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AMERICAN INDIAN PERCEPTION OF COUNSELOR CHARACTERISTICS
IN A COUNSELING INTERVIEW

by

Francis Donald McLeod

A Dissertation
Submitted to The Graduate College
in partial fulfillment of the
requirements for the
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and Counseling Psychology

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AMERICAN INDIAN PERCEPTION OF COUNSELOR CHARACTERISTICS
IN A COUNSELING INTERVIEW

Francis Donald McLeod, Ed.D.

Western Michigan University, 1987

This investigation of Native Americans determined to what extent counselor expertness, effectiveness and trustworthiness affect their perception of the counseling interview. The study was specifically designed to assess Native American attitudes as they relate to situational counselor characteristics and behavior. The attitudinal preferences investigated were: (a) racial characteristics of counselor, (b) personal attractiveness of counselor, (c) expertness of counselor, and (d) trustworthiness of counselor.

The sample for the study was composed of 60 Native American students randomly selected through Project M.A.I.S.S. (Making American Indians Self-Sufficient), an academic remedial program for American Indian students from the area around Kalamazoo, Michigan. The students ranged in ages from 15 to 18 and were between the grades 9 and 12.

Instruments used to assess the differential effects of each of the independent variables included two instruments, (1) the Counselor Rating Form (CRF), designed to measure attitudinal preferences for specific counselor characteristics, and (2) the Counselor Effectiveness Rating Scale (CERS), designed to evaluate specific attitudes as responses to counselor behavior. Earlier research indicated interaction effects among non-Indian samples; therefore, the present study

utilized both Indian and non-Indian role persons in the interview situation.

Relationships between variables were described using mean scores and standard deviations, and analyzed using a two-way analysis of variance, as well as multiple step-wise correlations to explore the relationships between variables.

Analysis of the results indicated that Native American students rated the simulated interviews more positively when the counselors enacted trustworthiness. It was evident too, that counselor ethnicity (Indian, non-Indian) was not significant when the non-Indian counselor was trained in, or was knowledgeable in culturally appropriate behaviors and appropriate communication methods.

Inspection of the results emanating from the investigation led to a conclusion that certain counselor attitudes and behaviors are important to counseling interviews with Native Americans. Another important conclusion was also reached indicating that trustworthiness, expertness, and attractiveness are relevant counselor characteristics for Native American clients, regardless of counselor ethnicity. Further studies, however, are required before generalizations can be made to include numerous other Native American cultures.

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Francis Donald McLeod

TABLE OF CONTENTS

ACKNOWLEDGEMENTS.	ii
LIST OF TABLES.	v
CHAPTER	
I. THE PROBLEM.	1
Background of the Problem	3
Statement of the Problem.	5
Significance of the Problem	7
Limitations of This Study	9
Selected Literature Review.	9
Objectives of the Study	14
Overview.	15
II. METHOD	16
Sample for Study.	16
Instruments	18
The Counselor Rating Form.	18
The Counselor Effectiveness Rating Scale	19
Videotape Analogue	21
Procedure	22
Summary	24
III. ANALYSIS OF DATA	25
Organization of Chapter	25
Counselor Characteristics	26

Table of Contents--Continued

CHAPTER	
	Null Research Hypothesis 1 26
	Null Research Hypothesis 2 30
	Null Research Hypothesis 3 33
	Null Research Hypothesis 4 41
	Summary of the Chapter. 46
IV. SUMMARY AND CONCLUSIONS.	48
	Discussion. 48
	Summary of Findings 49
	Conclusions 51
	Recommendations for Further Studies 53
APPENDICES.	55
	A. Factor Loading for Each Item of the Counselor Rating Form. . 56
	B. Questionnaire. 58
BIBLIOGRAPHY.	61

LIST OF TABLES

1. Reliability Coefficients for Perceived Expertness, Trustworthiness, and Attractiveness by Instrument.	19
2. Intercorrelations Among Perceived Expertness, Trustworthiness, and Attractiveness Dimensions	21
3. Means and Standard Deviations: Counselor Effectiveness Rating Scale (Role 1)	28
4. Means and Standard Deviations: Counselor Effectiveness Rating Scale (Role 2)	28
5. Means and Standard Deviations: Counselor Rating Form (Role 1). 29	
6. Means and Standard Deviations: Counselor Rating Form (Role 2). 29	
7. Counselor Rating Form, Summary Table: Two Way Least Squares Anova	33
8. Counselor Effectiveness Rating Scale, Summary Table: Two Way Least Squares Anova	34
9. Counselor Rating Form, Summary Table: Two Way Least Squares Anova	37
10. Counselor Effectiveness Rating Scale, Summary Table: Two Way Least Squares Anova	38
11. Factor Loadings for the Expertness, Trustworthiness, and Attractiveness Items of the Counselor Effectiveness Rating Scale	40
12. A Comparison of Means and Standard Deviations of the CERS with Counselor Role	41
13. Stressors Versus Preferred Characteristics.	46

CHAPTER I

THE PROBLEM

Due to the range and complexities of American Indian cultures, it is significant that counseling techniques, aimed at this minority, fail to produce desired solutions (Brod & McQuiston, 1977). Few agencies have given attention to the systematic collection of data upon which to design and implement counseling programs for Native Americans. Factors impeding research include language skills among researchers, lack of understanding regarding kinship networks, and dependency on traditional mental health approaches among the various Indian groups. In attempts to assess cultural ways of Indians, researchers tend to isolate specific behavioral and/or cognitive styles and address these components in isolation using statistical methods. The methodology tends to ignore the interaction of selected components with the entirety of cultural components simultaneously at work at any given period in an Indian community. Additionally, the ethnicity of the researcher may impede systematic data collection.

Deloria (1969) reported the negative impact of sociologists, anthropologists, census-takers, and psychologists on the Sioux reservations. The researchers, Deloria reported, seldom made an effort to interact with the Sioux and tended to disregard traditions, customs and values of the Indian people. More often than not, according to Deloria, the researcher came to the reservation with pre-formed

hypotheses and ignored responses that didn't conform to the researcher's preformed operational definitions.

Ahia (1984) indicated that the basic problem was with the researchers, not the subjects. Because researchers are humans and products of their culture, they constitute biasing factors in the research process.

A stance assumed by many professional mental health workers (Attneave, 1972; Carkhuff & Pierce, 1967; Ruiz & Padilla, 1977; Sue, 1975; Vontress, 1971) is that racial or ethnic factors impede positive counseling interactions. Data support the contention that Native Americans under use mental health services (Padilla, Ruiz, & Alvarez, 1975; Sue & Kirk, 1975; Yamamoto, James, & Palley, 1968), and that the majority of American Indian clients terminate counseling after the initial interview. Given the under use and rejection of current counseling structures by American Indian clients, it must be conjectured whether current systems address the real needs of this cultural ethnic group. There is a lack of trained Indian counselors, and few counselor training programs address issues relevant to working effectively with Indian persons.

Pedersen (1978) pointed out that the goals of counseling are elusive when the client and counselor come from different cultures and value perspectives. Most trained counselors are white and middle class, but most clients are from other racial and socio-economic groups. As a result, counselors often tend to utilize inappropriate counseling strategies with culturally different individuals and groups.

According to Sue (1978) some counseling techniques might even be considered as antagonistic to Native American values.

Background of the Problem

Two questions arose naturally from the background material developed for the study. The first question addressed the intensity or comparison of mental health problems experienced by Native Americans. Do mental health problems experienced by Indians exceed those of non-Indians?

Beyond promoting social behavior that did not fall within the delicately balanced cultural system, the Anglo-American society has assumed control over Native American culture, leaving it disorganized and impoverished (Task Force Eleven, 1976). High unemployment, poor housing, low education levels, poverty level income, and isolated living conditions are standards of Native American existence. The major tribal resources are their people, yet they lack unity and cohesion (Task Force Eleven, 1976).

Wilkinson (1980) proposed that the intervention and nearly absolute control by outsiders into the tribal communities has destroyed the classic interdependence necessary for community survival. Also, according to Task Force Eleven, the drop-out rate among Indian children was twice the national average in both public and federal school districts, with some districts reporting drop-out rates approaching 100%. Also, achievement levels of Indian children are two to three years below that of white children and the Indian child falls progressively

further behind the longer he/she stays in school.

