

AN ABSTRACT OF THE THESIS OF

SATSUKI INA TOMINE for the degree of DOCTOR OF PHILOSOPHY

in Counseling and Guidance presented on November 28, 1979

Title: MEASURING CULTURAL COMPETENCE IN COUNSELOR TRAINEES:
THE DEVELOPMENT OF AN ASSESSMENT PROCESS

Abstract approved: *Redacted for Privacy*
Dr. James L. Firth

Statement of the Problem

The primary purpose of this investigation was to determine if a valid and reliable assessment instrument could be developed to measure the cultural competence of counselor trainees.

Hypotheses

Five hypotheses were generated to establish the reliability and validity of the instrument. The instrument consisted of two scales, one designed to assess the ability of the subject to discriminate relevant issues (Discrimination Index) and the second, to communicate helpful responses (Communication Index). Two of the hypotheses tested the reliability of the scales. Two other hypotheses tested the validity of the scales. And the fifth hypothesis examined the inter-relationship of the two scales.

Methods and Procedures

Six videotape simulations of actual cross-cultural counseling situations were developed based on 77 case studies drawn from the literature and interviews with practicing counselors. Four categories of critical issues were developed as an analytical tool for scene selection. The videotape consisted of clients making a series of five statements. After each of the first four client statements, subjects had 40 seconds to rank order what they believe to be the most and least relevant issues. After the fifth and final client statement, the subject had one minute to write a response to the client as though in the helping role.

The six sample groups used in the study were master's candidates enrolled in a two year counselor education program at California State University, Sacramento. Two additional groups of students, enrolled in the external degree program, were included in the data collection for the item analysis. The Cultural Competence Scale was administered to a total of 111 subjects.

Systematic test development and expert judgments were used to enhance the content validity of the test. Theoretical propositions regarding cultural competence were drawn from the literature as a basis for construct validity. Comparisons of group scores with staff ratings and contrasting groups analyses were used to examine the criterion-related validity of the instrument. Internal consistency measures

were computed to ascertain the reliability of each index. The .05 level of significance was chosen for testing all hypotheses. The major outcome of the study is a preliminary form of the Cultural Competence Scale.

Findings

Results of the investigation indicate that the Cultural Competence Scale meets accepted criteria for reliability. Attempts to validate the instrument produced positive results on the criterion variable of training. The instrument was not validated using staff rating as a criterion variable. Based on the positive results of the reliability studies and equivocal results of the validity of the instrument, further development of the test is warranted and recommended by the researcher.

Copyrighted 1979 ©

ALL RIGHTS RESERVED

Satsuki Ina Tomine

Measuring Cultural Competence in Counselor-
Trainees: The Development of an
Assessment Process

by

Satsuki Ina Tomine

A THESIS

submitted to

Oregon State University

in partial fulfillment of
the requirements for the
degree of

Doctor of Philosophy

Completed November, 1979

Commencement June, 1980

APPROVED:

Redacted for Privacy

Associate Professor of Counseling and Guidance
in charge of major

Redacted for Privacy

Dean of the School of Education

Redacted for Privacy

Dean of the Graduate School

Date thesis is presented November 28, 1979

Typed by Deanna L. Cramer for Satsuki Ina Tomine

ACKNOWLEDGEMENTS

As I reflect on the culmination of this study, I see in retrospect a journey of discovery. It has been a very special time in my life. I learned of solitude and perseverance, of pain and loss, of love and intimacy, of forgiving and being forgiven. Many people have helped to make this learning a reality and I am deeply indebted,

to all the Third World students who joined me in this search for knowledge,

to Elena Caro who inspired me to realize a dream,

to Dr. James Firth whose genius I could always count on,

to my committee, Dr. Arthur Gravatt, Dr. Marjorie McBride, Dr. Ray Verzasconi, Dr. Dale Simmons, and Dr. Theodore Madden, whose challenge and support nurtured my growth,

to Nate Smith who opened the doors,

to my fellow doctoral students Julee, Cheron, Joan, Geary, and Richard with whom I debated and commiserated,

to Chris Tomine who believed in me,

to Cheri Araki Markham who listened and cared,

to Cliff Michel with whom I shared the peaks and valleys,

to my family, though miles away, who was always there,

and most especially to my mother and father who have lovingly given me the riches of my culture,

and to my sons, Dylan and Adrian, whose future makes it all worthwhile.

dōmo arigatō gozaimasu.

TABLE OF CONTENTS

<u>Chapter</u>		<u>Page</u>
I	INTRODUCTION	1
	Statement of the Problem.	8
	Definition of Terms	9
	Assumptions and Limitations of the Study.	10
	Hypotheses.	11
	Summary	13
II	REVIEW OF THE LITERATURE	14
	Significance of Cultural Variables in Counseling.	14
	Cross Cultural Counselor Training Models.	22
	Racism Training Model: The White Counselor.	23
	Self-Determination Model: The Minority Counselor	25
	Anthropological Model: Ethnic Studies.	27
	Multicultural Model: Cultural Competence	30
	Assessment of Counselor Effectiveness and the Cultural Variable	35
	The Cross-Cultural Relationship: Facilitative Conditions.	36
	Criteria Assessment of Facilitative Conditions	39
	Instruments to Measure Facilitative Conditions	41
	Instruments to Measure Cross- Cultural Facilitative Conditions	45
	General Summary	48
III	METHODOLOGY AND PROCEDURES	50
	The Instrument.	50
	Construction of Items	51
	Sample Groups	53
	Discrimination Index.	55
	Scoring the Discrimination Index	55
	Item Analysis of Discrimination Index.	56
	Communication Index	57
	Hypotheses.	57
	Hypothesis I	57
	Hypothesis II.	58
	Hypothesis III	59
	Hypothesis IV.	60
	Hypothesis V	61
	Summary	62

Table of Contents -- continued

<u>Chapter</u>	<u>Page</u>
IV	PRESENTATION OF THE DATA 63
	Discrimination Index. 63
	Results of Item Analysis 63
	Results Obtained from Testing Hypotheses. 66
	Hypothesis I 66
	Hypothesis II. 67
	Communication Index 70
	Hypothesis III 70
	Hypothesis IV. 70
	Hypothesis V 72
	Major Outcome of the Investigation. . . . 74
	Summary of Findings 76
V	SUMMARY, DISCUSSION, AND RECOMMENDATIONS 77
	Summary 77
	The Problem. 77
	The Instrument 79
	The Sample 79
	Treatment of the Data 80
	Major Outcome of the Investigation. . . . 81
	Discussion. 81
	Hypothesis I 81
	Hypothesis IIa 82
	Hypothesis IIb 83
	Hypothesis III 84
	Hypothesis IVab. 85
	Hypothesis V 86
	Recommendations 87
	BIBLIOGRAPHY 91
	APPENDICES
	Appendix A: Interview Outline.101
	Appendix B: Description of the Cultural Competence Scale102
	Appendix C: Sample Items from the Response Booklet for the Cultural Competence Scale. .104
	Appendix D: Discrimination Index Key . .107
	Appendix E: Communication Index Rating Scale.108

Table of Contents -- continued

<u>Chapter</u>	<u>Page</u>
Appendix F: Staff Rating Form for Cross Cultural Counselor Effectiveness.109
Appendix G: Test Administration Procedures110
Appendix H: Consent Form111

LIST OF TABLES

<u>Table</u>		<u>Page</u>
4.1	Number of items significant at the .05 level when total test scores were used as the criterion for item analysis.	64
4.2	Discriminability and difficulty of each item . .	65
4.3	K-R ₂₀ calculated for original scale form and for the scale form rescored on the basis of significant items.	66
4.4	Pearson product-moment coefficients of correlation between each group's discrimination scores and staff ratings of cross-cultural counselor effectiveness.	68
4.5	Pooled variance for analysis of differences between Multicultural Counseling group and other groups on the Discrimination Index	69
4.6	Pearson product-moment coefficients of correlation between each group's communication index scores and staff ratings of cross-cultural counselor effectiveness	71
4.7	Pooled variance for analysis of differences between Multicultural Counseling group and other groups on the Communication Index. . . .	72
4.8	Pearson product-moment correlation coefficient between Discrimination Index scores and Communication Index scores	73

MEASURING CULTURAL COMPETENCE IN COUNSELOR-
TRAINEES: THE DEVELOPMENT OF AN
ASSESSMENT PROCESS

CHAPTER I. INTRODUCTION

"Every man is in certain respects

like all other men,
like some other men,
like no other man."

(Kluckhohn and Murray,
1953, p. 53)

The understanding of human diversity is often reflected in the current social philosophy of the time. The American character is said to have developed from a pooling of many diverse groups of racial, ethnic and religious origins. The concept of America as the "melting pot" of the world was used to describe the process by which a unique uniformity emerged from the initial diversity. Early social philosophers carried this doctrine further by stating that the result of the melting pot was in fact superior to any of the individual ingredients. Some remarks made in 1916 by the noted American educator-philosopher John Dewey illustrate this idea:

When every pupil recognizes all the factors which have gone into our being, he will continue to prize and reverence that coming from his own past, but he will think of it as honored in being simply one factor in forming a whole, nobler and finer than itself. (p. 4)

This seemingly benign valuing of the "whole" over the "parts" later became the basis for the racial and ethnic discrimination which was part of the so-called Americanization movement which swept the United States from World War I through the thirties. Depending on the economic and political atmosphere of the time, certain groups of people were deemed undesirable, unworthy, and incapable of assimilating into the mainstream American ideal. A culmination of this doctrine was the World War II internment of American citizens of Japanese descent. This xenophobic doctrine was heralded by powerful individuals such as General D. L. Dewitt, military commander for the West Coast.

A Jap's a Jap. They are a dangerous element, whether legal or not. There is no way to determine their loyalty... It makes no difference whether he is an American, theoretically, he is still a Japanese and you can't change him by giving him a piece of paper.

The Japanese race is an enemy race and while many second and third generation Japanese born on United States soil, possessed of United States citizenship have become "Americanized" the racial strains are undiluted. (Smith, 1948, p. 274)

In the late fifties and early sixties with the stirrings of the Civil Rights movement, American institutions, particularly educational institutions, were hard pressed to justify the existing social, political, and economic inequities of the time.

However, this seemingly humanistic concern for the "have nots" was approached from the same paternalistic

missionaryism that enslaved Blacks (Grier and Cobbs, 1968), massacred Indians (Brown, 1970), exploited Mexican Americans (McWilliams, 1968) and excluded Chinese immigrants (Cheng-Tsu Wu, 1972).

It was assumed that the existing inequities were still the inherent fault of the non-White groups. And thus, it followed, that diversion from the mainstream White-Anglo-Saxon-Protestant was equivalent to "cultural deprivation."

Castaneda, Herold, and Ramirez (1975) describe the birth of compensatory education,

Strategies were developed for counteracting the harmful socialization practices of culturally diverse parents. The right of the child to remain identified with his home and community socialization experiences was considered too costly in its consequences to the "deprived" child. Thus, well-meaning educators decided for the child that their world was better, that his welfare would be served best by assisting or expediting his acculturation. "Acculturation" in this sense meant versing children only in those particular linguistic, motivational and cognitive styles which were judged to be "correct" for the classroom. (p. 10)

The social revolution of the sixties may have questioned the conscience of the so-called "establishment," but more significantly, it raised the consciousness of the Third World people of America. The Civil Rights movement gave strength and voice to the doctrine that "all men are created equal" and in that equality lay the appreciation for the richness in difference. All sectors of American society

were confronted with discrimination in housing, media, employment, and education.

Insistence for affirmative action programs, fair housing and employment legislation, and multicultural education came from the ranks of the people as a statement of and call for ethnic and cultural integrity. Harris L. Dante (1973), President of the National Council for the Social Studies, optimistically describes the impact of the social upheaval of the sixties,

There have been indications that many are ready to recognize the pluralism of American society and even to value the differences among us more than insist on conformity. (P. viii)

It is in the educational experience that the hope lies for change in the future. Castaneda et al. (1975) describe the real potential for this appreciation for pluralism as defined in a new philosophy:

This concept of democratic cultural pluralism in education implies that the educational goal of children in American society would be that of learning to function competently and effectively in, as well as to contribute to the development of, more than one cultural world.
(p. 11)

Historically, cultural diversity as a significant factor in counseling has been alluded to in the writings of a few counselor educators. In 1962, C. Gilbert Wrenn described the "culturally encapsulated counselor" as one who is encapsulated within his own world, within his own

culture and subculture, within a pretense that the future is enduring. Specific types of encapsulation are described: however, besides the forewarning that "It will not be easy to be a counselor. Only the strong need apply" (p. 32), no means beyond recognition of the problem is offered to gain this "strength."

In 1965 Stewart and Warnath described in their discussion of behavior models the "cultural model" of maturity and referred to the anthropological studies of Ruth Benedict (1934) and Ruth Landes (1963) as validation of the significance of cultural relativism. According to this model, behavior should be judged in relation to the cultural setting within which it occurs, since what is appropriate in one setting may be entirely inappropriate for another. They pointed out that effective communication with individuals from different cultural backgrounds may be virtually impossible if the subtle cultural differences are not clearly perceived.

Here again, the writers state the importance of cultural variation, but only ambiguous generalizations are made regarding the necessary skill and knowledge that would allow the counselor to be more effective.

...what is done is generally not as important as how it is done and the underlying values and attitudes with which the task is approached.
(Stewart and Warnath, 1965, pp. 261-262)

However, cultural anthropology as a basis for analyzing social interaction has made important contributions to the knowledge base for counselors who are working with culturally diverse populations.

The culture concept, central to the field of anthropology, is becoming increasingly familiar in the social service fields. When properly applied, the idea of "culture" can be extremely useful for the understanding of behavior and the breaking down of many barriers to effective communication. (Leacock, 1965, pp. 190-191)

Leacock's paper can be viewed as a beginning effort to point out the importance of culture as a conceptual tool and to describe "how" a counselor might use this tool. She discusses two significant aspects of cultural variation - the learning and exchanging of knowledge and traditional styles of behavior between adults and children. She goes on to provide a guideline for use of the culture concept

...as a tool for reaching and understanding the individual as an individual, not for burying him behind generalizations about a group. (p. 193)

However, constrained by the lack of knowledge regarding other "middle-class" groups, she minimizes the potential of the counselor in utilizing the cultural tool.

Therefore, the best use that can be made of the culture concept is as a tool enabling the counselor to understand his own "values" - or, as others may see them, biases. (p. 193)

Thus it becomes disappointingly clear that although the understanding of culture has tremendous potential, the best the counselor could hope for is merely self-awareness.

Stewart and Warnath (1965) pointed the way in stating that differences do exist, and all school personnel - including the counselor - must learn to cope with them or even use them to good advantage. More recently, Allen Ivey (1977), and Derald Sue (1977a, 1977b, 1978) and Sue and Sue (1977) offer definitions of cultural competence that go beyond the coping level and do, in fact, provide a basis for using cultural differences to good advantage. Analysis of human problems within a cultural context is a reflection of a truly democratic society. So, it is within this historical and philosophical context that this study is made.

