

## ABSTRACT

Title of Dissertation: THE CONTRIBUTIONS OF PARTICIPANT ASIAN  
VALUES ADHERENCE, COUNSELOR  
ACKNOWLEDGMENT AND PROCESSING OF  
RACIAL DIFFERENCES, AND COUNSELOR  
CULTURAL VALUES EXPRESSION, TO THE  
PREDICTION OF PERCEPTIONS OF COUNSELOR  
EFFECTIVENESS

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This study investigated the relationship among participant Asian cultural values adherence, counselor expression of cultural values, and counselor acknowledgement and processing of racial differences and participant perceptions of counselor effectiveness. One-hundred and sixteen Asian American college student participants viewed a videotape in which an European American female counselor expressed either Asian or U.S. cultural values and either acknowledged and processed racial differences or did not acknowledge racial differences with an Asian American female client. After viewing the videotape, participants completed measures of counselor credibility, counselor cross-cultural counseling competence, attitudes toward seeking professional psychological help,

willingness to see a counselor, and general and specific adherence to Asian cultural values. Overall, participants who were exposed to the counselor that acknowledged and processed racial differences rated the counselor as being higher in cross-cultural competence than those exposed to the counselor that did not acknowledge racial differences. This effect remained significant even when the counselor expressed U.S. cultural values. Significant effects were also found for adherence to several specific Asian cultural values. Those participants with higher adherence to Conformity to Norms rated the counselors as being higher in cross-cultural competence. Those participants with higher adherence to Emotional Self-Control expressed less positive attitudes towards seeking professional psychological help. Higher adherence to the Asian cultural values of Humility and Family Recognition Through Achievement was related to less willingness to see a counselor for health problems.

THE CONTRIBUTIONS OF PARTICIPANT ASIAN VALUES ADHERENCE,  
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PREDICTION OF PERCEPTIONS OF COUNSELOR EFFECTIVENESS

by

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## Chapter 1

### Introduction

#### *Introduction to the Problem*

Several scholars found that culturally responsive services lead to higher rates of utilization of mental health services among Asian Americans (Lin, 1994; O'Sullivan, Peterson, Cox, & Kirkeby, 1989; Sue, Fujino, Hu, Takeuchi, & Zane, 1991). Their definition of culturally responsive services included the availability of racially similar counselors, preferably offering mental health interventions at sites within Asian American communities. While ideal, the provision of such services is not possible for many mental health agencies. What is more common is for Asian American clients to receive counseling from racially different counselors who are often European American and female (American Psychological Association, 2002; Bernard & Goodyear, 1992) and whose cultural values may be different. It is possible that these racial and cultural values dissimilarities might have negative effects on Asian American client experiences of counseling process (Kim, Atkinson, & Umemoto, 2001). However, few, if any empirical studies have been conducted to assess the effects of these dissimilarities on counseling process with Asian Americans.

The social influence theory (Strong, 1968) attempts to explain the effects of similarities and dissimilarities between clients and counselors on the counseling process. The theory predicts that attitude similarity (one aspect of which is cultural values) will influence perceptions of counselor credibility, which, in turn, predicts outcome of counseling interventions. A question arises when considering the applicability of the social influence theory in studying Asian Americans in counseling. Will Asian American

clients perceive the counseling process more positively if a European American counselor expresses similar cultural values? In addition, multicultural counseling scholars have purported that acknowledgment and processing of racial differences is helpful in working with Asian American clients (Atkinson, Morten & Sue, 1998; Sue & Sue, 2002). This leads to another question, i.e., whether or not it is helpful for a European American counselor to acknowledge and process racial differences in counseling an Asian American client. To date, there have been no studies that assess both counselor expression of similar or dissimilar cultural values and counselor acknowledgment and processing of racial differences or non-acknowledgment of racial differences on perceptions of counselor credibility and counseling outcome variables (i.e., counselor cross-cultural counseling competence, attitudes toward seeking professional psychological help, and willingness to see a counselor). This study focused on these variables in counseling with Asian American participants and used an audiovisual analogue design.