Kelso and Attneave (1981) reported contemporary and historical unemployment rates of 70% and 80% on many reservations which have impeded further development. Also, the Foundation for Change (1973) indicated that the teenage male American Indian has the highest suicide rate of any human species on the face of the earth. Shore (1975) presented research indicating some Indian groups have suicide rates exceeding 10 times the national average, approaching 100 per 100,000 per year. Robin (1983) reported three suicides in a single month on the Hopi reservation.

The value of conflict between Native Americans and the dominant society is amplified by actual rejection of the unique system of Native American education of legends and folklore that taught Native Americans how to live in the traditional way (Pedigo, 1983). Education has become reading, writing, and arithmetic. Farris, Neuhring, Terry, Bilecky, and Vickers (1980) found that educational programs often perceive Native American heritage only as reflective of an imperfect culture that should be rejected or ignored.

Chrysler (1983) addressing the social ills of Alaskan natives cited heart disease and hypertension as rising by 30% in 12 years, and suicide exceeding three times the national norm. Also, life expectancy, according to Chrysler, is seven years less than the average (p. 32). Data indicate a significant excess in mental health problems experienced by Indians as compared to those experienced by non-Indians.

The second question related closely to the directional impetus of this study and asks if Indians have alternative ways of dealing with

problems.

There have been efforts made to investigate and explore the Native American therapeutic intervention process but with mixed results.

Dr. Robert W. Robin, Director of the Hopi Guidance Center in Arizona cited a growing number of mental health related problems among the Hopi youth such as suicide, alcoholism and drug abuse, teen-age pregnancy, student failure, erosion of parent-child relations. These data are not Hopi-related factors, but appear endemic to most Indian reservations and among non-reservation Indians.

A preliminary conclusion would appear to be that very little therapy is effective among Native Americans including therapy as practiced by Indian therapists. Most reservations have a social services program which includes a mental health service. The Hopi have such a program, its staff consisting most of Hop personnel. The mental health program attempts to take into account the overall cognitive style of the Hopi people, yet, Dr. Robin indicated that the mental health of the Hopi is deteriorating.

Obviously, educational problems of the Native American culture are wide and deep. If the American Indian culture is to effectively remove itself from its subordinate role in the 20th century, education must become its primary instrument for doing so.

Statement of the Problem

Some investigators (Dauphinais, LaFromboise & Rowe, 1980) have expressed the futility of addressing the mental health needs of Native

Americans. In a study which examined 150 American Indian and 50 non-Indian 11th and 12th grade students, Dauphinais et al., (1980) concluded that Indians perceived very few sources of help outside of their own culture. Sue (1973) found that there is a definite lack of credibility and trust between administrators and minority students.

Anglo/Indian relationships began with conflict and escalated to complete genocide of some tribal groups. Indians were deprived of their lands, compelled to walk in the white man's shoes and become part of a culture they couldn't fathom. Historically, the Anglo/Indian relationships created hatred and distrust.

According to French and Hornbuckle (1979), the resultant cultural clash, cultural shock and ethnocentrism have taken a severe toll among Native Americans in terms of social and health-related problems. And, while recent efforts have been made to develop national health and social programs directed to the needs of Native Americans, these programs often fail to recognize the need of Native Americans to survive within the more pluralistic United States society.

French and Hornbuckle (1979) also attended to some of the particular needs shared by the majority of Native American peoples and concluded "That the contributing factor underlying most American Indian social and personality problems in the confusion surrounding their ambiguous social existence" (p. 41).

One of the resources employed in the United States to assist persons with personal social problems is the professional counselor. Yet, it is evident that Native Americans are reluctant to use

counselors; however, why this is so, is unclear. There are many possible reasons why Native Americans under use counseling resources and the present study was designed to illuminate aspects of the interaction effect between help providers and Native Americans.

The purpose of this study was to explore selected relationships between counselor characteristics and Indian perceptions of help providers. Further, this study examined the effect of counselor race (Indian, non-Indian) as an element of counselor/client interaction.

In the First National Survey conducted by Brod and McQuiston (1977), it was revealed that:

Indians are at such a disadvantage as compared to the U.S. population as a whole that they cannot be considered a serious contender for jobs, of understanding contemporary life, taking advantage of health benefits, being effective consumers and availing themselves of legal remedies where they might. (p. 8)

Significance of the Problem

The relationship between termination of counseling by Native Americans and counselor characteristics is important to both educators and counselors. Miranda (1975), Ramirez (1971), and Zirkel (1971) have cited a need for more research about culture, language differences and educational as well as counseling service delivery for Native Americans. Kroeber and Kluckhohn (1952) defined cultural perspective as "Those folkways, these continuous methods of handling problems and situations" and "learned behaviors or patterns of any group as they are received from a previous group or generation and, as they are added to this group" (p. 263).

Vontress (1971) pointed out that "The Native American adaptation

to the Euro/Anglo outlook on control over life, destiny, success, and other social constructs has been either outright rejection or reluctant acceptance of Anglo philosophical imperatives" (p. 47).

Problems of Native Americans can be grouped into two categories: societal and individual, which includes health-related problems, education, family, employment, marriage, economics. Along this continuum, the National Institute of Mental Health (1976) found that:

Self-determination for the individual as well as for the tribes are additionally problematical and these are not problems of an (indigenous) aboriginal culture struggling with the complexities of technological shock, but rather the struggle of a restricted culture to co-exist in harmony with its own traditions and those of a dominant suppressive culture which exerts almost total control over the subordinate (Native American) culture. (p. 147)

The significance of culture and method as they relate to early counseling terminations with American Indians have important implications for the development of new approaches and programs. It was necessary then, to identify the type of conditions which lead to early termination of counseling by Indians. It was also important to know what precise relationship there is between cultural perception of the helping person and the non-helping person.

These findings have implications for counselors, psychologists, psychotherapists, counselor educators, and with those who use interactional methods as a way to enhance perceived trustworthiness with Indian clients. There are also theoretical and practical implications for counselor training programs and still other significant implications for Native American students entering the educational system.

Limitations of this Study

Caution must be employed in terms of generalizability of the results of this study. Findings must be considered tentative inasmuch as other Native American clients' perception of trustworthiness may be different than that of a Native American high school sample observing simulated interview videotapes. Too, any situation in which the population comprises a homogeneous tribal affiliation, or degree of acculturation, may be expected to exhibit unique variations. Some Native American students, for example, may have taken part in some form of counseling, while others have had no such experience.

Finally, two other limitations of this study include the bilingual composition of the respondents grouping and the geographic isolation and location of Native American reservations and/or community sites in the state.

Selected Literature Review

Calia (1968) pointed out that counselors and educators, working with the culturally different must break free from their narrow definitions of social perception and activity. Miranda (1975), Ramirez (1971) and Zirkel (1971) all have indicated a need for more research about culture, language differences, and educational perspectives.

In 1976, the National Institute of Mental Health grouped the problems of American Indians into two groups: social and individual, "the struggle of a restricted culture to co-exist in harmony with ... a suppressive culture which exerts almost total control over the

subordinate (Native American) culture" (p. 46).

Wilkinson (1980) proposed that the intervention and nearly absolute control by outsiders into the tribal communities has destroyed the classic interdependence so necessary for community survival.

One basic tenet of individual Native American existence is that a person is one with self and also with family, tribe, and the universe (Task Force Eleven, 1976).

Redhorse (1980) suggested that selfhood is derived from an historic culture as transmitted through the family systems. A Native American child is instilled with a value system in which the primary goal is community survival (Wilkinson, 1980).

There are, however, apparent differences derived from child development practices of Native Americans. Indian Education Research Project (Havighurst, 1958), Rough Rock Demonstration School (John, 1972), and government sponsored Indian surveys (e.g., Coombs, 1958) indicate that Indian children learn more rapidly through imitation and direct visual and tactile experiences than through verbal processes. Phillips (1983) reasoned that "This developmental difference makes it more difficult for them to comprehend verbal messages conveyed through the American school's Anglo middle-class modes of organizing a classroom interaction" (p. 146).