Derald Wing Sue (1976), counselor educator and past editor of the American Personnel and Guidance Journal, highlights the need for further study in the area of multicultural counseling and psychotherapy:

The gap between what needs to be done and how to do it is difficult to bridge - and it is exactly here that our priorities must be. We can no longer engage in redundant rhetoric that may have a great deal of emotional impact but very little practical value. (p. 294)

A few training models have been developed recently to enhance the counselor's ability to work with clients from different cultural groups. The race-awareness model is aimed at sensitizing White counselors to their own

racial biases. The self-help model is one which focuses on the training of minority professionals and paraprofessionals to work with their own ethnic group. The third, an anthropological model, is generally a didactic, informational approach to identify characteristics of specific ethnic groups which may be significant in the counseling relationship. The fourth approach is a cultural competence model which is comprised of a behavioral, cognitive, and attitudinal base to enable a counselor to develop synergistic skills to work effectively in multicultural counseling relationships. These models are further elaborated upon in Chapter 2, the review of the literature.

Statement of the Problem

The problem of assessing counselor effectiveness in the cross-cultural counseling situation continues to persist as a complex and unresolved issue in the area of counselor education. In response to recurring racial conflicts in our society and the low utilization of traditional counseling services by Third World populations, various approaches to training have evolved to address these concerns; however, there presently exists no systematic method developed to assess cross-cultural counselor effectiveness and, consequently, limited information regarding training outcomes. As the problems of inappropriate and/or inadequate counseling services persist, intensive

research in this area will be of primary importance. The development of a reliable and valid assessment instrument would significantly facilitate this necessary research process.

This study proposes to investigate the development of an instrument to assess cultural competence. The primary objective of this study is to answer the question: Can a valid and reliable assessment instrument be developed to measure the cultural competence of counselor trainees? In order to answer this question it is essential to determine the most effective and appropriate method of assessment and to identify specific variables which are unique to the cross-cultural counseling situation.

Definition of Terms

In order to provide greater clarity of meaning, several frequently used terms will be defined.

Cross-Cultural Competence. The ability of the counselor trainee to discriminate between the most and the least significant critical issues presented, as well as to communicate a facilitative response to videotape simulations of clients from various ethnic and racial backgrounds.

Counselor Trainee. A student enrolled in a graduate-level training program in counselor education.

Cultural Variable. Those aspects of an individual's behavior, values, and beliefs which reflect a common world-view held by a particular group of individuals.

Third World. An affirmative descriptor which signifies the common experience, position, and interest of Black, Asian, Indian, and Mexican Americans.

Assumptions and Limitations of the Study

In an effort to develop an assessment process to measure cultural competence in counselor trainees, particular assumptions had to be made with reference to counselor trainees and counselor educators and to sampling procedures in this study. The assumptions made were

1. The course instructor is sufficiently acquainted with students to make an assessment of their functioning.
2. The course instructor would be supportive of the study and assist in creating a positive atmosphere for testing.
3. The counselor trainees would make a serious attempt to respond to the test items.

The major limitations of the study were

1. No mechanisms were built into the instrument to discriminate subjects who responded truthfully from those who did not.

2. The limited geographical area, small sample size, and non-randomization of the sample were due to sample accessibility and financial constraints.

Hypotheses

The basic assumption of this study is that cross-cultural counselor effectiveness variables can be identified and measured. Based on previous studies conducted by Carkhuff (1969), the ability of the counselor to discriminate between given responses as well as to communicate responses in an effective means of assessing general counselor effectiveness. The added dynamics of the cross-cultural interaction in counseling can affect significantly a counselor's effectiveness (Sue, 1977a). In order to test these propositions statistical hypotheses were developed. The specific operational hypotheses are detailed in the following paragraphs.

Hypothesis I. Rank ordering of most and least relevant issues in response to videotaped sequences of culturally diverse clients can be used to measure reliably the cultural competence of counselor trainees.

Hypothesis II. Rank ordering of most and least relevant issues in response to videotaped sequences of culturally diverse clients can be used to measure validly the cultural competence of counselor trainees.

Sub-hypothesis a. A significant relationship exists between each sample group's scores on the final

Discrimination Index and staff ratings of each group member's cross-cultural counseling effectiveness.

Sub-hypothesis b. A significant relationship exists between the Multicultural Counseling Class group and the other groups on the Discrimination Index.

Hypothesis III. Ratings of written responses to videotaped sequences of culturally diverse clients can be used to measure reliably the cultural competence of counselor trainees.

Hypothesis IV. Ratings of written responses to videotaped simulated clients can be used to measure validly the cultural competence of counselor trainees.

Sub-hypothesis a. A significant relationship exists between each sample group's scores on the Communication Index and staff ratings of each group member's cross-cultural counseling effectiveness.

Sub-hypothesis b. A significant relationship exists between the Multicultural Counseling Class group and the other groups on the Communication Index.

Hypothesis V. A significant relationship exists between scores on the Discrimination Index and scores on the Communication Index.

Summary

The major focus of this study is to develop a valid and reliable assessment instrument to measure the cultural competence of counselor trainees. A brief historical overview of multicultural education was presented and implications for counseling were discussed. Also included in this section were the statement of the problem, the definition of terms, the assumptions and limitations of the study, and the statistical hypotheses.

The following chapter will review the literature related to the significance of the cross-cultural variable, current training models, and assessment procedures.

CHAPTER II. REVIEW OF THE LITERATURE

Since the present investigation concerns itself with the development of an assessment instrument to measure cultural competence in counselor trainees, the literature review will be divided into three components as follows:

1. Significance of the cultural variable in counseling
2. Implementation of the cultural variable in counseling
3. Assessment of counselor effectiveness and the cultural variable.

Significance of Cultural Variables in Counseling

Concern about cultural differences range from complete disregard to major focus in counselor philosophies.

Draguns (1976) warns against the two extreme positions, or what he considers the Scylla and Charybdis of intercultural counseling:

On the one hand is the practice and attitude of counseling as usual, with the counselor, oblivious to the cultural background of the client; on the other hand and equally destructive is the penchant for seeing the counselee as a caricature - American Indian, ghetto Black - and thereby overlooking his or her individuality. The step from cultural sensitivity to cultural stereotyping is as short as it is ominous. (p. 10)

Allen Ivey (1976), who has developed an extensively used communication skill-building training program called "micro-training," reflects the growing awareness among counselor educators regarding cultural issues. He discusses the limitations of his own training program.

Finally, the definition of communication skills presented here comes from Western culture. Patterns of eye contact, body language and verbal following can vary markedly from culture to culture. We have found that micro-training workshops can illustrate clearly the similarities and differences between and among people.

Thus, these materials have cross cultural relevance, but must be used with great care with groups different from one's own. Cultural imperialism must be avoided at all costs. (p. 14)

Subsequently, Ivey's (1977) concern for the cultural issue is expanded upon in an article entitled "Cultural Expertise - Toward Systematic Outcome Criteria in Counseling and Psychological Education." He writes of his concern regarding counseling and psychological education which focuses primarily on the individual with little relevance for cultural context. In a sardonic yet scholarly fashion Ivey describes the emphasis of currently popular literature as providing the individual with the opportunity for self-actualization (Maslow, 1971; Rogers, 1961), personal growth (e.g., Schutz, 1967), personal development (Mosher and Sprinthall, 1971), "okayness" (Berne, 1964; Harris, 1967), clarified values (Simon, Howe, and Kirschenbaum, 1972),

effectiveness (Carkhuff, 1969; Gordon, 1970; Ivey and Gluckstern, 1976), an increased behavioral repertoire (Alberti and Emmons, 1970; Wolpe and Lazarus, 1966), and numerous other characteristics. Ivey goes on to say that it is apparent that the individual who is the object of all this treatment is very much torn into segments.

The disregard for cultural differences and, thus, relevant application processes and techniques has had a negative effect on the counseling needs of non-White, non-middle-class, non-English-articulate clients in various counseling settings.

Derald Sue (1977a) points out that current investigations support the contention that Third World clients underutilize mental health services (Padilla, Ruiz, and Alvarez, 1975; Sue and Kirk, 1975; Yamamoto, James and Palley, 1968) or prematurely terminate after an initial contact. In one of the most comprehensive studies conducted on Third World clients, Sue and associates (Sue and McKinney, 1974; Sue, McKinney, Allen and Hall, 1974; Sue, Allen and Conaway, in press) found that Asian Americans, Blacks, Chicanos, and Native Americans terminated counseling at a rate of approximately 50 percent after the first interview. This was in sharp contrast to a 30 percent rate for Anglo clients. These investigators believe that it is the inappropriateness of interpersonal interactions between counselor and client which accounts for the premature termination.

Kagan and Madsen (1971) studied the ways in which Anglo, Mexican American, and Mexican children responded to a task under conditions of cooperation and competition. They found that when rewards could be achieved only through cooperation, Mexican children were the most successful, Mexican Americans next, and Anglos least successful. These findings suggest cultural differences in motivational styles which follow from values emphasized in the child rearing practices of different communities. Other research supports these findings (Domino, 1970; Farr, 1971; Price Williams and Ramirez, 1971; Dunn, Dunn, and Price, 1977). All point to the importance of identifying differences in values which influence learning styles and adapting appropriate motivational methods to increase academic and personal satisfaction. Additionally, Di Stefano (1970) found that those students who are similar in cognitive style to the teacher are viewed more positively by the teacher. Implications for counseling, then, include a sensitivity and an ability to respond to different clients with both appropriately supportive counseling techniques and style and the flexibility to utilize various styles of interpersonal communication.

Much discussion in cross-cultural counseling is directed toward the counseling relationship itself. Derald Sue (1977a) views counseling as essentially a White, middle-class activity that values verbal expression, openness, and

some degree of psychological mindedness. He points out that cultural oppression occurs in the counseling relationship when such values are imposed on the client. Papajohn and Spiegel (1975) point out that unawareness of an incongruence in the cultural values of the therapist and patient can be a primary source of ineffective relations between them.

Vontress (1971) noted that racial differences may also act as an impediment to counseling. Hollingshead and Redlich's study (1958) and its replication by Yamamoto, James and Palley (1968) ten years later revealed that ethnic minorities who do seek treatment receive less lengthy and intensive experiences than their Caucasian counterparts. As a result of his studies, Calia (1966) questions the appropriateness of traditional counseling for Blacks that emphasizes sedentary talk, unconditional positive regard, and the goal of self-exploration and self-referral. These findings suggest that the orientation of the White counselor may cause him or her to be less accepting of the client who is culturally different or that the clients may feel that the White counselor cannot understand their concern.

Banks (1972) found that clients felt they had greater rapport with same-ethnicity counselors. Carkhuff and Pierce (1967) found that differences in race and social class had a retarding effect on client movement. Patients most similar to race and social class of counselor tended

to explore themselves more. In a similar study Banks, Berenson and Carkhuff (1967) suggest that the counselor's race and type of orientation and training are more relevant variables than experience as a counselor per se. They conclude that race and social class of both the client and the counselor appeared to effect significantly the depth of clients' self-exploration in initial clinical interviews.

Some counselor educators have focused on cultural variables as a basis for counseling. Toldson and Pasteur (1976) stress the importance of using Black cultural aesthetics in the counseling process. They state that the expressive outlets inherent in the Black lifestyle can be reflected in counseling techniques that are appropriate in communal group interaction. With respect to Mexican-American values, Castaneda, Herold, and Ramirez (1975) identify specific ways of relating to the child which can be generalized to the counseling relationship, e.g., a close physical, cooperative, familial approach. This approach is consistent with socialization practices and would therefore enhance motivation of the child. Goodtracks (1973) discusses the non-interference philosophy in some Indian tribes which has implications for counseling.

A thorough and comprehensive annotated bibliography of journal literature by Vicente Noble (1974a, b, c, d) includes studies which identify cultural variables that are significant for counseling Asian Americans, Blacks, Mexican

American and Indians. This series of bibliographies contains over 150 entries for each ethnic group from professional journals covering the period from 1964-1974. The citations are extensively annotated with respect to purpose, method and conclusions of each article. Also, Clemmont Vontress (1968, 1972) details descriptive information considered to be pertinent to work with specific ethnic groups. He stresses the importance of knowledge of historical experiences of the different ethnic groups.

Pederson (1976) provides a comprehensive review of the literature regarding intercultural counseling. He supports the recommendations presented at the American Psychological Association conference (at Vail, Colorado, in July 1973) on patterns and levels of professional training. Training and continuing education course work on the special needs of different religious, racial, ethnic, sexual and economic groups was recommended for all professional psychologists. It was further stated that the counseling by persons who are not trained or competent to work with such groups should be regarded as unethical. Pederson concludes by stating that cultural sensitivity and awareness will play an increasingly important role in the training of counselors.

As a final note on the review of the literature addressing the significance of the cultural factor, it is important to address the problem earlier described by

Dragons on page 14 as the Charybdis and Scylla of intercultural counseling. Cultural variables, as supported in the literature, are crucial to intercultural counseling; however, there is a danger in applying these variables indiscriminately. Pederson (1976) also warns that the existence of common factors must not lead the counselor into a mindless and unreflective use of cultural variables in the counseling process.

In an editorial statement Sue (1977c) gives similar insight into the significance of the cultural variable and his concern about counselors who operate under rigid preconceptions of their clients. He states that knowledge of cultural variables should serve as background from which the "figure" emerges. He goes on to say that belonging to a particular group may mean sharing common values and experiences, but individuals within a group also differ. The background offers a contrast for us to see more clearly individual differences. Cultural variables should not submerge but rather increase the visibility of the figure. It is the figure-ground relationship that should aid the counselor to recognize the uniqueness of people more readily, says Sue.

It is apparent, then, that much has been written to establish the significance of the cultural variable in

counseling. The growing commitment to a culturally democratic philosophy would eventually provide adequate services to a long-neglected segment of society. The question, then, is how is this philosophy being implemented?

Cross Cultural Counselor Training Models

Implementation of a culturally pluralistic philosophy in counselor training programs has taken many directions and varies considerably in breadth and depth. An examination of the different training models may provide some clarification and, perhaps, direction for more fully realizing this philosophical goal.

Four basic approaches will be discussed: The racism training model, the self-determination model, the anthropological model, and the multicultural model. These models will be discussed with respect to basic philosophy, trainee population, social impact, research findings, and evaluation of the model's contributions and limitations. These are, of course, conceptual models and the programs described rarely represent a mutually exclusive paradigm. Though dynamic and often inter-related, these training models clearly represent movement towards a more culturally relevant counseling process.

Racism Training Model: The White Counselor

A review of the literature on cross-cultural training often reflects the social-political mood of the time. The racism training model was developed in response to the racial unrest facing our country in the fifties and early sixties. Particular concern for problems arising in the schools as a result of defacto segregation, busing, and integration was felt by emerging civil rights leaders as well as school administrators. Efforts to calm the tide are reflected in training programs which focused on the growth potential of the White counselor. It was viewed as desirable to provide special experiences to assist counselors to come to grips with their own feelings of prejudice.

Although attempts to eliminate racism were generally met with superficial, "one shot" workshops, the greatest contribution of this effort was to introduce the problem of the ineffectiveness of counseling which was not necessarily due to the inherent limitations of the non-traditional client but rather to the subtleties of racial prejudice in the counselor. At a time when Black speech was viewed as "limited code" and Asian American reticence as "emotional repression," the idea that the counseling process was an extension of White oppression opened the door for further exploration (Sue, 1977b). It was possible to

examine the culturally deprived psychologist and not merely speculate on the so-called culturally deprived client.

