 - 4. other (specify _____)
- Q29. If you have not been involved in any type of formal training on minority students but have studied extensively in this area, please indicate the nature of your experience. (Check all that apply.)
- 1. have not had formal training but have been involved in a self study reading program
 - 2. have been involved in travel tours on the culturally different
 - 3. lived in a culturally different environment for at least six (6) months
- Explain: _____
- _____
- _____
- 4. Other (specify _____)
- Q30. Are you interested in practicing counselors receiving (additional) cross-cultural training activities?
- 1. yes
 - 2. no
- Q31. Any comments you would like to make regarding cross-cultural counselor preparation. _____
- _____

PART III

PERSONAL INFORMATION

Q32. Sex

- _____ 1. male
 _____ 2. female

Q33. Which of the following best describes your racial or ethnic identification?

- _____ 1. Native American
 _____ 2. Asian American
 _____ 3. Black
 _____ 4. Hispanic
 _____ 5. White
 _____ 6. Other (specify _____)

Q34. Indicate your most recent degree and the year in which that degree was obtained.

- _____ 1. M.A./M.S./M.Ed. (19____)
 _____ 2. Post Master's (6th year certificate) (19____)
 _____ 3. Ed.D/Ph.D. (19____)

Q35. Indicate the type of institution where your graduate training was completed.

- _____ 1. public institution located in Virginia
 _____ 2. public institution located outside Virginia
 (specify state _____)
 _____ 3. private institution located in Virginia
 _____ 4. private institution located outside Virginia
 (specify state _____)

Q36. Have you been involved in additional counselor training since you received your most recent degree in counseling?

- _____ 1. yes
 _____ 2. no

Q37. How long have you been working in the field of counseling?

- _____ 1. 1 to 2 years
 _____ 2. 3 to 5 years
 _____ 3. 6 to 9 years
 _____ 4. more than 10 years

Q38. How long have you been working in your current position as Supervisor of Guidance/Student Personnel Services?

- _____ 1. 1 to 2 years
 _____ 2. 3 to 5 years
 _____ 3. 6 to 9 years
 _____ 4. more than 10 years

Q39. Do you hold membership in the following? ___ Yes ___ No
(check those that apply.)

- _____ 1. American Assn. for Counseling and Dev. (AACD)
- _____ 2. American College Personnel Assn. (ACPA)
- _____ 3. Assn. for Counselor Educ. and Supervision (ACES)
- _____ 4. National Career Development Assn. (NCDA)
- _____ 5. Assn. for Humanistic Educ. and Dev. (AHEAD)
- _____ 6. American School Counselor Association (ASCA)
- _____ 7. American Rehab. Counseling Assn. (ARCA)
- _____ 8. Assn. for Measurement in Counseling and
Development (AMECD)
- _____ 9. National Employment Counselors Assn. (NECA)
- _____ 10. Assn. for Multicultural Couns. and Dev. (AMCD)
- _____ 11. Assn. for Religious Values and Issues in
Counseling ((ARVIC)
- _____ 12. Assn. for Specialists in Group Work (ASGW)
- _____ 13. Public Offender Counselors Assn. (POCA)
- _____ 14. American Mental Health Coun. Assn. (AMHCA)
- _____ 15. Military Educators and Counselors Assn. (MECA)
- _____ 16. VA Counselors Association (VCA)
- _____ 17. VA Assoc. for Multicultural Counseling and
Development (VMCD)

Q36. In the space provided below, please indicate if there are specific areas of training you would like to see offered that would assist practicing counselors in their work with minority clients.

Thank you for your time!

APPENDIX C

Student Enrollment in Virginia Secondary Schools

Ethnic-Racial Background	Rural %	Urban %	Small City	Large City	Row Average
Native American	.1	.1	.1	.1	.1
Asian American	1.0	1.7	2.7	4.9	2.9
Blacks	20.1	18.3	28.2	38.5	26.2
Hispanics	.2	.7	1.1	2.4	1.1
Total Ethnic Minorities	21.4	20.8	32.1	45.9	30.1
Whites	78.6	79.2	67.9	54.1	69.9
	100.0	100.0	100.0	100.0	100.0

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