As is apparent, the determinants so far explored by researchers have been limited to certain empirical characteristics of the cultural group, such as biological and/or ethnic constructs prevalent and evident in that group. As Korchin (1980) stated:

Racial and ethnic minority group populations have special counseling needs and yet tend to under-use services. Members of these groups not only share a common culture (history, ancestry), as is the case with any ethnic group, they also possess unique physical characteristics enabling members of other groups to identify them, in many instances, for the purpose of discrimination. (p. 339).

Farris et al. (1980), in a study of self-concept formation in Native American children, found that educational programs often perceive Native American heritage only as reflective of an imperfect culture that should be rejected or at least ignored.

The finding of Task Force Eleven (1976) was consistent with other research on Native Americans:

Beyond promoting social behavior that did not fall within a delicately balanced cultural system, the Anglo-American society has assumed control over Native American culture, leaving it disorganized and impoverished. High unemployment, poor housing, low educational levels, poverty-level income, and isolated living conditions are standards of Native American existence. (p. 29)

Professional literature of the 1960s and 1970s began to reflect concern with the isolation of American Indians. In 1983, Phillips described the invisibility and isolation of Indian persons residing in communities known as "reservations." Little change, as reflected through three decades of professional literature, seems to have occurred within the American Indian at large. Wrenn (1961) talked about the culturally "enscaped" counselor who does not consider cultural variation as an element in therapy. Vontress (1971), among others, addressed the issue of skin color. Bryson and Cody (1973) denied the bias of skin color and, in the face of opposing evidence, implied that white counselors were better counselors in addressing the problems of

black persons. Parham and Helms (1981) qualified the racial perspective by indicating that when the culturally different are comfortable with their racial identity, skin color becomes irrelevant. In recent years, however, less attention has been paid to the racial characteristics of cultural groups and research has been directed to the individual and associated societal needs.

Ahia (1984) made strong reference to a growing need to reevaluate counseling therapies as they are applied to cultural groups and Shean (1971) discussed the pertinency of the counselor's cultural orientation as a determinant in counseling.

More specific research in the 1980's based on earlier findings (Roll, Schmidt & Kaul, 1972; Rothmeier & Dixon, 1980; Strong & Schmidt, 1970; Williams, 1974; Wright, 1975; and Dauphinais, LaFromboise, & Rowe, 1980) began pinpointing the individual characteristics as they are reflected in therapy with Native American clients. In 1980, Dauphinais et al., cited trust and understanding between counselors and American Indian clients as the most essential ingredients to viable counseling. Bryde (1971), Lewis and Ho (1979) and Trimble (1976) concluded that Indians tend to value trust and understanding more than almost any other counselor attributes. LaFromboise & Dixon pointed out that "perception of trust-distrust may be of particular importance in initial cross-cultural interactions and, in fact, may preclude further sustained interactions" (p. 135).

Vontress (1976) cited the failure to self-disclose and to trust others as a barrier to effective counseling with ethnic minority

clients.

Henderson (1979) cites counselor self-disclosure as crucial in cross-cultural situations where a feeling of being "foreign" or different is present between counselor and client. Other authors writing about counseling American Indians have concluded that Indians tend to value trust and understanding more than other counselor characteristic attributes (Bryde, 1971; Lewis & Ho, 1979; Trimble, 1976).

A study of United States history and the relations between whites and Indians reveals that American Indians are more sensitive to untrustworthy cues due to their historical heritage of dealings with the federal government which wrote treaties with one hand and tore them up with the other, while forcibly compelling Indians to honor their parts or to yield more and more land.

LaFromboise and Dixon ((1981) reported that many cases of improper communication and misrepresentation of facts have caused people in the helping professions to be viewed by American Indian people as meddling.

Clearly then, while studies exist that have assessed the American Indian's life, culture, philosophy, and mentality, very little has actually been systematically developed to help Indians cope with societal pressures. Few counselor training programs have been designed or implemented which would directly assist the American Indian in dealing with mental health needs. Studies surrounding the cultural aspects of Native American groups are badly needed, emanating in particular from the counseling profession. Mental health professionals

have criticized traditional forms of psychotherapy with American Indians and other minority group clients. Ethnic minorities often receive less "preferred" and less expensive forms of therapy, which are less in quality, for mental health problems. Vontress (1971), Carkhuff and Pierce (1967) found more self-exploration in clients who had counselors of the same race and social class.

The present study, then, was specifically directed at operationally defining counselor trustworthiness as well as identifying cultural factors that might assist the non-Indian counselor to be perceived as credible and more trustworthy by American Indian clients.

Objectives of the Study

The objective of this study was to explore the following questions:

1. What personal characteristics must a counselor have to be considered helpful to Indian persons?
2. What approaches generally work in counseling with American Indians?
3. What kind of problems do American Indians have with current counseling approaches?
4. Who are Indian persons willing to talk with about their problems?

Overview

Over the past three decades there has been a profusion of studies

relating to the American Indian culture. However, significant research dealing with the societal and individual needs of Indian persons' mental health needs has not been definitive.

The present study was designed to address that need and to examine specific counselor characteristics that were hypothesized to have significant relevance to Native American clients.

CHAPTER II

METHOD

A counseling analog study was used to investigate and evaluate the effects of counselor characteristics and counselor ethnicity on American Indian student ratings of perceived counselor trustworthiness.

A two-segment videotape analog of 2 counseling interviews in which an American Indian student discussed a problem about future educational plans comprised the independent variable for the study.

An analog presentation was selected in order to strictly control the stimulus performance of both role players (counselor 1, counselor 2) and thus retain maximum purity of the independent variable. Each subject would be exposed to precisely the same stimulus his/her group had been chosen for, either the counselor-positive or counselor-negative analog presentation. LaFromboise and Dixon (1981) exploited the analog method and the results indicated that manipulation of the role behaviors was successful.

The Sample for Study

A total of 60 American Indian high school students, 30 male and 30 female, were randomly selected from a pool of 160, and were asked to view the videotaped segments. The subjects ranged in age from 15 to 18, were enrolled in grades 9-12, and were recruited through Project Making American Indians Self-Sufficient (MAISS), a funded academic

remedial program for American Indian students in the Kalamazoo, Michigan area. Subjects of this age and educational level were chosen as representative of a critical period when choices about remaining in school or dropping out are typically made. All subjects met the criteria of "Indianness" as mandated by their tribal organization, as well as the Federal government.

Racial designation as an American Indian has been operationalized by the Michigan Department of Civil Service (1986) as promulgated by federal agencies, including the Equal Employment Opportunity Commission (EEOC). The broad definition for American Indian is: "All persons having origins in any of the original peoples of North America and who maintain cultural identification through tribal affiliation or community recognition" (p. 2). To identify persons of North American Indian heritage, the Michigan Department of Civil Service cites the following criteria:

1. Birth certificate, showing either parent is American Indian.
2. Tribal identification card.
3. Certification by a tribal officer that an individual appears on tribal roles.
4. Fishing rights card.
5. Bureau of Indian Affairs documents, such as tuition eligibility.

Instruments

The Counselor Rating Form (CRF), and the Counselor Effectiveness Rating Scale (CERS) were selected as dependent variables for this study. Both instruments have been used effectively (Atkinson & Carakaddon, 1975; Barak & LaCrosse, 1975) to assess subject perception of counselor effectiveness, trustworthiness and attractiveness. LaFromboise and Dixon (1981) found these instruments particularly effective as measurements of preferred counselor characteristics with Native Americans as well as non-Native Americans.

The Counselor Rating Form

The CRF consists of 36 pairs of bipolar adjectives (Barak & LaCrosse, 1975) with modifications (LaCrosse & Barak, 1976) which are rated on a 7-point scale. The student was asked to rate a counselor's performance "skillful" or "unskillful," "attractive" or "unattractive," "trustworthy" or "untrustworthy," as well as other adjective pairs. Barak and Dell (1977) reported that the three dimensions of the CRF all correlated significantly with rater willingness to self-refer to the observed counselor.