A few examples of more currently developed racism training programs shed light on the basic tenets of this approach. Magee (1972) used a simulation technique to develop teacher and counselor empathy with the Spanish-speaking student as a means of overcoming prejudice and stereotyping. English-speaking college students were asked to complete a simple form written in Spanish. Punishment was threatened for the use of English in the classroom. The simulation was followed by class discussion in English.

Bryson et al. (1974) prepared a stimulus film consisting of a series of simulated emotional vignettes for improving the skills of counselor trainees in bi-racial counseling relationships. In each film a Black youngster portrays a prescribed reaction to the counselor. Results indicate that the films are valuable in stimulating racial awareness; however, the authors do not demonstrate the intended skill improvement of the counselor.

Although creative and innovative techniques have been developed, the success of such awareness training for counselor effectiveness has not been substantiated. The training may be useful to introduce racial awareness in the counselor, but it does not necessarily follow that the counselor will be more effective with the culturally different client.

The limitations of this approach rest on the assumption that training efforts to eliminate racism do, in effect, cause attitudinal changes in counselor trainees. An extensive study was conducted in 1967 to examine persistence of attitudes and values of counselor trainees (Rochester, 1967). The Porter Test of Counselor Attitudes and the Allport-Vernon Lindzey Study of Values were administered to 126 counselor trainees in eight, one-year NDEA Counseling and Guidance Institutes. The results showed that the permanency of attitudes that were significantly changed during the training program was minimal.

More detailed research is needed to determine the impact of racism training. Further, inquiry into the conditions and means necessary to sustain accepting, non-prejudicial attitudes required of a culturally competent counselor is essential.

Self-Determination Model: The Minority Counselor

Where the racism-awareness training model focuses on the White counselor, a second approach to cross-cultural counselor training focuses on the minority counselor. It is based on a rejection of the traditional counseling approach described by Bell (1971) as centered on the existential problems of the White middle class.

Several theorists (Banks, 1972; Calia, 1966; Gunnings, 1971) postulate that the counseling process itself is the

primary reason that counseling is basically ineffective with the culturally different client. The counselor's tendency to presume personal disorganization rather than societal or institutional oppression is particularly detrimental to the welfare of the culturally different client.

In response to these concerns, alternative training programs for minority counselor trainees have been developed. LaPoint and Twiss (1972) describe an Indian counselor training program which stresses field experience and development of the role of counselor as a consultant. Jones (1974) describes the program for Black and Asian graduate students in Pupil Personnel Services in California; similarly, Aleman (1974) discusses the training format of a Chicano Counselor Training program. These programs promote an alternative philosophy of counseling where advocacy, systems change, and consultation are a necessary requirement for meeting the needs of minority group members. This proactive model of counseling focuses on an environmental assessment, rather than on an exclusively psychological assessment. Community-based field experience which enlists community participation is also an essential component of the training.

Evaluation of these programs is incomplete. The Indian project describes efforts to construct Indian-designed and Indian-oriented evaluation instruments to measure success of the program. Results are yet forth-

coming. Generally, these programs represent some measure of success in attempting to influence staff and courses of study of university counseling departments; however, the basic premise that minority counselors are intrinsically more effective with minority clients has only been subjectively substantiated.

Lindberg and Wrenn (1972) describe an in-service counselor education program for minority teachers to meet a school district's need for more counselors, who, "by virtue of skin color, language, or inner-city origins have advantages in relating to minority students." Results are said to be favorable, but assessment of criteria is not discussed. Other programs (Sue, 1972; Malcolm, 1976) which selectively train minority group members, though lacking in systematic evaluation, have created an expanded arena for counselor training. Program strengths are identified as the emphasis on cultural pluralism, curricular flexibility, experiential process, and student responsibility.

Anthropological Model: Ethnic Studies

A third model for training counselors to work with minority populations is an ethnic studies approach. The focus of learning is taken from an anthropological perspective of cultural relativity. Dominant cultural values and

behaviors of particular ethnic groups are discussed in light of the counseling process. Much literature has been published consisting of descriptive cultural information and some discussion of how selected cultural variables may intrude in the counseling relationship.

American Indian clients are described as presenting such problems as language difficulties, taciturnity and suspiciousness, and differences in communication styles such as measured listening and avoidance of eye contact (Vontress, 1968; Leacock, 1974; Trimble, 1977; Goodtracks, 1973; and Bryde, 1971). In working with the Black client, the counselor is apt to encounter two kinds of problems, the first related to the counseling process and the second related to the product, goal, or outcome (Vontress, 1971; Copeland, 1977; Fuller and Kern, 1978; Smith, 1977).

Sources of difficulty in counseling Mexican American clients are said to include the language barrier, demand for respect, machismo, and lack of trust with strangers (Ruiz and Padilla, 1977; Pollack and Menacker, 1971; and Ramirez and Price-Williams, 1976). The significance of shame, modesty and reserve, generational differences and learned helplessness are some of the issues discussed regarding the Asian American client (Sue, 1977a; Sue and Kirk, 1975; Takeuchi, 1975).

The underlying assumption regarding this approach to cross-cultural counseling is that understanding the cultural

differences of the client group will lead to more effective counseling. The literature on this particular approach has been generally limited to descriptive information and there is a virtual vacuum of research data. James Banks (1972) discusses the merits and methods of teaching ethnic studies and concludes that with understanding, tolerance only sometimes follows. For effective counseling, clearly much more than tolerance is required for creating true facilitative conditions.

The main contribution that this model makes is to introduce the concept of cultural relativism -- the idea that "difference" does not necessarily imply "inferiority" -- thereby challenging the culturally encapsulated counselor and culturally oppressive counseling theory.

The major drawback of this training approach is that it lacks a method for constructive implementation. How does one armed with this information and dedicated to the positive concept of cultural pluralism make this approach meaningful in the counseling relationship? Providing cultural information to the counselor tends to promote the idea that once given this information, the counselor will be at an advantage in the communication process. A mere didactic sharing of cultural facts is not likely to improve counseling services to minority clients. Rather, it is believed by this researcher that re-directing this information to require counselors to adapt to the different cultural modes

of the client would likely be a more constructive move toward implementation.

Multicultural Model: Cultural Competence

The final approach to cross-cultural counselor training to be discussed is based on the philosophy that cultural pluralism is a positive source of richness and that in order for counseling to be effective, it must be provided within the cultural context of the client. In a sense, this model is the logical extension and integration of the other three training models presented for discussion. Its focus is on developing and capitalizing on skills and traits which characterize the "culturally competent counselor." The specific traits vary with the theorist, but generally the goal is to train the individual to acquire the ability to counsel effectively across cultural barriers -- a flexible, creative, synergistic counselor who can, ideally, draw on the cultural data without stereotyping and accept the client without prejudice.

Draguns (1976) theorizes that in addition to ethnic-specific, technique-oriented information, equally indispensable is the ability of the counselor to be prepared to learn, change and shift his/her own accustomed mode of operation. Previous studies of counselor competence have highlighted such characteristics as "being open to experience" and "tolerance of ambiguity" (Fitzgerald, 1966;

Gruberg, 1969). Other educators have stressed flexibility of technique, the importance of personal sensitivity, and openness to direct and active intervention (Sundberg, 1977; Trimble, 1977; Wohl, 1977; Wintrob, 1977). Darguns (1976) points out, however, that whether or not these characteristics are relevant remains to be empirically demonstrated; conceptually, the identification of such characteristics would be the first step toward finding persons who would be adept and comfortable when interacting personally with clients from a different cultural milieu.

More specific definitions of the culturally competent counselor have recently been presented. Derald Sue (1978a) cites the overwhelming need to teach trainees the importance of being able to understand and share the "world-view" of the culturally different client. World-view is defined by Sue in terms of the client's perception of the locus of control and the locus of responsibility. Additionally, he warns that it is no longer enough to learn a limited number of counseling skills to be used without regard for variation in cultural values.

Allen Ivey (1977) describes the culturally effective counselor as one who is able to generate the widest repertoire of verbal/nonverbal responses consistent with the lifestyles and values of the culturally different client. Further, the culturally effective counselor is a "functional integrator" in that the counselor is able to

help the client integrate aspects of different or opposing world views that will maximize the client's effectiveness and psychological well being.

Training programs which reflect this theoretical framework vary in focus and method of implementation, but generally they train for specific counselor traits and characteristics. In this sense, this model has been the most conducive to assessment and systematic evaluation.

A training program described by Kelly (1974) defines cross-cultural competence in terms of a knowledge base regarding different ethnic groups, the development of personal awareness through group interactions, and the ability to redefine the counselor role appropriately in a variety of settings. Counselor competence is determined by completion of twenty-six behavioral objectives.

Vincente Noble (1976) discusses the approach to a cross-cultural pupil personnel training program at California State University at Long Beach. He states that within the given time frame, it is impossible to provide comprehensive training about all the minority groups and their educational problems as such. So, he has developed a "generalization of content" approach which allows a trainee to focus on the study of the experiences of one or two groups and then utilize these generalizations to perceive the nature of other situations; for example, a trainee may realize that limited English-speaking Mexican

American student achievement is hampered by a lack of facilitative instructional vehicles (bilingual instruction, etc.). Both this perception of the problem, and the appropriate corrective procedures can be generalized to other limited English-speaking groups -- Vietnamese, Puerto Ricans, etc. The purpose of the training, then, would be to develop "cultural discrimination antenna" which would be sensitive to different groups and situations.

The evaluation of this program is more descriptive than empirical; however, results suggest that behavior of the trainee may be positively modified in fifteen sessions to produce some effectiveness in cross-cultural settings.

Another training program which reflects the cultural competence model is one developed by Pederson (1977). It is designed to explicate cultural aspects of a counseling problem and resistance to counseling in a simulated counseling interview. The objective of the simulation is to build a coalition between the counselor and client from another culture in spite of interference by an "Anti-counselor" from the client's culture.

Trainees report that following the training, they are better able to articulate the problem from the client's cultural viewpoint. They also report increased skill in anticipating their own resistance and threat to counseling persons from other cultures. Research on the effects of the training indicates statistically significant growth on the

three Carkhuff scales of Empathy, Respect, and Congruence (Pederson, 1977).

Proponents of this cultural competence approach suggest that in addition to knowledge and understanding, specific skills are identified as essential to effective cross-cultural counseling. There may not be consensus on which specific skills are the most important; however, as discussed in this section, these skills can be taught and consequently assessed. This model then broadens the scope of training: ethnic specificity and racial consciousness become a part of the process of training and the end goal is a culturally sensitive counselor who has the skill, knowledge, and attitudes that give him/her the flexibility to determine counseling processes and goals appropriate to the client's frame of reference.

Another contribution of the cultural competence model is that the skills acquired utilizing culture as a basis for contrast can ultimately heighten the sensitivity of the counselor in general. Pederson (1976) cites the use of his model for training counselors to work with a number of different populations since it allows the trainee to identify in specific terms how the counselor's own values as well as the values of a client effect the counseling process.

Based on the review of the literature by this researcher, there has been much theoretical discussion regarding the potential of this approach but very little

implementation and research. There is a need to develop procedures for practical application of the theory.

Respect for cultural pluralism is an espoused American ideal. Efforts to provide relevant educational, vocational and psychological counseling to all groups of people is a commitment to cultural democracy. The various approaches to cross-cultural training demonstrate a promising backdrop for further development.

There is no apparent lack of creativity in approaching the training; however, there exists a need to begin to substantiate the value of the training via systematic evaluation. And in doing so lies the potential to make significant impact on counselor training programs and faculty. Hence, it is the belief of this researcher than in promoting the basic tenet of the richness in difference, human problems in general can be confronted with an honest appreciation of the uniqueness of the individual.

Assessment of Counselor Effectiveness and the Cultural Variable

This section of the review of the literature will examine traditional counselor effectiveness criteria and relate these to cross cultural counselor effectiveness criteria.

Brown (1978) describes one of the critical issues in any counseling research effort as the "effectiveness problem." The question of arriving at what constitutes the

criteria for "effective" counselors has been a great dilemma. He concludes that the diversity of criteria and methods employed to investigate who will and will not become effective counselors is indicative of the varied results, most of which have not been conclusive nor replicated. Although most researchers in the field now agree that efforts should be aimed at nonintellective variables as predictors of counselor effectiveness, as Johnson, Shertzen, Linden, Stone (1967) point out, the subject remains largely enigmatic. Attempts to identify the essential non-intellective variables have been frustrated by inadequate instruments, lack of appropriate criteria, and the general elusiveness of the qualities themselves.

The Cross-Cultural Relationship:
Facilitative Conditions

Support for the proposition that the relationship is the critical variable in effective counseling comes from a study by Seeman (1954), which illustrates that success in psychotherapy was closely associated with the emotional quality of the established relationship. Additional evidence for this conclusion has been derived from a study by Parloff (1961), who demonstrated that those clients who established better relationships with their therapists made greater improvement than those clients whose relationships with the same therapist were not as good. Further, in a discussion concerning the outcomes of therapy, Ullman and

Krasner (1964) conclude that the best results are obtained when the therapist and patient form a good interpersonal relationship. Lastly, based on an extensive review of the literature, Goldstein (1962) states that no longer can there be any doubt as to the primary status of the therapeutic relationship in the overall therapeutic transaction.

It must be said, then, that there is a common attitude of support or agreement for the counselor-counselee relationship constituting the dominant variable in counselor effectiveness. The establishment of this relationship is critical to the amount of positive change which will follow. In the general counselor effectiveness research, Rogers (1962) sums up the findings of a substantial amount of research when he states,

The major findings from all of the studies is that those clients in relationships marked by a high level of counselor congruence, empathy, and unconditional positive regard show constructive personality change and development. (p. 425)

With respect to the culturally different client, Pederson (1976) stresses the significance of the relationship which he describes as "the counselor-client coalition" necessary to successful problem solving. The facilitative conditions of the cross-cultural counseling relationship have been specified by a few counselor educators.

Sundberg (1976) proposes a number of ways in which intercultural counseling can become more effective. First,

there should be congruence between what the counselor and client expect from one another; this understanding is to be arrived at through a clearly defined agreement early in the counseling process. Second, the counselor needs the skill to interpret accurately any unclear and incomplete messages from the client; these messages provide the feedback to confirm the counselor's own understanding of the situation. Third, the counselor must help the client understand the environment around him, identifying appropriate alternatives and behaviors that would assist the client from within the client's own cultural viewpoint.

Sue (1978) also lists skills necessary to be an effective intercultural counselor:

- 1) Culturally effective counselors recognize which values and assumptions they hold regarding the desirability or undesirability of human behavior. They also are aware that others may hold different and legitimate values at odds with their own. More than that, this understanding is translated into affective and behavioral components.

- 2) Culturally effective counselors are those who are aware of the generic characteristics of counseling that cut across many schools. They are aware of culture-bound values, class-bound values, and language factors that affect the processes and goals of counseling.

- 3) Culturally effective counselors understand the sociopolitical forces (oppression and racism) that have served to influence the identity and perspectives of the culturally different. Not only can they look to the person for explanations but they are able to look to the environment as viable sources of influence when appropriate.

4) Culturally effective counselors are able to share the world view of their clients without negating its legitimacy.

5) Culturally effective counselors are truly eclectic in their counseling. They are able to generate and use a wide variety of counseling skills. These skills are chosen on the basis of its appropriateness to the experiences and life-styles of the culturally different.
(p. 451)

Having identified some of the facilitative characteristics of an effective intercultural counseling relationship, we turn now to assessment of effectiveness.