### *Background of the Problem*

According to the United States Census Bureau (2001), Asian Americans currently comprise 3.6% of the U.S. population. By the year 2050 the percentage has been projected to increase to 9.0%. This number represents an increase of Asian Americans from almost 11 million to 36 million, making this group one of the fastest growing racial minority groups during the next fifty years. Asian Americans are comprised of several ethnic groups including: Burmese, Cambodians, Chinese, Filipinos, Hmong, Indians, Indonesians, Japanese, Koreans, Laotians, Malaysians, Nepalese, Pakistanis, Singaporeans, Thais, and Vietnamese. According to the 2000 census, the largest Asian

American groups were Chinese, Filipino, Japanese, Asian Indian, Korean, and Vietnamese. It is likely that counseling psychologists will work with Asian American clients, as this group continues to grow in size. Thus, knowledge of how to best meet the mental health needs of Asian Americans is a necessity for any counseling psychologist.

In contrast to their increase in number, however, studies have documented that Asian Americans tend to underutilize mental health services (Kinzie & Tseng, 1978; Snowden & Cheung, 1990; Sue & McKinney, 1975; Sue et al., 1991; Sue & Morishima; 1982). Data from California and Hawaii have shown that psychiatric hospitalization rates were lower among Chinese and Japanese Americans compared to European Americans (Kinzie & Tseng, 1978; Sue & Morishima; 1982). A similar result of service underutilization was observed when Asian Americans were studied in California (Sue et al., 1991; Zhang, Snowden, & Sue; 1998) and in Seattle, Washington (Sue & McKinney, 1975). Using a national data set, Snowden and Cheung (1990) found that in both inpatient and outpatient settings, Asian Americans tended to be underrepresented among individuals receiving psychological services; however, once admitted, they tended to have lengthier stays.

Stigma and shame associated with use of mental health services among Asian Americans may partially account for Asian American underutilization of mental health services (Herrick & Brown, 1998). Because of the risk of bringing shame to oneself and one's family, some Asian Americans may first seek help from other sources of support such as family members, friends, community spiritual leaders, or traditional healers. One consequence of these practices is that Asian Americans who finally seek help from counselors may be more seriously disturbed; the individual's condition may have become

exacerbated when he or she finally acquiesces to treatment from a professional psychological service provider (Durvasula & Sue, 1996). Another factor that may also partially account for underutilization is lack of racially similar counselors. In fact, mental health services are provided largely by European American female counselors who may or may not be sensitive to cultural differences (American Psychological Association, 2002).

Given that the hypothesized need for mental health services in Asian American communities does not match the rate of utilization of those services, scholars have attempted to explain how utilization can be increased (Sue & Sue, 2002). For instance, Sue et al. (1991) suggested that culturally responsive services could lead to higher rates of utilization and lower rates of premature treatment termination for minority groups. In support of Sue et al.'s contention, Lin (1994) found that Chinese American clients stayed in psychotherapy as long as the general public when therapists were of the same race and spoke a Chinese language. Also, O'Sullivan et al. (1989) found increased use of mental health services by Asian Americans when culturally responsive services such as community mental health centers located in their communities and staff that were bilingual and of the same race were made available. Thus, it would seem that increased participation in mental health services among Asian Americans may require culturally responsive service delivery.

### *The Social Influence Theory*

This study was based on the social influence theory (Strong, 1968). The social influence theory suggests that client perceptions of counselor credibility (counselor expertness, attractiveness, and trustworthiness) lead to client change. Once the perception

of counselor credibility is achieved, the counselor is able to influence attitude change in the client. This theory also implied that client and counselor similarities lead to enhanced perceptions of counselor credibility, whereas dissimilarities can lead to decreased perceptions of counselor credibility. These initial perceptions of the counselor are crucial in that they contribute to the foundation of the counselor/client working alliance. The strength of the working alliance affects the length and nature of long-term treatment (Gelso & Hayes, 1998). More knowledge is needed on how counselors establish rapport with ethnic minority clients (Helms & Cook, 1999).