According to Barak and LaCrosse (1975) the CRF was developed from a list of 83 adjectives generated from previous research. For inclusion in the final CRF questionnaire, 36 adjectives were selected, 12 from each dimension. Four "experts" agreed on the classification of 22 of the 36 items, and three out of four judges agreed on the classification of the remaining 14 items. An antonym was then selected for each

adjective, forming a bipolar adjective pair. The order of the adjective pairs and the adjectives within the pairs was randomly determined. Split-half reliability of .87, .90, and .84 for the dimensions of expertness, trustworthiness, and attractiveness, respectively have been reported by LaCrosse and Barak (1976).

Table 1
Reliability Coefficients for Perceived Expertness,
Trustworthiness, and Attractiveness by Instrument

Dimensions	Instrument	
	CRF 2-item Dimension	CERS 3-item Dimensions
Expertness	.82	.89
Trustworthiness	.96	.75
Attractiveness	.91	.78

The Counselor Effectiveness Rating Scale

The structure of the CERS follows that of a semantic differential questionnaire (Osgood, Suci, & Tannenbaum, 1957). In this instrument, 3 concepts for each of the 3 dimensions of expertness, trustworthiness, and attractiveness were taken from definitions offered in the social and counseling psychology literature (Hovland, Jarvis, & Kelley, 1953; Simons, Berkowitz, & Moyer, 1970; Strong, 1969). A fourth dimension ("Someone I would see for counseling") referred to as counselor utility, was also included on the basis of its content validity. Each

concept was rated on a 7-point bipolar scale from the evaluative dimension of meaning i.e., bad = 1, good = 7). As in the CRF, the student was asked to evaluate the counselor performance along bipolar opposites.

Study of data from the protocols of both instruments revealed that reliability coefficients had been computed for the CRF and CERS total scores (across the expertness, trustworthiness, and attractiveness dimensions). The respective coefficients are reported in Table 1. The intercorrelations among the expertness, trustworthiness, and attractiveness dimensions of the two instruments have been computed and appear in Table 2. Visual inspection of Table 1 reveals that the dimensions appear to be highly related within and between scales.

Table 2
Intercorrelations Among Perceived Expertness,
Trustworthiness, and Attractiveness Dimensions

Instrument and Dimension	Instrument and Dimension					
	CRF			CERS		
	E	T	A	E	T	A
CRF						
Expertness (E)		.79	.60	.79	.60	.42
Trustworthiness (T)			.76	.63	.73	.59
Attractiveness (A)				.55	.65	.73
CERS						
Expertness (E)					.67	.54
Trustworthiness (T)						.76
Attractiveness (A)						

Videotape Analogue

Two doctoral students in counseling, one of American Indian descent and one non-Indian, were chosen as counselors for the study. Both were judged to be of comparable physical attractiveness even though both played divergent roles in the experiment. The counselors received role training to portray both the trustworthy and untrustworthy roles, based on protocols developed in the Rothmeier and Dixon (1980) study.

The untrustworthy role as developed by Rothmeier and Dixon involved verbal components of: (a) inconsistent, (b) unconfidential, (c) inattentive, and (d) culturally insensitive behaviors. These behaviors were manifested, in part, by: (a) limited eye contact, (b) frequent attending to a watch, (c) slouching, and (d) fidgeting.

Further, seven specific behaviors were inserted into the two interviews to incorporate further untrustworthiness. Four counseling behaviors from Rothmeier and Dixon (1980), and three culturally insensitive behaviors (Dauphinas, LaFromboise, & Rowe, 1980) were described to the counselors as follows:

Topic Shift (two/session). As the client became interested in talking about a topic, the counselor quickly shifted the focus, indicating that he was no longer interested in discussing that issue.

Doggedly inaccurate paraphrasing (two/session). When the client made a statement of some degree of importance, the counselor inaccurately paraphrased it, and, when corrected, persisted in the initial perception.

Mood and interest change (one condition). The counselor conveyed acceptance and interest in the client in the first interview, but responded verbally by expressing indifference or impatience at the arrival of the client at the second session.

Disregard for confidentiality (one condition). In the second interview, the counselor revealed having checked with someone else about the accuracy of the client's perception, in a manner indicating that the client's views were subject to question.

Hidden motive (one condition). When discovering the client's area of interest, the counselor conveyed ulterior motives for helping the client.

Stereotypic statement (two conditions). The counselor conveyed negative attitudes or derogatory beliefs about the client's ethnic group.

Broken promise (one condition). In the first session, the counselor promised to obtain information vital to the client's concern, but nonchalantly mentioned in the second session, that he'd failed to do so.

The trustworthy role, by definition, was the polar, positive opposite of the untrustworthy role. The counselor was engaged in consistent, attending, accurate and respectful behavior with the client, showing respect for the systems, norms and values of the client.

Procedure

Experimental variables of the investigation were first

incorporated into an application to the University's Human Subjects Institutional Review Board (HSIRB) for approval, in the category of "collection of neutral data." Upon receipt of HSIRB Committee approval, the subjects were then informed that they had the right to refuse to take part in the study and were informed of the use of the data including anonymity of respondent. With an absence of refusals, subjects were randomly assigned to one of the two groups of 30 participants each.

Students were asked to rate the counselor's performance after viewing two 10-minute videotaped segments of counseling sessions with an Indian high school student. The subjects were instructed to put themselves in the place of the person being interviewed and then rate the counselor on the two rating scales.

The viewing of the two videotaped segments was conducted in a classroom at Western Michigan University. A television monitor and tape deck were on a table at the front of the room in view of the subjects. When all four groups were present, two experimenters, one American Indian and one non-Indian, explained to the subjects that they would see two 10-minute counseling sessions on videotape with an Indian high school subject. The subjects were instructed to put themselves in the place of the student being counseled and then to rate the counselor on the scales provided. The two segments were then shown. The two experimenters then handed out booklets with instructions and rating scales to each subject. It was explained that the experimenters would answer any questions occurring from filling out the rating form.

Summary

The purpose of this study was to examine within-session counseling behaviors based on previous analog studies (Rothmeier & Dixon, 1980; LaFromboise & Dixon, 1981).

The present study examined the effect of counselor race (Indian, non-Indian) on perceived trustworthiness, and was conducted in anticipation of operationally defining counselor trustworthiness. In Chapter II, the method was described in terms of instrumentation and subject participation. Analytical and comparative data were gathered and analyzed and are reported in the next chapter.

CHAPTER III

ANALYSIS OF DATA

Organization of Chapter

The purpose of this study was to learn how American Indian persons interact with specific counselor characteristics, such as attractiveness, expertness, trustworthiness, and race. Data were collected throughout the summer and fall of 1984, and the results are presented in this chapter. Four research hypotheses formed the basis for the organization of this study.

1. For Native Americans, there is a relationship between personal characteristics of a counselor and counselor helpfulness.
2. There is an association between approaches generally used in counseling and counseling with Native Americans.
3. There is an association between problems Native Americans have and current counseling approaches for non-Indian persons.
4. There is a relationship between who Indian persons are willing to talk to about their problems and personal characteristics of counselors.

The study was given additional impetus and direction by the formulation of two additional research indicators:

1. There are significant differences between counselor race and counselor effectiveness and among levels of attractiveness and

expertness as perceived by American Indian students.

2. There are significant attitudinal differences between trust and distrust preferences among American Indian students.

Counselor Characteristics

Null Research Hypothesis 1:

For Native Americans, there is no relationship between personal characteristics of a counselor and counselor helpfulness.

Considering the historical interactions between Indians and non-Indians, in which non-Indians have established in every way possible that integrity is not of lasting value, some studies insist that a counselor of Indian persons must also be Indian. Questions formulated for this study posited that such was not the case. In the videotape segments, the individual portraying the "trustworthy" role was non-Indian.

In Tables 3 and 4, 5 and 6, the means and standard deviations for the Counselor Rating Form (CRF) and Counselor Effectiveness Rating Scale (CERS) are presented. It was hypothesized that clients would have significantly different ratings of counselors on perceived trustworthiness, expertness, and attractiveness dimensions when they judged the analog counselor presenting trustworthiness. Inspection of the data indicated differences in the perceptual influence of the two counselors. Counselor 1 (an Indian Role #2) portrayed the untrustworthy, non-attending, inept role, and the ratings indicated mean differences between 6.0 and 8.0 scale points between the two counselors. There was less of a difference in terms of physical

attractiveness between the two counselors.