Criteria Assessment of Facilitative Conditions

Carkhuff (1969) measures counselor effectiveness in terms of interpersonal functioning by use of rating scales to determine counselor ability to communicate and discriminate facilitatively to standard stimulus counseling vignettes. Carkhuff concludes that the level effectiveness of the helper can be ascertained by standardized and abbreviated indices of communication and discrimination. Thus, standardized assessment of counselor communication and discrimination within a cross-cultural context would be an appropriate means of identifying culturally competent counselors.

Thus, sensitive discrimination allows the helper 1) to discern the helpee's areas of functioning and dysfunctioning with sensitivity to culturally different cues, and

2) during the latter phases of treatment to make accurate prescriptions and prognosis concerning which of the available alternate treatment modes might be most efficacious and culturally relevant. Effective communication by the helper enables the helpee to experience being understood from the perspective of his/her world-view and facilitates movement toward deeper levels of self-exploration and self-understanding that are congruent with his/her cultural experiences. It should be kept in mind that although Carkhuff (1969) has demonstrated that high discriminators are capable of high level responses, it has also been shown that the ability to discriminate accurately does not guarantee that one can or will communicate or respond accurately.

Some research has been attempted to identify related counselor effectiveness criteria in the cross-cultural counseling situation. Kemp (1962) and Mezzano (1969) found that open-minded counselors excel in the supportive understanding and self-exploration that are usually associated with cross-cultural counseling effectiveness; whereas, Russo, Ketz, and Hudson (1964), Allen (1967), Millikan (1965), and Millikan and Patterson (1967) have discovered that prejudice or factors related to prejudice are associated with less effective counseling.

Instruments to Measure Facilitative Conditions

Having selected facilitative conditions as the criteria for effective counseling in this study and its implications for cross-cultural counseling, a review of the various instruments utilized to measure this criteria will be made. Brown's (1978) Counseling Situations and Response Inventory, drawn from the scales and situations developed by George M. Gazda et al. (1974), measures discriminatory ability reflective of accurate responsiveness. The instrument is composed of counseling situations which are expressive of the qualities of empathy, respect, concreteness, self-disclosure, confrontation, immediacy of relationship, and a composite scale entitled "global scale." Following each counseling situation are alternative ways of responding by the counselor. Each alternative response possesses a standardized rating of its level of effectiveness. "Level 4" is a good response and is the highest rating possible; it indicates that the person is definitely being helpful. "Level 3" signifies a minimally helpful response; "level 2" is generally not helpful and is a poor response. Level 1" is illustrative of a hurtful or irrelevant counselor response.

The final instrument consists of 25 counseling situations; each situation is accompanied by one to nine alternative counselor responses, and the time required to complete the inventory is approximately 30 to 40 minutes. Using a

deviation score, the lower the student's total deviation score, the more accurate he/she is in discriminating the level of helpfulness of each alternative response.

Responses are written and subsequently rated by raters; response to situations in this instrument has standardized ratings and it is the task of future helpers to discriminate which level (rating) of effectiveness each response represents.

This particular methodology has gained support from the research of Greenberg (1968), who established a close relationship between (1) responding in a written form to helpee stimulus expressions, (2) responding verbally to helpee stimulus expressions, and (3) responding in the helping role. His research found that both verbal and written responses to helpee stimulus expressions were valid indices of the behavior of counselors in the actual role. Antonuzzo and Kratochvil (1968), in turn, established a close relation between (1) the verbal or recorded presentation of the helpee stimulus expressions and the written responses of subject and (2) the written presentation of the helpee stimulus expressions and the written responses of subjects.

More efforts to operationalize the concept of facilitative conditions is discussed by Zimmer and Anderson (1968). They comment that "regard" and "empathy" have been viewed as raters' judgments of the degree to which the counselor communicates respect, warmth or acceptance for the counselee

measured on a 5-, 7-, or 9-stage scale. Based on their content-analysis approach, they suggest that it is possible to generalize positive regard and empathy and that these can be identified by the structure and style of language, and consequently, approach operationalism. These and other studies would suggest, then, that discrimination of appropriate responses, is a valid measure of facilitative conditions.

Videotape stimulus vignettes have been utilized as an integral part of effectiveness assessment. Campbell, Kagan and Krathwohl (1971), using an instrument similar to Gazda's Counseling Situation and Response Inventory, have developed and validated an instrument to test a subject's ability to detect and identify the immediate affective state of another. The resulting scale instrument consists of multiple-choice items used with a series of short videotape excerpts from actual counseling interviews. Testees were asked to feel whatever emotions the client felt at the end of the excerpt and to choose from multiple-choice items. Two different kinds of items were included, one to reflect the clients' feelings about himself and the other his feeling about the counselor. The items were integrated into three equivalent scale forms. These, accompanied by the videotape excerpts, were administered to eight groups, each consisting of 30 students attending an academic year master's degree NDEA Counseling and Guidance Institutes.

Concurrent validity studies on this instrument indicate that a low positive relationship exists between scale scores and judgments of counseling effectiveness. The average correlation across all studies was .26, with a high of .42 and a low of .17. A more substantial relationship occurred between scale scores and judgements of affective sensitivity. The average correlation obtained across all studies was .38, with a high of .64 and a low of -.10.

A construct validity study was done using two groups to determine if scale scores would increase during a counselor education program. The interval from pre-test to post-test was 6 months. Results indicated that statistically significant growth (+3 points) had occurred.

It should be cautioned, however, that the procedure measures an individual's ability to identify accurately the feelings of another; it does not measure his ability to use this knowledge or understanding effectively to promote positive client growth in a counseling relationship. A person may be highly sensitive but unable to use this aptitude. The data gives objective evidence that a person can be high in affective sensitivity and still not be judged as an effective counselor by his peers, whereas the reverse is not usually true.

Research indicates, then, that it is important to identify both discrimination and communication ability of the counselor trainee and that instruments which measure

the facilitative conditions have proven to be valid. It is the conclusion of this researcher that an instrument that requires the counselor to respond by discrimination and communication would be extremely worthwhile to measure the facilitative conditions in the cross-cultural counseling relationship.

Instruments to Measure Cross Cultural Facilitative Conditions

Having established first the assessment of facilitative conditions in the counseling relationship as a fruitful criterion for counselor effectiveness and having examined some of the basic approaches to instrumentation of these measures, we turn now to a review of instruments which are related to facilitative conditions in the cross-cultural counseling relationship.

Carkhuff and Banks (1970) examine the effects of systematic training in interpersonal skills with the primary purpose of the program to effect positive changes in relations between races. Before and after the first phase of training and following completion of the program, the trainees were tested with the ratings of the following standard indices:

- (1) an index of communication based upon
 - (a) The trainees' written responses to 16 standard helpee expressions crossing different affects (depression-distress, anger-hostility, elation-excitement) with different problem areas (social-

interpersonal, educational-vocational, child rearing, sexual-marital, confrontation) and

- b) the trainees written responses to five racial-relations items designed specifically for the program in which black and white male and female and an unidentified child presented typical problems;
- (2) an index of discrimination based upon ratings of alternative responses (crossing level of responsiveness of facilitation with initiative or action-orientation) to both the
- a) standard stimulus expressions and
 - b) the racial relations items. (p. 414)

Previous validity and reliability studies of the Carkhuff Rating Scales or indices have been established; however, description of the assessment method focused on effect of training and was limited to Black-White interactions.

Another assessment tool developed specifically for the cross-cultural setting is the Cross-Cultural Sensitivity Scale, discussed originally by Chemers (1970) and more recently elaborated upon by Archibald (1971). This instrument measures interpersonal effectiveness criteria and describes facilitative conditions in parallel terms with Carkhuff. Those subjects willing and able to assume readily another perspective and who could readily adapt their cognitive processes to another's point-of-view would answer items in the Cross Cultural Sensitivity Scale most easily.

The Cross-Cultural Sensitivity Test was constructed for study from a programmed sequence written to train Americans working in Iran (Chemers, 1970). The CCS depicts ten incidents of American-Iranian encounters and asks the respondent to select an appropriate explanation for each situational outcome. Archibald utilizes this instrument to identify dimensions according to which a teacher can be characterized as interculturally effective. The CCS is similar to Carkhuff's Index of Discrimination.

The situations were thought to demand of the respondents a certain degree of consciousness about his own culture as well as a willingness and ability to understand another culture in its own terms, i.e., as defined by another person. Patience and ability to perceive cultural differences, flexibility of conceptualizations and sensitivity to the innuendos of new and unique settings were considered necessary to select appropriate responses.

The author reflects on the limitations of the instrument and points to the need for an assessment of specific cross-cultural relationship skills:

It is recommended that further investigation be conducted to examine those ways in which the most favored teachers actually communicate their greater concern, trust, sensitivity, flexibility, acceptance and understanding to students, especially culturally different students, and how these patterns differ among less favored teachers. (p. 141)

The existing instruments developed to assess cross-cultural counseling variables, then, have been limited to assessment of facilitative conditions in the specific Black-White interaction using both an index of discrimination and communication and an assessment of the cognitive understanding of value differences in the cross-cultural relationship. It is the conclusion of this researcher that an instrument which assesses both the counselor's ability to discriminate and communicate culturally relevant responses in interactions with various ethnic group members would be a useful and necessary tool to approach a more comprehensive evaluation of a counselor's competence in the cross-cultural counseling relationship.

General Summary

It is evident that in spite of abundant defining and theorizing, attempts to provide more relevant counseling for the minority client remains open to exploration. The imperative for this research lies in the overwhelming evidence that Third World clients are not receiving the full benefits of counseling services and that the present state of training counselors may, in fact, perpetuate oppressive and racist influences in the so called "helping relationship."

Where implemented, the various approaches to training of counselors to work with a multicultural population has

focused on four major themes: (1) racism training, (2) self-determination, (3) ethnic studies, and (4) cultural competence.

The cultural competence approach is a promising new development. Since sensitivity and awareness are generalizable traits, it can be implied that, whatever the specific ethnicity of the client, the counselor will be able to respond to certain cues and develop the confidence and competence to pursue specific aspects of the cross-cultural interaction. The literature indicates that efforts made to measure effects of training programs for improving minority counseling have been narrow in scope and limited to specific racial interactions. Based on the review of the related literature regarding training and assessment of effectiveness, the use of videotaped simulations and standardized rating procedures to assess cultural competence hold the most promise for isolating relevant variables and producing operational definitions which are consistent with the theoretical concept of cultural competence.

CHAPTER III. METHODOLOGY AND PROCEDURES

This research was primarily conducted to determine whether a valid and reliable assessment instrument can be developed to measure the cultural competence of counselor trainees. Cultural competence is operationally defined as the ability to (1) rank order most and least relevant critical issues in response to videotape sequences of culturally diverse clients and (2) generate sensitive and relevant responses to the statements of the simulated clients as if in the helping role. This chapter will present a description of the final instrument, the procedures for constructing the items, a description of the sample groups and the steps followed to determine the validity and reliability of the two components of the instrument - the Discrimination Index and the Communication Index.

The Instrument

Videotaped simulations were the selected mode for presenting the item stimulus. As discussed in Chapter II of this study, successful utilization of this method has been reported in the literature. The videotape procedure provides a highly realistic, yet standardized mode of presenting the total stimuli from a real-life situation to subjects in a manner which provides relevant cues, particularly important in the cross-cultural counseling situation.

The instrument consists of videotape simulations taken from actual college counseling situations. Each of the six "clients" makes a series of five statements. After each of the first four statements the respondent is asked to choose from three possible alternatives, what s/he believes to be the most and the least relevant critical issue expressed in the client statement. This is the Discrimination Index. After the fifth client statement the respondent is asked to write a response to the client as if s/he were in the helping role. This response is then rated according to a four-point scale. This rating is termed the Communication Index. The total responses include 24 forced-choice and six open-ended items.

Construction of Items

The counseling relationship is a dynamic process where elements shift and gain or lose momentum, where interactants become more or less demanding of attention and concern; however, in order to develop an assessment procedure, specific issues critical to the cross-cultural counseling relationship were identified and drawn from the literature and subsequently substantiated in interviews with 15 experienced minority counselors working with a multicultural college student population (see Appendix A for interview outline). These counselors were asked either in taped interviews or in written form to describe some of the

common concerns described by minority clients and also what the counselor felt was an appropriate response.

A total of 77 case studies were collected and a script for six clients was developed from the material. Based on the case studies in the literature and the data collected by the researcher, four categories of critical issues were developed as a helpful analytical tool. (See Appendix B for description of Cultural Competence Scale.) The criteria for scene selection were (a) common and typical statements, (b) single critical issues, (c) real concerns, (d) non-negative stereotyping.

The six "clients" included one Black male, one Black female, one Chicano male, one Japanese American female, one Native American female, and one White female. No attempt was made to comprehensively represent all the specific issues relevant to the unique cultural groups; however, it was believed by the researcher that the scenes depicted real statements and that underlying these scenes were common threads across sexual and ethnic identity, that were basic to the experience of minority status in America.

The presenting concerns reflect interpersonal conflicts, social maturity, and educational planning within the context of the minority experience. All clients are in a college counseling setting since the original material was drawn from this setting and accessibility to counseling has increasingly occurred with the establishment of special

minority admissions programs. It was thought, however, that the critical issues can be generalized to other settings where minority status is a significant factor.

In developing the videotape, effort was made to reproduce a client stimulus as close to a real counseling situation as possible. This approach provides some type of real-life situations involving combinations of significant visual, auditory, and kinesthetic stimuli, which give the respondent a standard experience to which s/he can attempt to respond. Therefore, each "client" makes a series of four statements in 40-second intervals to which the respondent selects the most and least relevant issue statements. It was conjectured that given these series of statements, the respondents would have sufficient data to then communicate an appropriate response. This method was developed to simulate more closely the real counseling situation in contrast to previous instruments where responses were made to single statements by numerous clients (see Appendix C for Sample Response Booklet).

Sample Groups

The sample groups used in the study were six groups of master's candidates enrolled in a two-year Counselor Education program at California State University, Sacramento. Two additional groups of students enrolled in the external degree program were included in the data

collection for the item analysis (see Appendix G for Test Administration Procedures). The CSU Sacramento sample (see Appendix H for Consent Form) was selected on the basis of heterogeneity of the population and was limited by geographical accessibility and instructors' willingness to participate in the study. Four of the groups were enrolled in Multicultural Counseling classes, two were in Appraisal classes, one was in a Practicum in Communication, and one was in a special topics course, Sexism and the Counselor.

Data was collected from all eight groups for the item analysis and the staff rating; however, the two external-degree Multicultural Counseling classes were not included in the group score comparisons since the admission criteria for this group was considerably different from the others and, therefore, could be a confounding variable.

Field testing of the videotape was conducted to determine the appropriate time interval for the discrimination and the communication responses. The "rehearsal" film was presented to a class of Master's students in Counselor Education at Oregon State University. Written and oral feedback was received in regards to clarity of instructions, timing for responses and general reactions to the testing situation. Modification based on this information was made and a final script for instructions and presentation of the simulated clients was prepared.