One manifestation of similarity is shared cultural values (Kim & Atkinson, 2002). It is possible that shared cultural values will contribute to client perceptions of counselor credibility. One manifestation of dissimilarities is racial dissimilarity. It is possible that racial dissimilarities between client and counselors may lead to decreased perceptions of counselor credibility. In this study, participant perceptions of counselor attributes such as attractiveness, trustworthiness, and expertness were assessed after viewing a videotape of a counselor interview and snapshot view of the counselor conducting a session with an Asian American client. Of interest was whether or not, and to what degree, the counselor's expression of shared cultural values and acknowledgment and processing of racial differences influenced the Asian American participant's perception of the counselor as expert, attractive, and trustworthy.

#### *Client and Counselor Cultural Values Adherence*

Critical to understanding how best to approach counseling with any group is an understanding of within group differences. For Asian Americans, one aspect of within group differences is reflected in the different levels of adaptation to U.S. culture. The role

of client acculturation and enculturation statuses are important within group differences that should be considered when working with Asian Americans in counseling (Kim & Abreu, 2001). Acculturation may be defined as the degree to which a person adheres to the values of the dominant cultural group and practices behaviors that reflect membership in that cultural group. Previous studies have shown that acculturation status was a predictor of attitudes toward seeking help among Asian Americans, with higher levels of acculturation being related to more positive attitudes toward seeking help than lower levels of acculturation (Atkinson, Whiteley, & Gim, 1990; Atkinson & Gim, 1989; Gim, Atkinson, & Whiteley, 1990).

Enculturation represents the degree to which a person adheres to the values of his or her indigenous culture and practices behaviors that reflect membership in that cultural group. In particular, adherence to Asian cultural values is one aspect of enculturation (Kim & Abreu, 2001). Adherence to Asian cultural values has been found to predict attitudes toward seeking help and willingness to see a counselor, with higher levels of enculturation being related to less positive attitudes towards seeking help and decreased willingness to see a counselor (Kim & Omizo, 2003).

Asian values adherence as an aspect of enculturation might be a significant variable in determining the use of mental health services and service outcomes among Asian Americans, but it has not been studied sufficiently (Kim, Atkinson, & Yang, 1999; Kim et al., 2001; Kim & Omizo, 2003). Asian values adherence can be thought of as existing on a continuum from low to high. Asian cultural values include filial piety, conformity to norms, family recognition through achievement, collectivism, humility, and emotional self-control (Kim et al., 1999) to name a few. These six cultural values



dimensions are reflected in a measure of Asian values enculturation, the Asian Values Scale (AVS; Kim et al., 1999).

Only three studies of Asian Americans have investigated the role of Asian cultural values adherence in career counseling or career-focused counseling (Kim & Atkinson, 2002; Kim, Li, & Liang, 2002; Li & Kim, 2004). Only one study (Kim & Atkinson, 2002) assessed the effects of counselor cultural values expression on the counseling process. However, this study investigated these variables for one session of career counseling and did not find a main effect for counselor cultural values expression. The manipulation check showed that this variable was not salient. The authors speculated that the sessions were not long enough (30 minutes) for the counselors in the study to convey their cultural values to the client. In addition, the use of a quasi-intervention analogue design allowed for intrusion of extraneous variables. The current study used an audiovisual analogue design to allow for greater isolation and control of the counselor cultural values expression variable. Furthermore, the current study investigated the theoretical assumption that counselor expression of values that are culturally syntonetic and consistent with Asian cultural values leads to improved counselor credibility perceptions for Asian American clients (Kim et al., 2001).