Table 3
Means and Standard Deviations: Counselor
Effectiveness Rating Scale

<u>Trait Portrayed</u>	<u>Trustworthiness</u>	<u>Attractiveness</u>	<u>Expertness</u>
Role 1			
Trustworthy			
M	18.40	18.80	17.00
SD	1.14	1.09	2.00

Table 4
Means and Standard Deviations: Counselor
Effectiveness Rating Scale

<u>Trait Portrayed</u>	<u>Trustworthiness</u>	<u>Attractiveness</u>	<u>Expertness</u>
Role 2			
Untrustworthy			
M	12.40	12.00	10.60
SD	1.67	2.54	1.67

Mean scores and standard deviations for ratings on the various dimensions of the CERS are reported in Tables 3 and 4. The mean scores and standard deviations for ratings on the various dimensions of the CRF are reported in Tables 5 and 6. With the exception of the CERS utility item, the mean ratings for the trustworthy counselor on both instruments fell about the midpoint of the score range, suggesting that subjects in the present investigation perceived the stimulus counselor

more favorably than the non-stimulus counselor.

Table 5
Means and Standard Deviations
Counselor Rating Form

<u>Trait Portrayed</u>	<u>Trustworthiness</u>	<u>Attractiveness</u>	<u>Expertness</u>
Role 1			
Trustworthy			
M	66.40	69.40	72.60
SD	8.59	4.39	5.50

Table 6
Means and Standard Deviations:
Counselor Rating Form

<u>Trait Portrayed</u>	<u>Trustworthiness</u>	<u>Attractiveness</u>	<u>Expertness</u>
Role 2			
Untrustworthy			
M	50.00	41.40	52.40
SD	3.39	5.85	2.98

One purpose of this study was to focus on within-session counseling behaviors based on a previous analog interview study (Rothmeier & Dixon, 1980) of trustworthiness with a Native American population. The study also examined the effect of counselor race (Indian, non-Indian) on perceived trustworthiness. This investigation was conducted in anticipation of defining counselor trustworthiness and identifying cultural factors that might aid trained Indian and non-Indian

therapists to be perceived as more trustworthy and useful to Indian clients.

To study the importance of each of the CRF dimensions for predicting CERS outcome, stepwise multiple regression technique was used. Variables were entered into the regression equation by order. When ratings from all three CRF dimensions were entered into this analysis, an R of .591 was obtained $F(3,27) = 5.53$ $p < .001$. The three CRF dimensions accounted for 35% of the variance. The stepwise analysis showed that initial expertness ratings alone accounted for 30.1% of the total variance ($R = .561$), $F(1,30) = 13.30$ $p < .001$. When the relationships of attractiveness and trustworthiness to expertness were removed, these dimensions accounted for only 3.1% of the variance, respectively. Thus, perceived expertness appeared to be the crucial variable in predicting the outcome among the three variables studied.

Analysis of the results lead to the conclusion that Indian students preferred the individual who portrayed a trustworthy role, irrespective of counselor race. These findings support Rotter's (1967) perspective that, "Difficulties in race relations are frequently related to the expectancies of one group that the verbal statements of the other group cannot be trusted" (p. 652).

Clearly, the students in this investigation resented counselor 1 when he made derogatory statements about the clients' tribal group, although he, himself, was of Indian heritage. Given that trustworthiness is of particular importance in counseling, negative perception of trust/distrust in initial interviews interfered with further interaction.

Null Research Hypothesis 2:

There is no association between approaches generally used in counseling and counseling with Native Americans. Caution must be employed in analyzing the response to this research hypothesis. First, the student concern presented in the videotaped analog instrument revolved around school-related concerns. School-related problems were selected as the viable component of the analog for three reasons: Previous research (LaFramboise & Dixon, 1981) indicated Indian students would readily disclose problems involving school attendance. Second, the prevalence of school dropoutism among Indian students has been documented, and finally Dauphinais et al., (1980) found that with school-related problems, Indian students appeared unconcerned with counselor ethnicity and therapist approach. Dauphinais, LaFramboise, and Rowe (1980) have suggested that American Indian students feel freer in discussion of relatively impersonal matters than with those of deeper emotional considerations. Thus, generalization to problems of an emotional or personal nature were considered untenable for an analog review. Secondly, Native Americans are not one monolithic cultural system, but an aggregate of cultures, tribes, clans, and languages. Regional characteristics are varied as are tribal traditions relating to gender roles. As a result of literature reviews explicating the complexity of individual group characteristics among different tribal organizations, school-related problems for investigation were selected. Task Force Eleven (1976) found the problem of school attendance among Indian students to be endemic to almost all Indian communities. Additionally, for any given problem situation, preference for either male or female counselor may be determined by client gender. It should

be made clear that while some problems of American Indian students approximate those of Anglo (white) students, the context in which the problems arise are radically different. For example, the subjects in this particular study lived on reservations for a large portion of their lives. For the American Indian student who attends school off the reservation, problems are exaggerated by the need to make dual adjustments within two sets of social norms.

A counselor who can appreciate differences in problem structure, and who can attend to those differences will be able to approach the mental health needs of American Indian clients with a clearer understanding of the dynamics of Indian problems. As is evidenced in Tables 7 and 8, significant interaction effects between counselor and role were found. Additionally, counselor and role interacted significantly (on both CRF and CERS) with attractiveness and expertness dimensions. The second counselor (non-Indian) demonstrated greater ratings differentiation between the two roles than counselor 1 (Indian).

Addressing the main effects (of A) the samples were drawn from a population in which the difference between any A-level mean is the same for each level of B; similarly, the differences between any B-level mean is the same for each level of A.

Table 7
Counselor Rating Form

Summary Table: Two Way Lease Squares ANOVA (2 x 3)

Source	DF	SS	MS	F
Role Effects (A)	1	3477.63	3477.63	117.22
Trait Effects (B)	2	255.80	127.90	4.31
Role X Trait (A x B)	2	174.87	87.43	2.95
SS error	<u>24</u>	<u>712.06</u>	<u>29.67</u>	
Total	29	4620.30		

In the present study, an $F(1,24) = 99.10$ $p < .00$, (CERS) led to rejection of the null hypothesis that there was no association between variables in the population. It was possible to conclude that there was a significant relationship between variables. In addition, a two-factor analysis of variance (anova) indicated a significant role effect $F(1,24) = 99.10$ $p < .001$ on CERS analysis and $F(1,24) = 117.22$ $p < .001$ on CRF trustworthy dimension $F(2,24) = 3.40$ $p < .05$. Inspection of the data indicated there were similar results across counselor effects, $F(2,24) = 3.40$, $p < .05$. Significant interaction effects between counselor and role were found on both the CRF expertness and attractiveness dimensions with the non-Indian counselor showing a greater ratings differentiation between the two roles.

Table 8
Counselor Effectiveness Rating Scale
Summary Table: Two Way Least Squares ANOVA (2 x 3)

Source	DF	SS	MS	F
Role Effects (A)	1	307.20	307.20	99.10
Trait Effects (B)	2	17.07	8.53	2.75
Role X Trait (A x B)	2	0.80	0.40	3.40
SS error	24	74.40	3.10	
Total	29	399.47		

Interaction effects (A x B) led to rejection of the null hypothesis, relating association to variables in the population $F(1,24) = 0.13$ $p < .05$ given the differentiation between obtained and tabled values (Tabled: $F(1,24) = 3.40$ $p < .05$).

Null Research Hypothesis 3:

There is no association between problems Native Americans have and current counseling approaches for non-Indian persons.

Henderson (1979) cited counselor self-disclosure as being crucial in cross-cultural counseling, while Vontress (1976) pointed out that the failure to self-disclose presents a barrier to effective counseling with ethnic minority clients. LaFromboise and Dixon (1981) speculated that "American Indian people find the (counseling) experience long on aversiveness or short on meaningfulness, or both" (p. 591).