Discrimination Index

The critical issue choices were written according to a predetermined formula for which the choices range from least to most appropriate, relevant, and comprehensive (see Appendix D for Discrimination Index Key). Four ethnic minority judges, qualified on the basis of training and experience in cross-cultural counseling, were asked to view the scenes of the instrument and indicate whether they agreed or disagreed with the researcher's choice of the critical issue and the rank ordering of critical issue statements. Where there was disagreement, the choices were rewritten to the satisfaction of all the judges.

Scoring the Discrimination Index

Based on the method of dichotomous scoring for rank-ordered responses discussed by Adkins (1960), a scoring method was developed to determine the correct number of matched pairs from a rank-ordering response set. One point was awarded for each correct pair of ranked order responses. For example, if the correct rank ordering was A-response as the most relevant and C-response as the least relevant, then a point was awarded where A was ranked over B, B over C, and A over C for a total of 3 points. In this way, scores were stated in interval scale data and reflected the number of correctly ranked pairs made by the respondent.

Item Analysis of Discrimination Index

Procedures for systematic test development and expert judgments as outlined in the item construction section resulted in items with high content validity. Quantitative analysis of items was conducted by administering the Scale Form I to all eight sample groups. An index of discriminability was then calculated, using the scores obtained on the scale as a criterion variable to determine how well the item discriminates the more culturally competent from the less culturally competent trainees. Items which obtained a Student's t significant at the .05 level using a one-tailed test of significance were then rescored on the basis of the significant items only (Tuckman, 1978). In the item analysis a Student's t was computed to test the significance of the point biserial correlation calculated for each item. The correlation measured the relationship between subject's responses to each item and the criterion variable which, in this case, was the total test score.

A difficulty index was also calculated for each matched-pair item to determine the extent to which a test item can be responded to correctly by any student. Those items reflecting a difficulty index, that is, percentage of students who chose the correct answer between .45 and .90, were considered adequate (Tuckman, 1978).

Communication Index

Seven levels of facilitative conditions in the cross-cultural counseling relationship were identified, and a descriptive rating scale (see Appendix E for Communication Index Rating Scale) was written in order to identify the level of the responses made by the subject. Three experienced professional counselor educators who have had extensive experience with rating scales were consulted regarding the appropriateness of the rating scale.

Hypotheses

The following section restates the hypotheses and the statistical procedures used to test them. All hypotheses were tested at the .05 level of significance.

Hypothesis I

Rank ordering of most and least relevant issues in response to videotaped sequences of culturally diverse clients can be used to measure reliably cultural competence in counselor trainees.

To test this hypothesis, the Cross-Cultural Competence Scale was administered to all eight sample groups. The combined group data was used to calculate a Kuder-Richardson formula 20 ($K-R_{20}$) based on all the items to determine the internal consistency of the test (Anastasi, 1976).

Following the item analysis and subsequent identification of significant items at the .05 level, the answer sheets for each sample score were rescored on the basis of these significant items and a $K-R_{20}$ was recalculated. If the resulting estimated reliability was .70 or above, the hypothesis was accepted.

Hypothesis II

Rank ordering of most and least relevant issues in response to videotaped sequences of culturally diverse clients can be used to measure validly cultural competence of counselor trainees.

Criterion-related Validity

To test this hypothesis, each time the scale was administered to a sample group staff ratings (see Appendix F for Staff Rating Form) of cross-cultural counselor effectiveness was also obtained. It was assumed that the course instructor would be sufficiently knowledgeable to assess the students s/he had been teaching. A comparison was then made between the staff rating for the individuals in each group and their total test scores. The Pearson product-moment coefficient of correlation was computed on the data gathered from each group (Anastasi, 1975). When the obtained r's were significant at the .05 level using a one-tailed test of significance, this hypothesis was accepted.

Contrast Group's Validity

Cochran's C test for homogeneity of variance was computed prior to pooling variances (Ferguson, 1966). The sample groups of graduate students in counselor education were separated and the two Multicultural Counseling Class group means were pooled and contrasted with the four other classes that were also pooled. The two external degree program classes in Multicultural Counseling were not included in this calculation since it was determined that differences in the admission criteria for this group could be an important confounding variable. It was assumed that six weeks of instruction in the Multicultural Counseling class and the preceding course prerequisites would be a sufficient criterion variable to distinguish the two groups.

A contrast coefficient matrix for pooled variance was computed to determine the differences in means between the two groups. When the obtained Student's t was significant at the .05 level, this hypothesis was accepted (Ferguson, 1966).

Hypothesis III

Ratings of written responses to videotaped simulated clients can be used to measure reliably cultural competence in counselor trainees.

To test this hypothesis, two graduate students who have had at least two years of work experience with culturally diverse clients were trained to use the Communication Index Rating scale. They were then asked to rate independently six written responses for each of the 111 subjects. All of the written responses were typed onto 3 x 5 index cards. The cards were shuffled so as to eliminate any subtle, intervening variables.

The Pearson product-moment correlation coefficient was computed to determine inter-rater reliability. If the resulting estimated reliability was .70 or above, the hypothesis was accepted (Tuckman, 1978).

Hypothesis IV

Ratings of written responses to videotaped simulated clients can be used to validly measure cultural competence in counselor trainees.

Criterion-related Validity

Staff ratings were used as a criterion for validation. It was assumed that the course instructor would be able to effectively assess the students s/he had been teaching. Thus, staff ratings obtained for each subject in the sample groups were compared with the average Communication Index score to determine whether staff perception of the subject's cross-cultural counseling effectiveness was reflected

in the subjects' test score. The Pearson product-moment coefficient was computed.

When the obtained r's were significant at the .05 level using a one-tailed test of significance, this hypothesis was accepted.

Contrast Group's Validity

The same procedures used to compare the multicultural counseling class group with the other groups were used to analyze differences in mean scores on the Communication Index. When the obtained t was significant at the .05 level, this hypothesis was accepted.

Hypothesis V

The discrimination index scores and the communication index scores will be significantly related.

The Pearson product-moment correlation coefficient was computed for each group to determine whether choosing responses and writing responses are different competencies and also to determine the extent to which they are related.

When the obtained r's were significant at the .05 level using a one-tailed test of significance, this hypothesis was accepted.

Summary

The scale development processes described in this chapter resulted in a 34-item Discrimination Index scale and a seven-point Communication Index rating scale. Systematic test development and expert judgments were used to enhance the content validity of the test. Theoretical propositions discussed in Chapter II were the basis for construct validity. Comparisons of group scores with staff ratings and contrasting groups' analyses were used to examine the criterion-related validity of the instrument. Internal consistency measure and correlations were used to compute the reliability of each index.

The purpose of this statistical process was to investigate the reliability and validity of Communication Index and the Discrimination Index of the Cultural Competence Scale as well as to determine the relationship that exists between the two indices. Results of this investigation are necessary for the development of an effective and useful measure of cross-cultural counselor competence.

CHAPTER IV. PRESENTATION OF THE DATA

In this chapter the results obtained with the Cultural Competence Scale are presented.

Discrimination Index

Results of Item Analysis

Data obtained from administering the Cultural Competence Scale to sample groups were subjected to an item analysis to determine item discriminability and difficulty using total test score as the criterion variable. Items which discriminated between high- and low-scoring students with a student's t at the .05 level were retained (Test Scoring Service, 1978). Since the six simulated clients represented a diversity of ethnicity and concerns, an analysis of the significant items with respect to each of the six parts provided a more thorough understanding of the total test. Table 4.1 indicates the number of significant items in each part.

Thirty-eight, or 52.7 percent of the total 72 items, were significant at the .05 level. If chance alone had been operating, only 3 or 4 items out of the total 72 would have been expected to be significant at the .05 level. Parts 1 and 2 produced the largest number of these significant items.

Table 4.1. Number of items significant at the .05 level when total test scores were used as the criterion for item analysis.

Parts	Number of Significant Items	Total Number of Items	Percentage of Significant Items
1. "Donna"	10	12	83.3
2. "Elvin"	9	12	75.0
3. "Delphine"	4	12	33.3
4. "Carlos"	4	12	33.3
5. "Leslie"	5	12	41.6
6. "Linda"	6	12	50.0
Totals	38	72	52.7

Items were first retained based on the index of discriminability since the main objective of the test was to identify levels of cultural competence; however, an analysis of the index of difficulty provided information regarding the restructuring of the response choices with the help of the Discrimination Index Key. The difficulty index is the percentage of respondents who chose the correct answer expressed in decimal form.

Of the 38 items identified as discriminating significantly, five were not within the acceptable range of .45 to .90 in terms of level of difficulty. These five items were retained, however, since the discrimination index was significant. The data, though, will be a useful source of information for restructuring the items in a later stage of test development.

Table 4.2 reflects the relationship between item discriminability and difficulty.

Table 4.2. Discriminability and difficulty of each item.

Part	Items Which Were Retained	Discriminability of Each Item Correlated With Total Test	Difficulty of Each Item Based on % Who Chose Correct Answer
1. "Donna"	2	.52	.72
	4	.34	.75
	21	.39	.72
	22	.55	.83
	23	.27	.50
	24	.48	.86
	41	.42	.77
	42	.24	.70
	43	.23	.52
	44	.32	.71
2. "Elvin"	7	.30	.73
	8	.26	.81
	25	.37	.71
	26	.40	.72
	27	.36	.89
	28	.24	.78
	45	.34	.81
	46	.34	.72
	47	.28	.78
3. "Delphine"	9	.30	.78
	29	.31	.67
	50	.21	.90
	51	.20	.94*
4. "Carlos"	33	.31	.90
	52	.19	.38*
	53	.21	.65
	54	.20	.83
5. "Leslie"	16	.37	.90
	17	.27	.44*
	36	.37	.86
	37	.43	.71
	57	.36	.77
6. "Linda"	38	.27	.84
	39	.29	.71
	40	.33	.32*
	58	.38	.84
	59	.20	.50
	60	.33	.32*

*Items which were not within the range (.45-.90) considered an important level of difficulty (Test Scoring Service, 1978).

Results Obtained from Testing Hypotheses

In this section results are presented in the same order in which the hypotheses were stated in Chapter I. Each hypothesis is restated and the results obtained in testing it are presented, followed by a statement either accepting, retaining, or rejecting the hypothesis.

Hypothesis I

Rank ordering of most and least relevant issues in response to videotaped sequences of culturally diverse clients can be used to measure reliably cultural competence in counselor trainees.

Table 4.3 shows the computed reliability coefficients for the original scale form and the rescored scale form.

Table 4.3. K-R₂₀ calculated for original scale form and for the scale form rescored on the basis of significant items.

N	Total Items	Significant Items
	K-R ₂₀	K-R ₂₀
111	r = .672	r = .792

To determine the overall reliability of the test, a Kuder-Richardson formula 20 was calculated on the basis of the 72 original items. This calculation produced a correlation coefficient of .672. The K-R₂₀ was then obtained when the original items were rescored using only the 38 significant items. This calculation resulted in a correlation coefficient

of .792. The Spearman-Brown prophecy formula was applied to the final $r = .792$, and an estimated reliability was computed for a scale with twice as many items. The resulting estimate was $r = .88$; therefore, this hypothesis was accepted.

Hypothesis II

Rank ordering of most and least relevant issues in response to videotaped sequences of culturally diverse clients can be used to measure validly cultural competence of counselor trainees.

Sub-hypothesis A. A significant relationship exists between each sample group's score on the Discrimination Index and staff ratings of each group member's cross-cultural counseling effectiveness.

Table 4.4 contains the Pearson product-moment coefficients of correlation calculated between each group's Discrimination scores and staff ratings.

Table 4.4. Pearson product-moment coefficients of correlation between each group's discrimination scores and staff ratings of cross-cultural counselor effectiveness.

Sample Group	N	Staff rating	Significance Level
1	10	.166	.323
2	17	-.407	.052
3	23	-.147	.250
4	11	.093	.393
5	15	-.245	.189
6	17	-.007	.488
7	*	--	--
8	9	.001	.499
Total	111	-.106	.133

*Staff rating for group 7 was not obtained since instructor felt she was not able to assess students in this area.

No support for the hypothesis was found, in that test scores were not correlated at the .05 level of significance with staff ratings. The hypothesis as stated was rejected.

Sub-hypothesis B. A significant relationship exists between the two Multicultural Counseling class groups and the other groups on the Discrimination Index.

Groups 1 and 5 were contrasted with groups 2, 4, 7 and 8. Groups 3 and 6 were omitted from the analysis since these were external degree program groups and the difference in admissions criteria might have been a confounding variable. A pooled variance estimate was computed to

determine if exposure to six weeks of relevant learning material in the Multicultural Counseling classes was reflected in test scores.

Significant differences between the two pooled groups are presented in Table 4.5. Results of the analysis indicate that there is no significant difference between the two groups on the discrimination index for the total score and for parts 1, 2, 4, and 5. There was, however, a significant difference between the pooled multicultural counseling classes and other counseling classes for parts 3 and 6; therefore, the hypothesis was partially supported and retained.

Table 4.5. Pooled variance for analysis of differences between Multicultural Counseling group and other groups on the Discrimination Index.

Part	Table Value	S. Error	Computed Value	D.F.	T Probability
1. "Donna"	.381	.549	-.695	103	.488
2. "Elvin"	.126	.461	.274	103	.784
3. "Delphine"	.481	.217	2.211	103	.029*
4. "Carlos"	-.0003	.226	-.001	103	.9-9
5. "Leslie"	.373	.325	1.149	103	.253
6. "Linda"	<u>.865</u>	<u>.320</u>	<u>2.700</u>	<u>103</u>	<u>.008*</u>
Total	1.464	1.243	1.178	103	.242

Communication IndexHypothesis III

Ratings of written responses to videotaped sequences of culturally diverse clients can be used to measure reliably cultural competence in counselor trainees.

Inter-rater reliability coefficients were computed by use of the Pearson Product-moment correlation coefficient, and a .77 was obtained between the two raters who independently judged six written responses for each of the 111 subjects.

Since this correlation is sufficiently high (Tuckman, 1978), it can be concluded that individual differences in rater perception are within tolerable limits, and, therefore, the hypothesis was accepted.

Hypothesis IV

Ratings of written responses to videotaped simulated clients can be used to measure validly cultural competence in counselor trainees.

Sub-hypothesis A: A significant positive relationship exists between each sample group's score on the Communication Index and staff ratings of each group member's cross cultural counseling effectiveness.

Table 4.6 contains the Pearson product-moment coefficients of correlation calculated between each group's communication score and staff ratings.

Table 4.6. Pearson product-moment coefficients of correlation between each group's communication index scores and staff ratings of cross cultural counselor effectiveness.

Sample Group	N	r Between Staff Rating and Communication Index Scores	Significance Level
1	10	.278	.218
2	17	-.092	.362
3	23	-.030	.445
4	11	.459	.078
5	15	.069	.403
6	17	.218	.200
7	*	--	--
8	9	.253	.255

*Staff rating not submitted by instructor.

No significant relationship was demonstrated, and the hypothesis was rejected.

Sub-hypothesis B. A significant relationship exists between the two Multicultural Counseling class groups and the other groups on the Communication Index Score.

Groups 1 and 5 were contrasted with groups 2, 4, 7, and 8. A pooled variance estimate was computed to determine whether six weeks' exposure to relevant learning material would be reflected in the test scores.

Table 4.7. Pooled variance for analysis of differences between Multicultural Counseling group and other groups on the Communication Index.