#### *Cultural Sensitivity and Acknowledgment and Processing of Racial Differences*

The social influence theory posits that dissimilarities between clients and counselors leads to negative session process and outcome (Strong, 1968). It predicts that dissimilarities, one aspect of which are racial dissimilarities, will decrease perceptions of counselor credibility and lead to negative counseling process and outcome. Empirical support was found for this assumption in a meta-analysis of studies of racial minority

preferences for racially similar and dissimilar counselors by Coleman, Wampold, and Casali (1995). They found that minority clients preferred racially similar counselors. Atkinson and Lowe (1995) examined existing literature on minority preferences for counselors. They concluded that minority clients prefer therapists of a similar race and ethnic background. Given that it is more likely than not that Asian American clients will be paired with European American counselors, it would seem imperative for the field to provide guidance on how to address and process such differences so as to decrease the probability of negative outcomes for Asian American clients. Guidance on how to decrease the negative effects of racial dissimilarities is provided in the multicultural counseling competency literature.

The need to provide culturally relevant services is a message that multicultural counseling scholars have promoted for the last two decades. Sue et al. (1982) first called for counselors to become multiculturally competent in three areas: beliefs/attitudes, knowledge, and skills. Arredondo et al. (1996) further operationalized these three areas as they relate to three broader areas of competence: (a) counselor awareness of his or her own cultural values and biases, (b) counselor awareness of the client's worldview, and (c) use of culturally appropriate intervention strategies. The current study focused on the use of culturally appropriate intervention strategies. Under the skills area, within culturally appropriate strategies, Arredondo et al. (1996) stated that:

Culturally skilled counselors are able to engage in a variety of verbal and nonverbal helping responses. They are able to send and receive both verbal and nonverbal messages accurately and appropriately. They are not

tied down to only one method or approach to helping, but recognize that helping styles and approaches may be culture bound. (p. 70)

Culturally skilled counselors are described as being skillful in determining which verbal and nonverbal helping responses are appropriate for a particular client given that client's cultural background. At times, it is considered appropriate to modify one's verbal and nonverbal approach to better serve the psychological needs of the client. Such modifications might include verbally acknowledging and processing racial differences between the client and counselor and addressing those dissimilarities through verbal expression (Sue & Sue, 2002). Such modifications reflect suggestions made by multicultural counseling scholars to increase cultural sensitivity by acknowledging and processing racial differences between counselors and racial minority clients to eliminate any potential negative effects due to those differences (Arredondo et al., 1996; Carter, 1995; Sue, 2001). Recently, the American Psychological Association adopted a new set of ethical guidelines based upon the multicultural competencies as explicated by Arredondo et al. (1996) and Sue et al. (1998) (American Psychological Association, 2002). These ethical guidelines stipulate that psychologists be aware of their own racial background and that of their clients and any potentially negative impacts on counseling process and outcome due to racial differences.

Given the negative effects of racial dissimilarity that are predicted by the social influence theory therapists might want to address such differences in counseling. One intervention that has been suggested for addressing such differences is counselor cultural sensitivity. Multicultural counseling psychologists have recommended that through display of cultural sensitivity, perceptions of counselors as cross-culturally competent

and credible will be enhanced for racial minority clients (Arredondo et al., 1999; Atkinson et al., 1999; Sue, Arredondo, & McDavis, 1992; Sue et al., 1982; Sue et al., 1998; Sue & Sue, 2002). One recent qualitative study of European American counselors who were asked to recall successful cases with African American clients found that racial differences were discussed within the first two sessions (Fuertes, Mueller, Chauhan, Walker & Ladany, 2002). This was done to normalize the discussion of racial differences so that the counselor could understand the client's view of how racial differences might or might not affect the therapy process. However, no studies have investigated the efficacy of this seemingly widely used strategy with Asian American participants. Thus, this study was the first to investigate empirically the effect of counselor acknowledgment and processing or non-acknowledgment of racial differences on Asian American participant perceptions of counselor credibility and cross-cultural competence.