Dinges, Trimble, Mason, and Pasquale (1981) posited that exposure

to traditional psychotherapy may be destructive to American Indians because it may bring about transformation of their social beliefs and behavior. What may be adaptive to one culture, according to Dinges et al., might, in fact, be culturally destructive in another. Sue (1978) concluded that counselors and therapists who are effective for traditional circumstances will not be effective in counseling culturally difference clients.

Research regarding counseling services for culturally different clients suggests that counselors who are culturally similar are the most effective. In a study involving Indian students, Dauphinais, LaFromboise, and Rowe (1980) suggested that a culturally similar counselor may be effective, but the counselor's ethnicity needed to be supported by other attributes. Dauphinais et al., cited trust as the most significant component of counselor/client interaction followed by the counselor's credibility or expertness. While pointing to the separation of trust/expertness dimensions in social psychology literature, Kaul and Schmidt (1971) have found that the effects are inter-related. Although research has related numerous variables to cross-cultural psychotherapy, it did not suggest, as a result, that counselor training programs are readily available to persons from different cultures. Pedersen (1976) has voiced a strong need for training counselors to combat the psychosocial disorganization experienced in Indian communities. Task Force Eleven (1976) stressed that any form of intervention requires strengthening of traditional Native American values. According to Spoth and Rosenthal (1980), prevention should not have a narrow problem orientation, but rather be developmentally oriented on a

community basis. Kline and Roberts (1973) suggested that self help, in view of the power of Indian peer group pressure, might be a better arrangement in identifying what might be workable and necessary in a community-based prevention program. Task Force Eleven emphasized the need of Native Americans to be involved in all stages: from the planning to the management of their own programs to ascertain that all their cultural needs are met. This position would suggest, additionally, that counselor training programs are readily available to persons from different cultures when, in fact, they are not.

Since analysis of variance tests one or more null hypotheses, in the following analyses, there is one null hypothesis for each independent variable and a null hypothesis for each of the interactions among independent variables. Because of the amount of space required for complete presentation, and because of the great similarities between typical null hypotheses, all of the null hypotheses are not presented with each variable.

Further inspection of anova data revealed violation of cell homogeneity $F(5,24) = 20.972$ $p < .05$. Critical $F(5,24) = 2.60$ $p < .05$. Review of the data, however, indicated that sample size and subject differential maturation levels could account for violating the assumption of normality and homogeneity. Kirk (1972) found that violations of assumptions, even fairly extreme ones, do not severely affect the outcome of the analysis of variance. For example, although the critical may be .05, the actual significant level may range from .07 to .09 (p. 47).

Table 9
Counselor Rating Form
Summary Table: Two-Way Least Squares Anova (2 x 3)

Source	DF	SS	MS	F
Cells	5	3908.30	781.66	26.35
Role Effects (A)	1	3477.63	3477.63	117.22
Trait Effects (B)	2	255.80	127.90	4.31
Role X Trait (A x B)	2	174.87	87.43	2.95
SS Error	<u>24</u>	<u>712.00</u>	<u>29.67</u>	
Total	29	4620.30		

Cells probability factor = .0000 $F(5,24) = 2.60$ $p < .05$
Violates assumption of homogeneity

Table 10
Counselor Effectiveness Rating Scale
Summary Table: Two-Way Least Squares Anova (2 x 3)

Source	DF	SS	MS	F
Cells	5	325.07	65.01	20.97
Role Effects (A)	1	307.20	307.20	99.10
Trait Effects (B)	2	17.07	8.53	2.75
Role X Trait (A x B)	2	0.80	0.40	0.13
SS Error	24	74.40	3.10	
Total	29	399.47		

Cells probability factor = .0000 $F(5,24) = 2.60$ $p .05$
Violating assumption of homogeneity

Determining whether individual item scores grouped by the dimensions proposed by the authors (Barak & LaCrosse, 1975) rotated factor analyses were computed for both the CRF and CERS data. The computational methodology incorporates a maximum likelihood factor analysis with varimax orthogonal rotation (each factor and variable identified with the total variance of the data) was used, a process suggested by Morrison (1976).

The results of this analysis for the CRF are presented in Appendix A. Inspection of the data, however, reveals that all of the expertness items, most of the trustworthiness items, and two of the attractiveness items loaded on factor 1, the expertness factor.

All but one of the attractiveness items, in addition to five of

the trustworthiness items loaded on factor 2, trustworthiness. Factor 3, attractiveness, contains one of the trustworthiness items and all of the attractiveness items.

Rotated factor analysis for the CERS are presented in Table 7. It was found that three of the expertness items and two of the trustworthiness items loaded on factor 1, expertness, while factor 2, trustworthiness, contains two of the trustworthiness items and two of the attractiveness items. Factor 3, however, contains one of the trustworthiness items and all of the attractiveness items.

The scores of the correlated dimensions are best expressed in the resultant predictability to self-refer, Atkinson and Wampold (1982), "utility" item. The correlation between the CRF total scores and CERS utility item was .67, while the correlation between the utility item and the total for the balance of the CERS instrument was .71.

Table 11
Factor Loadings for the Expertness, Trustworthiness, and
and Attractiveness Items of the Counselor Effectiveness
Rating Scale

Dimension and Scale	Factor			
	1	2	3	h2
Expertness				
The Counselor's Expertness	86			82
The Counselor's Competence	73			66
The Counselor's Skill	80			73
Trustworthiness				
The Counselor's Sincerity	35		49	44
The Counselor's Reliability	57	56		69
The Counselor's Trusworthiness		78		72
Attractiveness				
The Counselor's Friendliness		48	43	42
The Counselor's Approachability		66	42	69
The Counselor's Likeability			82	84
Percent of Total Variance	29.0	21.1	16.5	66.6

Analysis of the results obtained in the present examination indicate that, for some American Indian students, and for some problems, traditional systems of counseling are sufficient. There are implications that, when counselors are able to exhibit certain characteristics, and to enact certain behaviors, further interaction is possible.

Table 12
A Comparison of Means and Standard Deviations
of the CERS with Counselor Role

Counselor Effectiveness Rating Scale														
Role	Expertness 1		Understanding 2		Expertness 3		Trust 4		Trust 5		Helpfulness 6		Attractiveness 7	
	*Co 1	**Co 2	Co 1	Co 2	Co 1	Co 2	Co 1	Co 2	Co 1	Co 2	Co 1	Co 2	Co 1	Co 2
T/worthy														
M	5.09	7.05	5.46	6.02	4.16	6.79	5.40	6.60	4.77	5.47	5.70	6.45	5.45	6.32
SD	1.15	1.22	1.35	1.63	1.83	1.76	1.51	.73	1.75	2.06	1.83	1.04	1.06	.91
Un/T/worthy														
M	4.32	3.79	3.81	3.80	4.11	3.50	4.35	3.91	3.33	4.24	3.12	3.07	4.11	3.22
SD	1.26	1.56	1.83	1.22	2.01	1.43	1.89	1.35	1.48	2.06	1.41	1.73	1.96	2.81
*Counselor 1 = Indian														
**Counselor 2 = non-Indian														

In measuring counselor attractiveness ("someone I would talk to if I had a problem"), the CERS ratings were calculated for Item 7, Table 8. This item reflected a significant interaction effect for the second counselor (non-Indian), $F(1.24) = 61.52$ $p < .05$, exhibiting greater ratings differences between the two roles than counselor 1 (Indian) $F(1.24) = 8.77$ $p < .05$.

The present study did not address the question of counselor or client gender. Haviland, Horswill, O'Connell, and Dyneson (1983) have explored this issue in another investigation as a replication of a still earlier examination by Thompson and Cimbalic (1978). They found women had no strong preferences for gender-specific choices for either sex although the women preferred a woman as counselor when the problem of concern related to gender-specific items. Men, the investigators found, preferred male counselors over females 3 to 1. Such findings as might be evidenced through various investigations, must be treated with caution, bearing in mind the tremendous differentiation between and among Native American groups. The counselor-sex/client-sex preferences may be strongly influenced by patrilineal or matrilineal traditions of the group, or some combination thereof.