Part	Table Value	S. Error	Computed T Value	D.F.	T Probability
1. "Donna"	.042	.294	.144	65	.886
2. "Elvin"	.016	.279	-.060	65	.953
3. "Delphine"	.231	.294	.788	65	.433
4. "Carlos"	.108	.273	-.398	65	.692
5. "Leslie"	.205	.278	-.736	65	.464
6. "Linda"	.155	.283	.550	65	.584

No significant relationship was demonstrated and therefore, the hypothesis was rejected.

Hypothesis V

The Discrimination Index Scores and the Communication Index Scores will be positively and significantly related.

Table 4.7 represents the Pearson product-moment correlation coefficient computed for each group to determine whether choosing between most and least relevant issues and writing responses are measures of different competencies.

The Pearson product-moment correlation coefficient between the discrimination scores and communication scores was .504 for the total and .414, .359, .186, .202, .224, and .350 for each part 1 through 6, respectively. All of these correlations were significant at least at the .05 level of significance; therefore, the hypothesis was accepted.

Table 4.8. Pearson product-moment correlation coefficient between Discrimination Index scores and Communication Index scores.

	Part 1 "Donna"	Part 2 "Elvin"	Part 3 "Delphine"	Part 4 "Carlos"	Part 5 "Leslie"	Part 6 "Linda"	Total
Group 1	.796*	.648*	.129	-.502	.087	.551*	.760*
Group 2	.061	.155	.222	.168	.194	.513*	.485*
Group 3	.086	-.017	.027	.416*	-.015	-.118	.095
Group 4	-.067	-.093	.102	.438	.261	.148	.105
Group 5	.515*	.504*	.443*	.594*	.309	.296	.667*
Group 6	.661*	.484*	.077	-.186	.058	.274	.562*
Group 7	.589*	.015	.170	.096	.747*	.709*	.889**
Group 8	-.007	.694*	.302	.158	.314	-.095	.345
Total	.414**	.359**	.186*	.202*	.225*	.350**	.504**

*.05 significance level

** .001 significance level

Major Outcome of the Investigation

This chapter reports and analyzes the data collected regarding the item analysis and subsequent validity and reliability studies of the Cultural Competence Scale.

The following hypotheses were tested:

Hypothesis I - Rank ordering of most and least relevant issues in response to videotaped sequences of culturally diverse clients can be used to measure reliably the cultural competence of counselor trainees.

Thirty-eight of the 72 original items were found to be significant at the .05 level. The K-R₂₀ test for internal reliability was computed and resulted in sufficiently high correlation; therefore, the hypothesis was accepted.

Hypothesis II - Rank ordering of most and least relevant issues in response to videotaped sequences of culturally diverse clients can be used to measure validly the cultural competence of counselor trainees.

Sub-hypothesis IIa - A significant relationship exists between each sample group's scores on the Discrimination Index and staff ratings of each group member's cross cultural counseling effectiveness.

Test scores were not correlated significantly with staff ratings; therefore, this sub-hypothesis was rejected.

Sub-hypothesis IIb - A significant relationship exists between the two Multicultural Counseling groups and the other groups on the Discrimination Index.

There was no significant difference between the two pooled groups for the total score and for parts 1, 2, 4, and 5. There was, however, a significant difference between the two pooled groups for parts 3 and 6. The hypothesis, therefore, was partially supported and retained.

Hypothesis III - Ratings of written responses to videotaped sequences of culturally diverse clients can be used to measure reliably the cultural competence of counselor trainees.

Using the Pearson product-moment correlation coefficient, an interrater reliability coefficient was computed; individual differences in rater perception were within tolerable limits and, therefore, the hypothesis was accepted.

Hypothesis IV - Ratings of written responses to videotaped simulated clients can be used to measure validly the cultural competence of counselor trainees.

Sub-hypothesis IVa - A significant relationship exists between each sample group's scores on the Communication Index and staff ratings of each group member's cross-cultural counseling effectiveness.

There was no significance between staff ratings and Communication Index scores; therefore, this sub-hypothesis was rejected.

Sub-hypothesis IVb - A significant relationship exists between the two Multicultural Counseling groups and the other groups on the Communication Index score.

No significant relationship was demonstrated; therefore, the hypothesis was rejected.

Hypothesis V - The Discrimination Index scores and the Communication Index scores will be significantly related.

Correlation coefficients for the total test score as well as parts 1 through 6 were all significant at the .05 level of significance; therefore, this hypothesis was accepted.

Summary of Findings

- Hypothesis I - Accepted
- Hypothesis IIa - Rejected
- Hypothesis IIb - Retained
- Hypothesis III - Accepted
- Hypothesis IVa - Rejected
- Hypothesis IVb - Rejected
- Hypothesis V - Accepted

CHAPTER V. SUMMARY, DISCUSSION, AND RECOMMENDATIONS

The first part of Chapter V consists of a brief summary of the investigation. Next, a discussion section deals specifically with each hypothesis and the implications of the findings. Lastly, recommendations for future research and replication of the present study are presented.

Summary

The Problem

The major purpose of this investigation was to determine whether a valid and reliable assessment instrument can be developed to measure the cultural competence of counselor trainees.

Cultural competence as used in this research refers to a counselor's ability to provide facilitative conditions in the cross-cultural counseling relationship. The definition was operationalized by a situational approach that provided subjects with videotape client simulations, thus giving subjects a standard experience to which they could select relevant issues (Discrimination Index) and write a response (Communication Index).

Results of the item analysis indicated that 52.7 percent of the original 72 items were significant at the .05 level

when total scores were used as the criterion. These results suggest that the significant items could be used as a basis for further developing and refining forms of the scale.

Of the five hypotheses tested, three were accepted, one was partially supported, and one was rejected. The results for each hypothesis were as follows:

- I. Rescoring on the basis of significant items only and computing the $K-R_{20}$ resulted in a Discrimination Index with acceptable reliability coefficients in the area of .70 to .80.
- II. The validity of the Discrimination Index was partially supported. Use of the supervisor rating scale produced no significance; however, contrasting the Multicultural Counseling group with the other groups did produce some support of validity. Students in the Multicultural Counseling group scored significantly higher than the others on two of the six part scores.
- III. An interrater reliability coefficient of .77 was considered within tolerable limits to establish the reliability of the Communication Index rating.
- IV. The validity of the Communication Index was not established using staff ratings or contrasting groups as the criterion variables.
- V. There was a positive relationship between the Discrimination Index and the Communication Index

with total test scores and all six part scores significant at the .05 level.

The item analysis procedures and the testing of the five hypotheses suggests that it is feasible to develop further the scale, particularly with respect to further validity studies.

The Instrument

The Discrimination Index was developed according to three types of keyed statements rank ordered according to relevance and appropriateness. A panel of experts confirmed or rewrote the statements to reflect accurately the guidelines described in the key. The Discrimination Index score was based on the ability of the subject to select the most and least relevant statements from three possible choices following each of four client statements. The number of matched pairs drawn from the rank ordering was the basis for scoring.

The Communication Index score was based on a trained rater's assessment of the written response made by the subject to the fifth and final statement made by the simulated client.

The Sample

The Cultural Competence Scale was administered to eight classes of master's level counselor trainees at

California State University, Sacramento. The test was administered to a total of 111 subjects.

Treatment of the Data

Item analysis procedures were carried out with the data using total test score as the criterion variable. Of the 72 original items, 38 were significant at the .05 level. The 38 significant items were used as the basis for determining the reliability and validity of the Discrimination Index. The Kuder-Richardson₂₀ was computed to determine an internal consistency assessment of the items. Also, the Spearman-Brown prophecy formula was calculated to determine an estimated reliability of the items if the test were twice as long.

Reliability of the Communication Index was computed using the Pearson product-moment correlation for interrater reliability. Two validity studies were conducted on both the Discrimination Index and the Communication Index. Criterion-related validity was calculated by comparing staff ratings to student test scores using the Pearson product-moment correlation coefficient. Each student's t was computed, and the level of significance was determined.

Contrast group validity was determined by pooling the Multicultural Counseling classes against the other Counselor Education classes. Cochran's C test for homogeneity of

variance was computed prior to pooling variances for the t test.

The Pearson product-moment correlation coefficient was computed to compare the subject's score on the Discrimination Index with the Communication Index score. Each student's t was computed, and the level of significance was determined.

Major Outcome of the Investigation

Analysis of the $K-R_{20}$ revealed that the reliability of the Discrimination Index was high. The Pearson product-moment correlation coefficient showed that interrater reliability was within tolerable limits.

Comparison of staff ratings with total test scores produced no significant data for the validity of the test items; however, comparison of the Multicultural Counseling class means with the other class means indicated that differences were significant with respect to two of the six parts on the Discrimination Index. The six parts reflect the six different client simulations. The pooled variance estimate for the Communication Index, however, did not produce any significant differences between the two groups.

Discussion

Hypothesis I

Results of testing for the reliability of the discrimination Index demonstrated a high coefficient of internal

test consistency (Guilford, 1965). Further, the Spearman-Brown prophecy formula confirmed and strengthened the reliability estimate of the items (Ferguson, 1966).

Although the test was shortened from 72 to 38 items as a result of the item analysis, the internal consistency of the items remained positive and high; thus, there is adequate support to conclude that the test items do measure the subject response consistently.

Hypothesis IIa

The absence of significant relationships between staff ratings and test score can be the result of various factors. During the testing and staff ratings, it became apparent to the researcher that many of the faculty members were not sufficiently knowledgeable about individual students. One instructor refused to complete the rating because of lack of adequate information regarding the students' cross-cultural counselor effectiveness. Also, since there were no specific criteria defined other than instructor judgment, there may likely have been varied perceptions of cross-cultural counselor effectiveness; for example, it was impossible to distinguish whether high ratings were made based on student's experience, ethnicity, observed competence, or general counselor effectiveness. Individual variation in staff ratings is reflected in the computed r's, which are half negative and half positive and represent no

apparent trends. The assumption that instructors would be adequately familiar with students was not valid, particularly in such a large counselor education program. Also, with single staff ratings, it is difficult to determine the reliability of their judgments.

Hypothesis IIb

Whether or not six weeks of coursework in a Multi-cultural Counseling class would reflect in higher test scores for these students compared to other students still remains open. The fact that there was a significant difference between groups in this direction for two of the part scores suggests that the instrument is sensitive to the training variable.

Content analysis of the parts may yield some cause for the difference; however, the critical issues and the type of response choices do not appear to distinguish the two indices. It is possible that these two sequences addressed specific issues more clearly and that trained students were able to identify the issues more consistently.

Another factor which may have contributed to the lack of overall significance was that six weeks of training may not be sufficient exposure time to understand or to deal with one's own biases with respect to culturally diverse individuals. It is likely, however, that some effect of

training was operating since difference was reflected in the two groups to some extent. Perhaps with more training time the differences would have been more apparent.

A third consideration is related to training as a criterion variable. Since there is no assessment of pre-training competence it is difficult to determine the extent to which performance on the test is related to training or to previously acquired abilities.

Test performance may not be wholly related to the multicultural course content. Educational objectives addressed in the course content may not be directly related to competencies measured by the test instrument; for example, discriminating between most and least relevant issues requires knowledge as well as awareness of one's value judgments. Variability regarding the concept of cultural competence will have significant implications for training methods, content, and assessment.

Hypothesis III

Inter-rater reliability was determined to be .77 and though reasonably high and positive, this means that only 59 percent of the variance reflected the two raters agreement. This is far from ideal. Yet it must be kept in mind that the rating scale and instrument represent an approach that is far from universally understood or accepted. The subjectivity of the raters' judgment may be attributed to

the absence of consensus regarding culturally competent responses.

Response of the raters after training and after making judgments indicated some discrepancy in the interpretation of the written responses. In particular, level 3 to 4 created some problems in rating since content and process were difficult to separate out; for example, exact paraphrasing of the client statement may be viewed as an appropriate process technique for general counselor-effectiveness. It was difficult, however, to assess any content data that reflected the counselor's understanding of the critical issues. The result, then, was greater inconsistency in the middle levels.

Hypothesis IVab

The same rationale for the lack of demonstrated validity in the Communication Index scores may help to explain the results of these findings. The added subjectivity of rater evaluation, which is inherent in the judgment of open-ended responses, can contribute to the overall confounding of criterion variables. It is clear at this point that the validity of the Communication Index rating scale has not been established.

One other possible confounding variable that may have influenced the validity study has to do with test administration. In the test instruction every effort was made to

lower general test anxiety; however, the very nature of the test content seemed to cause defensiveness in some of the trainees. Implications that answering "incorrectly" may reveal one as insensitive and racist may have caused subjects to select what appeared to be socially acceptable choices and written responses.

Hypothesis V

The most significant finding of this research is the result of the analysis of the two indices which compose the test. In light of the fact that reliability of the instrument was established and validity was partially demonstrated, there is a positive, significant relationship between discriminating and communicating. This finding supports Carkhuff, Kratochviel, and Friel's (1968) studies, which showed that high communicators were also high discriminators. These researchers conclude that discrimination is a necessary but not sufficient condition for communication.

The results of this comparison seem to indicate that the two indices are comparable. An examination of the instrumentation procedures may have contributed to these results. Carkhuff's Discrimination Index requires the respondent to identify the level of helpfulness of a given response. The Discrimination Index for the Cultural Competence Scale requires the respondent to select relevant

issues, that is, to discern the content of the client statement. It was decided by this researcher that this type of discrimination more likely replicates what actually occurs in the counseling interaction; therefore, should further studies replicate this relationship of the two indices, it may be necessary to use only the Discrimination Index, which is more standardized and easier to administer. It is clear at this point that further validity studies are needed to confirm the relationship of the two competencies.

The question posed in this study was to determine whether a valid and reliable test could be developed to measure cultural competence in counselor trainees. The question remains open; however, there is sufficient evidence to indicate that further refinement and development of the Cultural Competence Scale is justified.

Recommendations

The following recommendations are made on the basis of the present investigation:

1. Brown (1978) purports that supervisor ratings are the most widely used criterion of general counselor effectiveness; however, the use of the cultural competence construct is an unfamiliar basis of assessment for most counselor educators. Three specific procedures should be implemented to improve supervisor ratings as a criterion

variable: (a) develop specific criteria, (b) carefully train supervisors to use the prescribed criteria, and (c) construct the rating scales differently so as to increase the degree of fineness of ratings.

2. The instrument was developed on a limited population. It is recommended that additional development be done at other sites and with other populations.

3. Further investigation and content analysis of the videotape sequences should be made and assessed with respect to realism, impact, and relevance. More sequences representing diversity in ethnicity, sex, age, and critical issues will yield more data for content validity as well as for alternate test forms.

4. It is recommended that the factor of test anxiety be examined. It has been reported (Samuda, 1975) that test anxiety is heightened for the minority student, and, therefore, test results often do not accurately reflect the ability of the minority student. Because of the nature of this study it will be important to examine ethnicity as a factor in test performance. It was interesting to note that many instructors rated the minority student higher in cultural competence than s/he actually performed on the test.

4. Training effect as a criterion variable should be measured after a longer period of time than the six week period used for this study. There are a few programs in

the United States, such as at Michigan State University and Washington University, where training in cross-cultural counseling is conducted over a two-year period. This comprehensive training would serve as a more valid criterion variable.