#### *Limitations of Previous Research with Asian Americans based on the Social Influence Theory*

There is little counseling process research with Asian Americans (Leong, 1995). In particular, there exists a need for studies assessing the impact of congruence between client and counselor cultural values on counseling process and outcome with Asian American populations (Kim et al., 2001; Sue & Sue, 2002; Sue, 1990; Sue & Zane, 1987). Few studies have focused on Asian American client cultural values adherence (Kim & Atkinson, 2002, Kim et al., 2002; Kim, Hill, et al., 2003; Li & Kim, 2004) and only one has directly assessed the effects of client and counselor cultural values adherence match or mismatch on counseling process (Kim & Atkinson, 2002). However, as mentioned previously, the manipulation of counselor cultural values adherence failed

as indicated by the client manipulation check. In addition, the effects on counseling process of displaying cultural sensitivity by acknowledging and processing racial differences with Asian American participants have yet to be empirically investigated (Carter, 1995; Ridley, Mendoza, Kanitz, Angermeier, & Zenk, 1994).

### *Significance of the Problem for the Field of Counseling Psychology*

More research is needed on how similarities and differences affect counseling process and outcomes with multicultural populations (Speight & Vera, 1997). Studies are lacking on how cultural factors affect, moderate, or mediate client perceptions of the counselors in the helping process (Fuentes et al., 2002). Such knowledge would assist the field in providing counseling that addresses the unique perspectives of culturally different clients. Specifically, additional knowledge is needed as to how consideration of client Asian values adherence can assist counselors in providing counseling that is perceived as helpful to Asian American clients. Consideration of cultural values congruence is hypothesized to lead to better counseling process and outcome for Asian American clients (Kim et al., 2001). The current study further tested the social influence theory (Strong, 1968), which claims that attitude similarity (one dimension of which is cultural values similarity) results in increased perceptions of counselor credibility and related variables such as counselor cross-cultural counseling competency, attitudes toward seeking professional psychological help, and willingness to see a counselor.

A second aim was to add to the multicultural counseling competency literature, which proposes that acknowledgment and processing of racial differences can improve counseling utilization, process, and outcome for Asian American clients (Sue & Sue, 2002; Sue, 1990; Sue, 2001; Sue & Zane, 1987). The current study assessed the impact of

counselor acknowledgement and processing or lack of acknowledgement of racial differences on perceptions of counselor credibility, counselor cross-cultural competence, attitudes toward seeking professional psychological help, and willingness to see a counselor. It tested the social influence theory's prediction that racial dissimilarity will lead to decreased perceptions of counselor effectiveness. Despite the profession's call for attention to racial differences in counseling, there is still no study that has directly assessed the impact of this variable on counselor perceptions among Asian Americans (American Psychological Association, 2002; Carter, 1995).

To conclude, Asian Americans do not utilize mental health services to the same extent as European Americans, nor do those individuals who use such services typically stay in counseling for a sufficient amount of time (Kinzie & Tseng, 1978; Snowden & Cheung, 1990; Sue & McKinney, 1975; Sue et al., 1991; Sue & Morishima, 1982; Zhang et al., 1998). One possible reason for this has been a lack of congruence in cultural value orientation of Asian American clients and their counselors. It has been suggested that congruence between the client's cultural value orientation and the counselor's cultural values would lead to better outcomes for Asian American clients (Kim et al., 2001). However, this assumption about the relationship between client Asian values adherence and counselor Asian values adherence has yet to be clearly demonstrated by empirical investigation.