Previous research (Copeland, 1982; Haviland, et al., 1983) has indicated that for personal/emotional and intense mental health needs, the cultural client strongly prefers to talk to persons of his or her own group, and, in some instances, members of his/her own gender.

Null Research Hypothesis 4:

There is no relationship between who Indian persons are willing to

talk to about their problems and characteristics of the counselor.

Deloria (1969) protested the idea that "Indians must be redefined in terms that white men will accept, even if that means re-Indianizing them according to a white man's idea of what they were like in the past and should logically become in the future" (p. 213). Clearly, this suggested prevailing philosophy exists in current practices of counseling and therapy. Indian persons who cannot define their personal problems in terms of a white person's understanding must leave his or her concern untreated. Evidence for this situation has been explicated by Dauphinais, LaFromboise, and Rowe (1980) and by Sue (1973, 1978), who have pointed out that after attending an initial interview, less than half of all Indian clients return for the second. Additionally, there is evidence to support the findings of Gordon and Grantham (1979), Grantham (1973), Riccio and Barnes (1973) and Thompson and Cimbalic (1978), that students prefer counselors of the same race, especially Native American students.

The question of who the Indian person is willing to talk to may be dependent on the situation of concern. That is, as the problem content departs from the personal concern area, the less relevancy the cultural heritage of the counselor matters to the Indian person. School-related problems, those strictly academic in content, seem to pose no situational dilemma for Indian persons. And these findings have been empirically explored by Dauphinais et al., (1980), and Copeland (1982).

Considering the present study that Indian students, dealing with school-related problems, had no difficulty in finding positive traits in the non-Indian counselor. The non-Indian counselor, given the

trustworthy role (to control for race) was discerned by student viewers as being competent and trustworthy, more so than the Indian counselor portrayed the discrepant role.

While the current investigation was somewhat limited in scope, insofar as there were only two counselors, in two discrete roles, and the dimensions being explored were those of personal and behavioral characteristics of counselors rather than problem versus counselor, certain implications must be printed out.

In some cases, Indian persons can talk with counselors who are not of their culture about some problems. Also, certain personal characteristics and behaviors of counselors are important to Indian persons, at time, more than the cultural heritage of the counselor. While race may on some occasions, be an important factor, it does not enter into every counseling interaction. The importance of race, it appears, recedes with, or grows with, the significance of the problem ideation. Table 6 was designed for this study to observe the relationship between counselor ethnicity and client problem and the relationship between counselor expertness and client problem. The information was gathered from 60 students randomly selected for testing on the Counselor Rating Form, (CRF), and Counselor Effectiveness Rating Scale (CERS) analog study. The dimensions of the stressors in Table 13 have not been partitioned nor have they been subjected to statistical analysis. The primary purpose of the table is to provide a visual display of selected relationships, without regard to establishing interactions, variances, or correlations. Thus it may be seen that hypothesizing is possible, but conclusions beyond the most superficial are not. The table related

to this investigation in context if not in statistical strength.

Review of the literature, and information found in this investigation suggest the relationships offered in Table 13. Table 13 shows the attachment between preference for counselor of similar culture and problem identification.

Bransford (1982) pointed out that "even though the controversy continues today, relative to the importance of American Indian student counselor ethnicity, the whole question may be moot. The fact is, very few of those counselors working with Indians are Indians" (p. 18).

No apparent consensus exists on the relative importance of Indianess for counselors who counsel Indians. In an effort to determine the importance of counselor ethnicity to the framework of psychosocial stressors, Table 13 exhibits 14 of the common components found to be of significant relevance to Indian students. For each stressor, the student was asked on a questionnaire (see Appendix B) to express his preference for a counselor (given that the non-Indian and Indian counselors were both trustworthy and capable of understanding Indian cultural norms) as someone he or she felt confident in talking with. For 79% of the stressors, students preferred the Indian counselor. This only replicates an earlier finding by Dauphinais et al., (1980) that, with some problems, Indian students are not concerned with the issue of similar ethnicity. The crucial variable involved in the preference for shared ethnicity, incorporated the probability of shared experience.

Those students who responded, indicated that an Indian person achieves a certain amount of coping skill as he or she moves through

Table 13
Stressors Versus Preferred Characteristics

Stressor	Preferred Characteristics	Desired Resolution
Drugs	Cultural	Control/Stop
Sex	Cultural	Knowledge/Coping
Parental*	Cultural	Adjustment
School	Trustworthy	Adjustment
Axis I (Work)	Trustworthy	Knowledge/Coping
Axis II (Beh.)	Trustworthy	Knowledge/Coping
Social	Trustworthy	Knowledge/Coping Experience
Emotional	Cultural	Awareness/Coping
Personal	Cultural	Adjustment/Coping
Language	Cultural	Knowledge
Employment	Trustworthy	Knowledge
Arrest	Trustworthy	Control/Avoid
Divorce	Cultural	Adjustment
Death	Cultural	Coping
Health	Trustworthy	Awareness
Poverty	Cultural	Coping

*Parents fall into categories of Modern vs. Traditional.

the social system of Indian social structures as it contends with or confronts the major social structure.

Counseling research has increased steadily since Strong's (1969) analysis of counseling as an "interpersonal influence." Increased studies of the dimensions of perceived counselor trustworthiness, expertness, and attractiveness have been performed. Research in these areas have developed rapidly with the advancement of the Counselor Rating Form (Barak & LaCrosse, 1975) which operationalized those dimensions.

Summary of the Chapter

In Chapter III, analysis of the results indicated that there were significant interaction effects between counselors and roles and that counselor characteristics are crucial to effective counseling with American Indian clients. Information in the chapter disclosed that the American Indian students were willing to talk with non-Indian counselors about non-personal problems, but were extremely reticent about disclosing more intense problem situations. The ideation of "shared experience" as part of the counselor's social history was not directly addressed in this study. While this and similar studies have indicated that some counselor characteristics are important for Native American clients, more research is necessary in order to generalize significant data from one segment of the American Indian population to its entirety, while recognizing its intercultural diversity.

It must also be borne in mind that the subjects of this study were high school students, generally exposed to a social system not in

keeping with the Native American social system which, typically, operates on discrete group philosophy rather than a structural functionalistic orientation.

The mental health needs of the Native American ethnic group remains in dire need of services in therapy that relate tangibly to its own particular "one-with-nature" viewpoint and its cultural traditions.

CHAPTER IV

SUMMARY AND CONCLUSIONS

Discussion

The purpose of this study was to identify those counselor characteristics most significantly related to counseling with American Indian clients. To accomplish this purpose, four steps were taken. First, literature was reviewed to obtain both historical and current overviews of the relationships between counseling effectiveness and counselor characteristics as they interact with American Indian clients.

Second, 60 Native American high school students were identified to be surveyed for reactivity to counselor traits through a videotaped analog demonstrating disjunctive bipolar counselor characteristics. Third, the instruments for survey were identified and administered and, finally, the results were tabulated and the data analyzed.

It was evident in the literature that American Indian clients have faced mental health exigencies as a direct consequence of limited therapy and slow movement in research. A number of studies have noted that Indian persons are avoiding counseling programs. This is due, the studies revealed, to the fact that there are limited numbers of professional mental health workers from the Native American cultures. The impact of these deficiencies is felt in terms of powerlessness by the Indians who have to ask for help from non-Indian persons. Bransford (1982) pointed out that professional counselors, "even those of ethnic minority background, are perceived to be limited in terms of their

fluency of the language of the clients," (p. 19).

The present study demonstrated that the Indian students rated the simulated interview more positively when the counselor enacted a trustworthy role. However, since the problem ideation was relatively superficial, the value of the conclusions are limited. Obviously, the characteristics of expertness, attractiveness, and trustworthiness can be considered essential to any therapeutic paradigm. What this study did address is the need for more extensive research that deals with the personality, emotional, and psychological development, and deficits inherent to the cultural ethnicity of Native Americans.

It is not expected that workers in the counseling profession can remediate a sorry history of injustices to Native Americans. That does not fall within the scope of the counseling profession. Mental health professionals can and should attempt to obviate past ineffective helper contact.