5. It is also recommended that other criterion variables be explored to further assess test validity. Since staff ratings are somewhat removed from actual counseling performance, client evaluation may allow for more direct assessment of the counselor. Also, multiple ratings of the subjects should be utilized for both staff and client ratings to improve the reliability of the rating. Multiple ratings may be possible in one of the university minority admission programs, where staff counselors provide support services to minority clients.

6. It is strongly recommended by the researcher that the present instrument be used as a training tool for staff and teacher inservice programs, cross-cultural education courses, and general counselor-training programs.

7. Further development of the instrument should include the examination of the relationship of the two indices. Should the indices continue to reflect a high, positive correlation, it may not be necessary to include both, thus simplifying the assessment process. The two indices should be considered in light of the research conducted by Carkhuff (1969) regarding counselor

effectiveness. Such further study will advance knowledge regarding the theoretical and practical relationship of cross-cultural competence with general counselor effectiveness.

BIBLIOGRAPHY

- Adkins, Dorothy, C. 1960. Test Construction, Development and Interpretation of Achievement Tests. Columbus, Ohio: Charles E. Merrill Publishing Co., p. 63.
- Alberti, R. and M. Emmons. 1970. Your Perfect Right. San Luis Obispo, California: Impact.
- Aleman, Ramon. 1974. Chicano Counselor Training: Curriculum and Beyond Curriculum. Presented at the American Personnel and Guidance Association Convention, New Orleans, Louisiana, April 1974.
- Allen, T. W. 1967. Effectiveness of counselor training as a function of psychological openness. Journal of Counseling Psychology 14:35-40.
- Anastasi, Anne. 1976. Psychological Testing. New York: MacMillan Publishing Co., p. 117.
- Archibald, Robert D. 1971. Cross-cultural Communication: An Intrapersonal Perspective. Dissertation Abstracts 32(6-A):3082-3082, Dec. 1971.
- Banks, James A. 1972. Racial prejudice and the Black self-concept. In James A. Banks and Jean D. Grambs (Eds.), Black Self Concept: Implications for Education and Social Science. New York: McGraw-Hill, pp. 5-35.
- Banks, W. 1972. The Black client and the helping professionals. In R. L. Jones (Ed.), Black Psychology. New York: Harper and Row, pp. 305-313.
- Berenson, G. B. G. Banks and R. Carkhuff. 1967. The effects of counselor race and training upon counseling process with Negro clients in initial interviews. Journal of Clinical Psychology 23:70-72.
- Bell, Robert L., Jr. 1961. The culturally deprived psychologist. Counseling Psychologist 2(4):104-107.
- Benedict, Ruth. 1934. Patterns of Culture. Boston: Houghton-Mifflin Co.
- Berne, E. 1964. Games People Play. New York: Grove.
- Brown, Brian Hale. 1978. An investigation of qualities predictive of future counselor effectiveness. Doctoral Dissertation, Oregon State University.

- Brown, Dee. 1970. Bury My Heart at Wounded Knee. New York: Holt, Rinehart and Winston, Inc.
- Bryson, S., G. A. Renzaglia, and S. Danish. 1974. Training counselors through simulated racial encounters. *Journal of Non-White Concerns* 2(4):218-223.
- Calia, V. F. 1966. The culturally deprived client: A reformulation of the counselor's role. *Journal of Counseling Psychology* 13:100-105.
- Carkhuff, R. R. 1969a. *Helping and Human Relations: A Primer for Lay and Professional Helpers. Vol. I: Selection and Training.* New York: Holt, Rinehart and Winston, Inc.
- _____. 1969b. *Helping and Human Relations: A Primer for Lay and Professional Helpers. Vol. II: Practice and Research.* New York: Holt, Rinehart and Winston, Inc.
- Carkhuff, R. R. and G. Banks. 1970. Training as a preferred mode of facilitating relations between races and generations. *Journal of Counseling Psychology* 17:413-418.
- Carkhuff, R. and R. Pierce. 1967. The differential effects of therapist race and social class upon patient depth of self-exploration in the initial clinical interview. *Journal of Consulting Psychology* 31:632-634.
- Campbell, R., N. Kagan, and D. Krathwohl. 1971. The development and validation of a scale to measure affective sensitivity (empathy). *Journal of Counseling Psychology* 18(5):407-412.
- Castaneda, A., H. P. Leslie and M. Ramirez, III. 1975. *New Approaches to Bilingual, Bicultural Education.* Austin, Texas: The Dissemination and Assessment Center for Bilingual Education, pp. 3-12.
- Chemers, M. N. 1970. Cross-cultural training as a means of improving situational favorableness. *Human Relations* 22(6):531-546.
- Copeland, Elaine. 1977. Counseling Black women with negative self-concept. *Personnel and Guidance Journal* 55(7):397-400.

- Dante, Harris L. 1973. "Foreward." In James A. Banks (Ed.), *Teaching Ethnic Studies, 43rd Yearbook*. Washington, D.C.: National Council for the Social Studies.
- Dewey, John. 1916. *Nationalizing education*. National Education Association of the United States, *Addresses and Proceedings of the Fifty-fourth Annual Meeting*.
- DiStefano, J. J. 1970. *Interpersonal perceptions of field independent and dependent teachers and students*. Working Paper Series No. 43, London, Ontario: University of Western Ontario.
- Domino, G. 1970. *Interactive effects of achievement orientation and teaching style on academic achievement*. ACT Research Report, No. 39.
- Draguns, Juris G. 1976. *Counseling across cultures: Common themes and distinct approaches*. In Paul Pederson, Walter Lonner, and Juris G. Draguns (Eds.), *Counseling Across Cultures*. Honolulu: The University Press of Hawaii, pp. 1-16.
- Dunn, R., K. Dunn, and G. Price. 1977. *Diagnosing learning styles: A prescription for avoiding malpractice suits*. *Phi Delta Kappan* 58(5):418-420.
- Farr, B. J. 1971. *Individual differences in learning: Predicting one's more effective learning modality*. Ph.D. Dissertation, Catholic University of America. Ann Arbor, Michigan: University Microfilms, 1332A.
- Ferguson, George A. 1966. *Statistical Analysis in Psychology and Education*. New York: McGraw Hill Book Co., p. 378.
- Fitzgerald, E. T. 1966. *Measurement of openness to experience: A study of regression at the service of the ego*. *Journal of Personality and Social Psychology* 4:655-663.
- Fuller, C. and R. Kern. 1978. *The effect of hostile clients on the opposite-race counselor*. *Journal of Non-White Concerns* 6(4):169-174.
- Gazda, George M., Frank R. Asbury, Fred J. Balzer, William C. Childers, and Richard P. Walters. 1974. *Human Relations Development: A Manual for Educators*. Boston Boston, Massachusetts: Allyn and Bacon, Inc.

- Goldstein, A. P. 1962. Therapist-patient Expectancies in Psychotherapy. New York: Pergamon Press, Inc.
- Goodtracks, Jimm G. 1973. Native American non-interference. Social Work 18(6):30-34.
- Gordon, T. 1970. Parent Effectiveness Training. New York: Wyden.
- Greenberg, G. 1968. The differential ratings of counselor responses to client expressions in a written, audio, and real life form. Unpublished research, State University of New York at Buffalo.
- Grier, William and P. Cobbs. 1968. Black Rage. New York: Basic Books, Inc.
- Gruberg, R. A. 1969. A significant counselor personality characteristic: Tolerance for ambiguity. Counselor Education and Supervision 8(2):119-124.
- Guilford, J. P. 1965. Fundamental Statistics in Psychology and Education. New York: McGraw Hill.
- Gunnings, Thomas S. 1971. Preparing the new counselor. Counseling Psychologist 2(4):100-101.
- Harris, T. 1967. I'm OK, You're OK. New York: Avon.
- Hollingshead, A. R. and F. C. Redlich. 1958. Social Class and Mental Health. New York: Wiley.
- Ivey, Allen E. 1977. Cultural expertise: Toward systematic outcome criteria in counseling and psychological education. Personnel and Guidance Journal 55(6):296-301.
- Ivey, Allen and Norma B. Gluckstern. 1976. Basic Influencing Skills. Participant Manual. North Amherst, Massachusetts: Microtraining Associate, Inc.
- Johnson, D. J., B. Shertzer, J. D. Linden and S. C. Stone. 1967. The relationship of counselor candidate characteristics and counseling effectiveness. Counselor Education and Supervision 6:291-304.
- Jones, Alvin H. 1974. Graduate programs for Black and Asian graduate students in pupil personnel services. Paper presented at the Annual Meeting of the American Educational Research Association, Chicago, Illinois.

- Kagan, S. and C. Madsen. 1971. Cooperation and competition of Mexican, Mexican-American and Anglo-American children of two ages under four instructional sets. *Developmental Psychology* 5:32-39.
- Kelly, W. 1974. A Final Program Report for Louisville Public Schools and the University of Louisville 1971-1974. Office of Education, Washington, D. C., 38 p.
- Kemp, C. 1962. Influence of dogmatism on the training of counselors. *Journal of Counseling Psychology* 9:155-157.
- Kluckhohn, C. and H. A. Murray. 1953. Personality formation: The determinants. In C. Kluckhohn, H. A. Murray and D. M. Schneider (Eds.), *Personality in Nature, Society and Culture*. New York: Random House, Alfred A. Knopf.
- Landes, Ruth. 1963. An anthropologist looks at school counseling. *Journal of Counseling Psychology* 10:14-17.
- LaPointe, Eric and Maurice Twiss. 1972. Center Satellite Program: An Indian Counselor training program. Arlington, Virginia: ERIC Document Reproduction Service.
- Leacock, Eleanor. 1968. The concept of culture and its significance for school counselors. *Personnel and Guidance Journal* 46(9):844-851.
- Lindberg, Robert E. and C. G. Wrenn. 1972. Minority teachers become minority counselors. *Personnel and Guidance Journal* 50(5):371-376.
- McWilliams, Carey. 1968. *North from Mexico*. New York: Greenwood Press.
- Magee, Bettie. 1972. A description of simulation technique to develop teacher and counselor empathy with the Spanish speaking student. Arlington, Virginia: ERIC Document Reproduction Service.
- Malcolm, David G., R. Howard and G. Trujillo. 1976. The community based block: An alternative approach in counselor education. Paper presented at the Annual Meeting of the California Personnel and Guidance Association, San Diego, California, February, 1976.
- Maslow, A. 1971. *The Farther Reaches of Human Nature*. New York: Viking.

- Mezzano, J. 1969. A note on dogmatism and counselor effectiveness. *Counselor Education and Supervision* 9(1):64-65.
- Millikan, R. L. 1965. Prejudice and counseling effectiveness. *Personnel and Guidance Journal* 43:710-712.
- Millikan, R. L. and J. J. Patterson. 1967. Relationship of dogmatism and prejudice to counseling effectiveness. *Counselor Education and Supervision* 6:125-129.
- Mosher, R. and N. Sprinthall (Eds.). 1971. Deliberate psychological education. *Counseling Psychologist* 2(4):3-82.
- Noble, Vicente. 1974. Counseling the Mexican American Client: An Annotated Bibliography of Journal Literature, 1964-1974. U.S. Department of Health, Education and Welfare, National Institute of Education, Education Resources Info Center: Washington, D.C., 83 p.
- _____. 1974. Counseling the Native American Client: An Annotated Bibliography of Journal Literature, 1964-1974. Arlington, Virginia: ERIC Document Reproduction Service.
- _____. 1974. Counseling the Black Client: An Annotated Bibliography of Journal Literature, 1964-1974. Arlington, Virginia: ERIC Document Reproduction Service.
- _____. 1974. Counseling of the Asian American Client: An Annotated Bibliography of Journal Literature, 1964-1974. Arlington, Virginia: ERIC Document Reproduction Service.
- _____. 1976. The Ryan Cross Cultural P.P.S. (Pupil Personnel Service) Component: A Training Model. Paper presented at the Annual Meeting of the California Personnel and Guidance Association (San Diego, California, February 13-16, 1976), 12 p.
- Padilla, A. M., R. A. Ruiz, and R. Alvarez. 1975. Community health services for the Spanish-speaking sur-named population. *American Psychologist* 30:892-905.
- Papajohn, J. and J. Spiegel. 1975. *Transactions in Families*. San Francisco: Jossey-Bass Publishers.
- Parloff, M. G. 1956. Some factors affecting the quality of therapeutic relationships. *Journal of Abnormal Social Psychology* 52:5-10.

- Pederson, Paul. 1976. The field of intercultural counseling. In Paul Pederson, Walter J. Lonner, and Jurvis G. Draguns (Eds.), *Counseling Across Cultures*. Honolulu: The University Press of Hawaii.
- _____. 1977. The triad model of cross cultural training. *Personnel and Guidance Journal* 56:94-100.
- _____. 1978. Four dimensions of cross-cultural skill in counselor training. *The Personnel and Guidance Journal* 56(8):480-484.
- Pollack, E. and J. Menacher. 1971. *Spanish-speaking Students and Guidance*. Boston: Houghton Mifflin Co.
- Price-Williams, D. and Manuel Ramirez. 1971. *The Relationship of Culture to Educational Attainment: Houston, Texas: Center for Research in Social Change and Economic Development, Rice University*.
- Ramirez, M. and D. Price-Williams. Cognitive styles of children of three ethnic groups in the United States. *Journal of Cross Cultural Psychology* 7(1):38-49.
- Rochester, Dean E. 1967. Persistence of attitudes and values of NDEA counselor trainees. *Journal of Counseling Psychology* 14(6):535-537.
- Rogers, C. R. 1961. *On Becoming a Person*. Boston: Houghton Mifflin.
- _____. 1962. The interpersonal relationship: The core of guidance. *Harvard Educational Review* 32:416-429.
- Ruiz, R. A. and A. M. Padilla. 1977. *Counseling Latinos*. *Personnel and Guidance Journal* 55(7):401-408.
- Russo, R. J., J. W. Ketz, and G. Hudson. 1964. Are good counselors open-minded? *Counselor Education and Supervision* 3(2):74-77.
- Samuda, R. J. 1975. *Psychological Testing of American Minorities: Issues and Consequences*. New York: Harper and Row.
- Seeman, J. 1954. Counselor judgements of therapeutic process and outcome. Report in C. R. Rogers and R. F. Dymond (Eds.), *Psychotherapy and Personality Change*. Chicago: University of Chicago Press.

- Schultz, W. 1967. Joy. New York: Grove.
- Simon, S., L. Howe, and H. Kirschenbaum. 1972. Values Clarification. New York: Holt, Rinehart and Winston.
- Smith, Bradford. 1948. Americans from Japan. New York: J. B. Lippincott Co., p. 274.
- Smith, Elsie, J. 1977. Counseling black individuals: Some stereotypes. Personnel and Guidance Journal 55(7):390-396.
- Stewart, Lawrence H. and F. Charles Warnath. 1965. The Counselor and Society: A Cultural Approach. Boston: Houghton Mifflin Co., p. 55.
- Sue, D. W. 1977a. Counseling the culturally different: A conceptual analysis. The Personnel and Guidance Journal 55(7):422-425.
- _____. 1977b. Eliminating cultural oppression in counseling: Toward a general theory. Presented at the 1977 APA Convention in San Francisco.
- _____. 1977c. Generalizations, Yes -- stereotypes, NO! Personnel and Guidance Journal 56(1):5.
- _____. 1978a. World views and counseling. Personnel and Guidance Journal 56(8):458-462.
- _____. 1978b. Counseling across cultures, editorial. Personnel and Guidance Journal 56(8):451.
- _____. 1978c. Needed: More manuscripts on ethnic minorities, editorial. Personnel and Guidance Journal 54(6):294.
- Sue, D. W. and B. A. Kirk. 1975. Asian Americans: Using counseling and psychiatric services on a college campus. Journal of Counseling Psychology 22:84-86.
- Sue, D. W. and David Sue. 1977. Barriers to effective cross-cultural counseling. Journal of Counseling Psychology 24(5):420-429.
- Sue, Stanley. 1972. The training of "Third World" students to function as counselors. Paper presented at the Western Psychological Association Meeting, April 26-29, 1972, Portland, Oregon.