It has also been suggested that displaying cultural sensitivity will lead to better outcomes for racial minority clients (Ridley et al., 1994; Sue & Sue, 2002). One aspect of cultural sensitivity is acknowledging and processing racial differences and any potential influences on therapy related to such differences. This assumption of the positive impact

of counselor acknowledgment and processing of racial differences has not been tested empirically with Asian American participants. Thus, this study examined the relationships among participant adherence to Asian cultural values, counselor expression of cultural values (U.S. or Asian), counselor acknowledgment and processing of racial differences (acknowledgment or non-acknowledgment) and counseling process variables (counselor credibility, counselor cross-cultural counseling competence, attitudes toward seeking professional psychological help, and willingness to see a counselor).

## Chapter 2

### Literature Review

#### *Introduction*

In this chapter, several areas of literature will be explored to provide the foundation for the current study. First, descriptions of Asian American demographic information and history are offered to highlight within group differences. Second, utilization of counseling services among Asian Americans is described. Third, an explication of the social influence theory (Strong, 1968) and how it serves as a theoretical foundation for the current study is provided. Fourth, client and counselor values similarity in counseling is discussed. Fifth, the importance of addressing racial differences in counseling is addressed. Next, previous counseling process research with Asian Americans is reviewed. Lastly, a summary of the literature is provided.

#### *Demographics and History*

According to the U.S. Census Bureau (2001), there were 10,242,998 Asian Americans living in the United States in 2000, which comprised 3.6% of the U.S. population. The 2000 Census Bureau also provided the percentage of the U.S. population for certain Asian racial groups: Chinese 0.9%, Filipino 0.7%, Asian Indians 0.6%, Other Asian 0.5% (included Bangladeshi, Burmese, Indonesian, Pakistani, or Sri Lankan), Korean 0.4%, Vietnamese 0.4%, and Japanese 0.3%. Asian Indians, Chinese, Filipinos, Japanese, Koreans, and Vietnamese constitute nearly 90% of all Asian Americans (Cao & Novas, 1996).

Asian American ethnic groups had various immigration experiences at different times in U.S. history (Cao & Novas, 1996; Chan, 1991). The first significant wave of



Asian American immigration occurred in the late 1840s, fueled largely by the gold rush in California. Japanese, Korean, and Filipino immigration began in the late 1800's, spurred by Hawaiian sugar plantation owners who recruited workers for their fields. Asian Indians initially immigrated to Canada, and then migrated to the Pacific Coast of the U.S. Southeast Asians (Vietnamese, Cambodian, Laotian, and Hmong) immigrated to the U.S. in different waves, one at the close of the Vietnam War in 1975, another in 1980, and a third in the early 1990s. Many Southeast Asians were fleeing the wars in their countries and the ensuing possible torture of themselves and family members.

Asian Americans have faced many hurdles in their efforts to immigrate to the U.S. (Cao & Novas, 1996; Chan, 1991). From the very beginning, they faced discrimination on several fronts, including legislation aimed at curbing their numbers in the U.S. Reunification of family members was also restricted by legislation in that those already in the U.S. were unable to apply for citizenship, which would have allowed them to seek entry for other family members. Among the legislations were the Chinese Exclusion Act of 1882 that prohibited the entry of Chinese laborers for 10 years, the Scott Act of 1888 that made it impossible for Chinese laborers who left the U.S. to return, the Gentleman's Agreement of 1907 with the Japanese government that stopped Japanese migration, and the Immigration Act of 1924 that barred entry of aliens ineligible for citizenship, including all Asians. It was not until the Immigration Act of 1965 that the restrictions on Asian immigration were abolished. This act dramatically changed the stream of immigrants from Asian countries as the number of Asian Americans increased by 50% between 1965 and 1980 (U.S. Census Bureau, 2001). As for Southeast Asians, the 1975 Indochina Migration and Refugee Assistance Act, the 1980 Refugee Act, and

the 1987 Amerasian Homecoming Act spurred their immigration into the U.S. As a result, the population of Southeast Asians in the U.S. increased almost 74% from 1980 to 1990 (U.S. Census Bureau, 2001).