Summary of Findings

Four research hypotheses were formulated to carry out the purpose of this study. The summary has been organized around these research hypotheses.

1. There is a direct relationship between personal characteristics of a counselor and counselor helpfulness to Indian persons.

Through the responses of Native American high school students, trustworthiness evoked positive responses from a videotaped counseling interview depicting two counselors in bipolar roles. Large, meaningful differences were perceived between the two counselors in the

trustworthy and untrustworthy roles.

2. There is an association between approaches which generally work in counseling and counseling with American Indian persons.

Attentiveness to cultural differences in problem structure was found to create a significant difference in the way Native American students responded to the non-Indian counselor. Significant interaction effects were found between the counselor and the role he portrayed.

It would appear then that Indian persons can be counseled by non-Indian counselors who are able to exhibit appropriate behavioral and communication traits.

3. There is an association between the kind of problems Indians have and current counseling approaches for non-Indian persons.

The failure to self-disclose has often been cited as a barrier to effective counseling with American Indian clients as well as with other ethnic minority persons. Self-disclosure, as a counseling procedure has importance to Native Americans in particular, due to the historical interaction between Indian groups and the federal government. Still, other researchers (Dinges et al., 1981) suggested that traditional psychotherapy may, in fact, be destructive to the American Indian by bringing about a transformation of his cultural beliefs and structures.

This study found that, for some problems, non-Indian counselors functioned quite well in dealing with American Indian high school students. For other problems, some students preferred significant (Indian) others while, for the most severe problems, no perceived sources of help were available. In this particular finding, the

results replicated those of Dauphinais, LaFromboise, and Rowe in 1980.

4. There is a relationship between who Indian persons who are willing to talk to about their problems and characteristics of the counselor.

There was strong evidence that students preferred counselors of the same race for most personal problems. An additional questionnaire revealed that the shared experience of being Indian, which included insights into psychological deficits of Indian peoples, was valued by the students. As problem ideation departs from ethnicity, it was found, the less problem students had in talking with non-Indian persons. Certain characteristics of counselors, in some cases, were more important than the cultural heritage of the counselor.

Conclusions

Given the definitions of counselor characteristic dimensions, several conclusions may be drawn:

1. The dimensions of the psychological pressures among American Indian groups are seldom addressed by mental health researchers.
2. Very little serious research is available to practitioners of current counseling psychology.
3. Very few counselor training programs are aimed at training minority counselors.
4. Very little effective therapy is available to provide relief from the continuous social, psychological and emotional pressures exerted on Indian persons.
5. Indian students felt that current counseling and therapy was

meant for white, middle-class clients, and counseling centers are for white, middle-class clients.

6. Emphasis on mental health, to Native American persons, means "white" mental health and does not relate to mental health as perceived by Indian persons.

It must be recognized, of course, that in interpreting results of this study, that the student samples, as described, are not representative of the diversity or complexity of North American Indian peoples. To generalize these findings to different settings and populations would hardly be appropriate. Studies of this type are only one way of improving understanding and interactions among Indian students in a localized area. Additionally, the study hoped to help Indian students perceive an effective helping person so that more helpful counseling might become available. It was also hoped that other researchers might find the results of interest and become stimulated to investigate related questions with other samples and settings.

The single most important implication of this study was that it is of the utmost importance that the potential helping person be someone who can be trusted by Indian persons. In addition to the importance of trust, the data also suggests two dimensions for consideration as behaviors that are perceived to be important to therapists, mental health workers, students and other helping persons. The students rate items related to the helper knowing about practical and useful information as more important which suggested that counselor perceived credibility or expertness may be of significant influence in the counseling process. And, although the concept of expertness has been

dealt with primarily as an overriding necessary counselor characteristic, some researchers have found the effects of trustworthiness and attractiveness to be interrelated, as was found in the current study, when the three dimensions were explored for their individual impact on the variance.

How trust may be established by counselors working with Indian students remains unclear, although significant interactions occurred when hypothesized behavioral measures were introduced into the independent variable, the videotape analog. Undoubtedly, however, many factors beyond those emphasized in this study interact in a complex fashion.

Recommendations for Further Studies

Psychological problems among Native Americans can be expected to continue, and to reveal themselves as behavioral deficits such as alcoholism, suicide, divorce, and others. It is recommended, therefore, that further research to respond to those problems be conducted. An additional recommendation is that research on the importance of ethnic counselor training programs for future academic development.

In light of the results of this study, still other recommendations are suggested. First, counselor training institutions should encourage more academic investigation about Native Americans. Second, a dialogue should be established between the Native American community and the education community to determine the most important elements in teaching about Native Americans. Finally, further research should be

done into the effects of human relations training and counselor attitudes.

APPENDICES

Appendix A

Factor Loading for Each Item of the Counselor Rating Form

Factor Loading for Each Item of the
Counselor Rating Form

Dimension and Scale	Factor			
	1	2	3	h2
Expertness				
Alert-unalert	39			25
Analytic-diffuse	47			24
Clear-vague	60			44
Confident-unsure	72			59
Experienced-inexperienced	85			75
Expert-inexpert	86			79
Informed-ignorant	71			61
Insightful-insightless	67			48
Intelligent-stupid	72			72
Logical-illogical	65			61
Prepared-unprepared	71			66
Skillful-unskilled	71			64
Trustworthiness				
Believable-suspicious	47			39
Dependable-undependable	58		36	57
Honest-dishonest		38	45	43
Open-closed	46	47		54
Reliable-unreliable	58		51	68
Respectful-disrespectful			68	62
Responsible-irresponsible	50		58	65
Selfless-selfish			47	27
Sincere-insincere		37	55	55
Straightforward-deceitful	39		42	42
Trustworthy-untrustworthy	38	43	58	67
Genuine-phony	41	46	56	69
Attractiveness				
Agreeable-disagreeable			41	21
Appreciative-unappreciative		46		35
Attractive-unattractive		52		35
Casual-formal		47		22
Cheerful-depressed		49		34
Close-distant	42	48		44
Compatible-incompatible		48		37
Enthusiastic-indifferent		53		57
Friendly-unfriendly		74		59
Likeable-unlikeable		66		64
Sociable-unsociable		59	39	58
Warm-cold		75		67
Percent of total variance	24.1	15.1	12.4	51.6

Appendix B
Questionnaire

Questionnaire

Instruction: Of the problem-sets listed below (left) please choose the counselor (Indian, non-Indian) who you believe would be best able to help you achieve the goals indicated on the right. Imagine both counselors as being persons you feel are attractive, equally expert, and trustworthy. If you feel it makes no differences between counselors, please indicate in the space provided. Thank you.

Problem	Counselor	Goal
Drugs	Indian () non-Indian () No difference ()	Control/Stop
Sex	Indian () non-Indian () No difference ()	Knowledge/Coping Awareness
Parental	Indian () non-Indian () No difference ()	Adjustment
School (Work) (Behavior)	Indian () non-Indian () No difference ()	Knowledge/Coping
Social	Indian () non-Indian () No difference ()	Knowledge/Coping Experience
Emotional	Indian () non-Indian () No difference ()	Awareness/Coping
Personal	Indian () non-Indian () No difference ()	Adjustment/Coping
Language	Indian () non-Indian () No difference ()	Knowledge
Employment	Indian () non-Indian () No difference ()	Control/Avoidance

Questionnaire:

60

Page 2 of 2

Problem	Counselor	Goal
Arrest	Indian () non-Indian () No difference ()	Control/Avoidance
Divorce	Indian () non-Indian () No difference ()	Adjustment
Death	Indian () non-Indian () No difference ()	Coping
Health	Indian () non-Indian () No difference ()	Awareness
Poverty	Indian () non-Indian () No difference ()	Coping

Note: We wish to thank you for your participation in these events. As participants in Project MAISS (Making American Indian Self-Sufficient) your continued activity has made the program a success. As a gesture of our gratitude, we have made refreshments available in Room 2201. Again, we wish to assure you that the information you provided is intended for research purposes only for the benefit of scholars and educators everywhere.

Personnel:

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Western Michigan University

Mr. William Mason
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Videotape Analog

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