- Sue, S., D. Allen and L. Conaway. In press. The responsiveness and equality of mental health care to Chicanos and native Americans. *American Journal of Community Psychology*.
- Sue, S, and H. McKinney. 1974. Asian Americans in the community mental health care system. *American Journal of Orthopsychiatry* 45:111-118.
- Sue, S., H. McKinney, D. Allen, and J. Hall. 1974. Delivery of community mental health services to Black and White clients. *Journal of Consulting and Clinical Psychology* 42:794-801.
- Sundberg, N. 1976. Toward research evaluating intercultural counseling. In P. Pederson, Walter J. Lonner and Juris G. Draguns (Eds.), *Counseling Across Cultures*. Honolulu: University Press of Hawaii, pp. 139-169.
- Takeuchi, Stuart M. 1975. Verbal skills and the Asian American student. *Journal of Non-White Concerns in Personnel and Guidance* 3(4):161-168.
- Test-Scoring Service. 1978. *Instructor's Guidebook*. OSU Computer Center, p. 11.
- Toldson, Ivory L., Alfred B. Pasteur. 1976. Therapeutic dimensions of the Black aesthetic. *Journal of Non-White Concerns* 4(3):93-98.
- Trimble, J. E. 1976. Value differences among American Indians: Concerns for the concerned counselor. In P. Pederson, Walter J. Lonner and Juris G. Draguns (Eds.), *Counseling Across Cultures*. Honolulu: University Press of Hawaii.
- Tuckman, Bruce. 1978. *Conducting Educational Research*. New York: Harcourt Brace Jovanovich, Inc.
- Ullman, L. P. and L. Krasher. 1964. *Case Studies in Behavior Modification*. New York: Holt, Rinehart and Winston, Inc.
- Vontress, Clemont E. 1968. Cultural differences: Implications for counseling. Speech presented at the American Personnel and Guidance Association Convention, Detroit, Michigan, April 7-11, 1968.
- _____. 1971. *Counseling Negroes, Guidance Monograph Series, Series VI: Minority Groups and Guidance*. Boston: Houghton Mifflin Co.

- Vontress, Clemont E. 1972. Counseling racial and ethnic minorities in the United States. Paper presented at the American Personnel and Guidance Association Convention, Chicago, Ill., March 27, 1972.
- Wintrob, Ronald M. 1976. Psychotherapy in intercultural perspective: Some personal reflections. In P. Pederson, Walter J. Lonner and Juris G. Draguns (Eds.), Counseling Across Cultures. Honolulu: University Press of Hawaii, pp. 208-214.
- Wohl, Julian. 1976. Intercultural psychotherapy: Issues, questions and reflections. In P. Pederson, Walter J. Lonner and Juris G. Draguns (Eds.), Counseling Across Cultures. Honolulu: University Press of Hawaii, pp. 184-207.
- Wolpe, J. and A. Lazarus. 1966. Behavior Therapy Techniques. New York: Pergamon.
- Wrenn, Gilbert. 1962. The culturally encapsulated counselor. Harvard Educational Review 32 :444-449.
- Wu, Cheng-Tsu (Ed.). 1972. "Chink". New York: The World Publishing Co.
- Yamamoto, J., Q. C. James and N. Palley. 1968. Cultural problems in psychiatric therapy. Archives of General Psychiatry 19:45-49.
- Zimmer, J. and S. Anderson. 1968. Dimensions of positive regard and empathy. Journal of Counseling Psychology 15(5):417-426.

APPENDICES

APPENDIX A: INTERVIEW OUTLINE

Please describe, briefly, incidents you have experienced as a counselor which reflect issues unique to the "culturally different" client.

1. Describe the client in terms of ethnicity, age, sex, affect, and any other relevant data.

Example: Asian American woman, 34 years old, single parent, recently divorced.

2. Describe the counseling setting and the problem as stated by the client, and any other perceptions of the problem you had as the counselor.

Example: Sharon came in to see a college counselor about requirements for admission. She seemed depressed and though obviously close to tears, refused to talk about her feelings.

"I really don't want to talk about it. Could you just give me the information so I can figure out whether I can manage being a student and everything else."

3. Write down what you feel would have been the most helpful response, whether or not it was the one you made at the time.

Example: "Yes, of course. This is all the information that you will need. Maybe after looking it over you might want to come back so that we can discuss any questions you have. It seems as though you have a lot of important decisions to make, and I'd like to be of help to you."

APPENDIX B: DESCRIPTION OF THE CULTURAL COMPETENCE SCALE

Barriers to cross-cultural communication have been discussed extensively in the literature. It is the conclusion of this researcher that sensitivity, awareness, and knowledge of specific "critical issues" in the life experiences of the minority client will enhance the potential for facilitative communication.

The counseling relationship is a dynamic process wherein elements shift and gain or lose momentum, wherein interactants become more or less demanding of attention and concern; however, in order to conduct the assessment process an attempt is made to elucidate specific issues deemed critical to the cross cultural counseling situation.

The Cultural Competence Scale is an assessment instrument to be used to determine the ability of the counselor to provide facilitative conditions in the cross-cultural counseling relationship. "Cultural Competence" is operationally defined as the ability to

- 1) rank order from most to least relevant, the underlying critical issues portrayed in videotape sequences of culturally diverse clients (Discrimination Index).
- 2) generate sensitive and relevant responses to the statements of the simulated clients as if in the helping role (Communication Index).

Case studies as well as theoretical propositions were considered in identifying four subcategories of recurrent themes in the cross-cultural counseling situation. These "critical issues" generally address the content of the client statement:

- 1) Culturally neutral critical issues will generally reflect the unique concern of the individual. Such statements could be made by any person regardless of cultural membership.
- 2) Culturally relative critical issues are those aspects of a person's behavior, values, and perceptions which are common to the cultural group in which s/he is a member. These include variation in communication style, family relationships, time structuring, motivation, cognitive style, etc.
- 3) Bicultural critical issues are those experiences which reflect the process by which the individual functionally or dysfunctionally integrates his/her cultural

Appendix B (continued)

resources. A continuum of experiences from acculturation to ethnocentrism is reflected in such issues as interracial relationships, generational differences, and value conflicts.

- 4) Oppressive critical issues are those experiences related to the interaction that occurs where there is a dominant-subordinate socio-political structure. Economic and political resources are differentially accessible to the majority and the minority subgroups; consequently, implications of racial and cultural inferiority have significant impact on members of both groups.

With respect to the four subcategories of critical issues, the Discrimination Index and the Communication Index will reflect the ability of the counselor to

- 1) view the client as a unique individual and thereby avoid applying stereotypic interpretations;
- 2) give consideration and respect to the dimension of cultural variability;
- 3) view biculturalism in a positive light, distinguishing between positive acculturation and negative rejection of the minority culture;
- 4) view each individual as being intrinsically worthwhile.

APPENDIX C: SAMPLE ITEMS FROM THE RESPONSE BOOKLET FOR
THE CULTURAL COMPETENCE SCALE

Write the letter "M" next to the sentence which you feel is the MOST RELEVANT.

Write the letter "L" next to the sentence which you feel is the LEAST RELEVANT.

"DONNA"

Statement #1

- _____ Being poor is a debilitating experience.
- _____ Direction rather than reflection is sometimes more helpful.
- _____ To seek advice is often a sign of dependency.

Statement #2

- _____ Dealing with an impersonal bureaucratic system can be an overwhelming experience.
- _____ Planning ahead and meeting deadlines is a necessary survival skill.
- _____ Lack of motivation can be expressed in many different ways.

Statement #3

- _____ To define one's self in terms of role expectations can result in a sense of failure.
- _____ Sex-role stereotypes can limit a person's potential.
- _____ Past failures often make it difficult for a person to set goals.

Statement #4

- _____ Making decisions to change one's life can create a feeling of overwhelming responsibility.
- _____ It is very difficult to implement change in one's life.
- _____ Resistance to change can be reflected in one's lack of resourcefulness.

Appendix C (continued)

Write your response.

"DONNA"

Statement #5

Write the letter "M" next to the sentence which you feel is the MOST RELEVANT.

Write the letter "L" next to the sentence which you feel is the LEAST RELEVANT.

"ELVIN"

Statement #1

_____ Parents often want to realize their dreams through their children's success.

_____ Successful achievement is loaded with a lot of doubts.

_____ A low self-concept is difficult to overcome.

Statement #2

_____ To be Black often means being denied one's individuality.

_____ The university can be a hostile environment.

_____ "Racism" is often a justification for one's failure.

Statement #3

_____ To assimilate is, in the end, the ultimate success.

_____ It is difficult to be Black and successful.

_____ Success can mean compromising one's sense of identity.

Statement #4

_____ Failure is inevitable in a racist society.

Appendix C (continued)

_____ A sense of overwhelming odds can effect test performance.

_____ Exams often do not differentiate between amount of confidence and amount of knowledge.

Write your response.

"ELVIN"

Statement #5

APPENDIX D: DISCRIMINATION INDEX KEY

Type A choices reflect one of the four critical issues appropriate to the information provided by the client.

Type B choices reflect one of the four critical issues but inappropriately or inadequately addresses critical issues relevant to the statement and inadequate to the information provided by the client.

Type C choices reflect irrelevant or culturally biased issues which are inappropriate to the information provided by the client.

APPENDIX E: COMMUNICATION INDEX RATING SCALE

Level 1 - Inappropriate interpretation/response.

Irrelevant to the client's statement, fails to deal with content, feeling as well as cultural definition for the client. Hurtful or demeaning.

1.5

Level 2 - Ritualistic interpretation/response.

Culturally rigid. Deals with content and feeling based on stereotyped knowledge of cultural definition and indiscriminately applies this understanding to the client.

2.5

Level 3 - Reflective interpretation/response.

Culturally neutral response. Direct paraphrasing in response to content and feeling, but does not attend to cultural definition. Attends to client from own internal frame of reference.

3.5

Level 4 - Culturally competent interpretation/response.

Addresses content and feeling based on knowledge of cultural definition in a tentative manner based on relevant cues and seeks from the client definition of significant issues.

APPENDIX F: STAFF RATING FORM FOR CROSS CULTURAL COUNSELOR EFFECTIVENESS.

Please rate each person in the group in terms of his/her ability to work effectively with minority clients. As you rate, keep the following questions in mind: "If I were to refer a minority client to a counselor who would be highly sensitive and skillful, how likely would I be to choose each member of this group?"

most effective least effective

APPENDIX G: TEST ADMINISTRATION PROCEDURES

1. State only that this is a research project.
2. Read the consent form to the subjects.
3. Pass out information sheets.
4. Pass out answer booklets.
 - a. ask students to put booklet number on the right hand corner of the information sheet.
5. Video on
 - a. Stop after "Donna"
 - 1) any questions about instructions?
 - 2) Encourage students to write response to statement number 5 quickly as if in the helping role.
 - 3) turn the page only when instructed to do so.
 - 4) make sure an "m" and an "l" is marked on each page.
6. Give warning when "Carlos" begins.
7. Video ends - have them stop 5 seconds after beeper for "Linda".
8. Ask students to write comments on the back of the answer booklets. "Describe what you experienced during the testing."
9. Collect answer booklet and information sheet, making sure numbers match.
10. Thank you!

APPENDIX H: CONSENT FORM

To be read to subjects participating in the Cross-Cultural Competence Validation procedures under the direction of Satsuki Tomine:

1. I understand that my participation in this study will be in the form of multiple-choice and open-ended responses to a series of videotape sequences.
2. I understand that the test instrument is strictly in its experimental stages and that my responses will be included in group data rather than individual assessment.
3. I understand that there will be no discomforts or risks to me.
4. I understand that the researcher will answer any inquiries concerning the procedures that would not bias the outcome of the experiment.
5. I understand that I am free to withdraw my consent and to discontinue participation in the testing at any time.

Appendix H (continued)

OREGON STATE UNIVERSITY

APPLICATION FOR APPROVAL OF THE HUMAN SUBJECTS BOARD

Principal Investigator* _____

Department _____ Phone _____

Project Title _____

Present or Proposed Source of Funding _____

Type of Project _____ Faculty Research Project
 _____ Graduate Student Thesis Project*
 (Student's name _____)

The following information should be attached to this form. All material, including this cover sheet, should be submitted IN DUPLICATE to the Office of the Dean of Research, AdS A312. Feel free to call extension 3437 if you have questions.

1. A brief description of the methods and procedures to be used during this research project.
2. A list of the risks and/or benefits (if any) to the subjects involved in this research.
3. A copy of the informed consent document and a description of the methods by which informed consent will be obtained. (Information concerning the "Basic Elements of Informed Consent" is reproduced for your information on the back of this form.)
4. A description of the method by which anonymity of the subjects will be maintained.
5. A copy of any questionnaire, survey, testing instrument, etc. (if any) to be used in this project.
6. If this is a part of a proposal to an outside funding agency, attach a copy of the proposal.

Signed _____ Date _____
 Principal Investigator

*Note: Graduate Student Thesis projects should be submitted by the major professor as the Principal Investigator.

Appendix H (continued)

I. Description of Methods and Procedures

Subjects will be asked to view a series of videotape sequences of simulated clients. After each sequence the subject will be asked to rank order the relevance of three descriptive sentences as well as to write an open-ended response as if the subject was in the helping role. These items will be scored and statistical procedures used to establish the validity of the instrument; therefore, subject's responses will be anonymous. No individual evaluation will be made based on the subject's response.

II. Risks and/or Benefits

There are no foreseeable risks to the subjects. The major benefit to the student will be the educational experience provided in the de-briefing.

III. See Attached Informed Consent Document

Informed consent will be obtained by orally stating the relevant elements of the Consent Form to the subjects prior to testing, allowing time for the researcher to respond to any questions related to the document.

IV. Anonymity of Subjects

Each subject will be given a numbered answer sheet. Since group data is the desired objective, there is no necessity for identification of individual subjects.

V. Attached is a copy of the test instrument.

VI. Not applicable.

Appendix H (continued)

Consent Form

To be read to subjects participating in the Cross Cultural Competence validation procedures under the direction of Satsuki Tomine:

1. I understand that my participation in this study will be in the form of multiple-choice and open-ended responses to a series of videotape sequences.
 2. I understand that the test instrument is strictly in its experimental stages and that my responses will be included in group data rather than individual assessment.
 3. I understand that there will be no discomforts or risks to me, and that I may benefit educationally from the de-briefing to be conducted following the testing.
 4. I understand that appropriate alternative procedures that would be advantageous to me will be disclosed upon request.
 5. I understand that the researcher will answer any inquiries concerning the procedures that would not bias the outcome of the experiment.
 6. I understand that I am free to withdraw my consent and to discontinue participation in the testing at any time.
-