Mirroring the varied immigration history, there is a great deal of within-group variation among Asian Americans. Although the term Asian American refers to any person of Asian descent, Asia encompasses a wide geographical area from Pakistan in the East to the Philippines in the West, from Mongolia in the North to India in the South. Asian Americans practice a variety of religions such as Hinduism, Buddhism, Catholicism, Taoism, Islam, and Protestantism to name a few (Cao & Novas, 1996; Chan, 1991). For as many different ethnic groups that fall under the rubric Asian American, there are as many different languages and even more sub-dialects. Each group also has its own unique cultural history, traditions, and norms (Cao & Novas, 1996).

Asian American ethnic groups also differ in terms of their socioeconomic status. Asian Americans are often portrayed as being a model minority in that they are seen as being financially independent and successful (Cao & Novas, 1996; Uba, 1994). While this may be true for some, it is not true for all Asian Americans (Lee & Zane, 1998; Uba, 1994). For example, Japanese and Filipino racial groups had below average poverty rates, and Laotians, Cambodians, and Hmong had above average poverty rates of 30%, 40%, and 60% respectively (Lee & Zane, 1998).

The preceding paragraphs illustrated the within group diversity among Asian Americans. Any one of the above factors and many others not mentioned here (e.g., educational achievement, political party affiliation) may contribute to the unique perspective of any Asian American client. Therefore, each person who enters counseling

comes with a unique perspective shaped by his or her family's immigration history and adaptation experience to the majority U.S. culture. Consideration of the singularity of the Asian American client's adaptation experience may be a critical tool for the counselor in molding a counseling approach to best meet the needs of the client (Kim et al., 2001).

#### *Use of Counseling Services Among Asian Americans*

Asian Americans have been stereotyped as the "model minority" in that they are not perceived to suffer from the same social ills (e.g., poverty, lack of educational status, and crime) as other American minorities (Cao & Novas, 1996). Asian American youths are perceived to be exceptionally smart and outperform European American children and adolescents. Asian American workers are assumed to work longer and harder than other racial groups. While this stereotype may shed an aura of respect and awe on Asian Americans as exceptional, if not superhuman, members of U.S. society, it is, at the same time, a double-edged sword. This stereotype is misleading in that it overlooks the very real social, academic, and mental health problems in Asian American communities. Moreover, many counseling psychologists may assume that Asian Americans do not need mental health services as much as other racial groups including European Americans. Also, although poverty is a problem that is not often associated with Asian Americans, the poverty rate of Southeast Asian groups is five times higher than the general population and Southeast Asians are three times more likely to be on welfare than the general population (Sandhu, 1997). The model minority myth also fails to consider the educational gap between well-educated Asian Americans and Southeast Asian Americans who are largely undereducated (Sue & Sue, 2002). Sue, Sue, Sue, and Takeuchi (1995) found that residents in ethnic enclaves such as Chinatowns experience depression and

emotional tension. Asian Americans also contend with racism and discrimination throughout their lives and the possible negative impacts on mental health of such encounters (Sue & Sue, 2002).

Given the difficulties faced by many Asian Americans, it is surprising that Asian Americans underutilize mental health services. Several scholars have highlighted the problem of underutilization of mental health services and premature termination among Asian Americans (Kinzie & Tseng, 1978; Snowden & Cheung, 1990; Sue & McKinney, 1975; Sue et al., 1991; Sue & Morishima, 1982). Furthermore, Sue and Morishima (1982) cautioned against assuming that utilization is an indicator of degree of mental illness among Asian Americans.

In fact, reasons for underutilization include that the concept of psychotherapy is unfamiliar and possibly unacceptable among Asian Americans as solutions to problems are often sought first through friends, family, and religious leaders (Chin, 1998). Also, the stigma and shame associated with seeking help outside of the family or community is another reason for underutilization (Herrick & Brown, 1998). Finally, services available may not be culturally sensitive (Sue 1990, 1994). In fact, three studies (Lin, 1994; O'Sullivan et al., 1989; Sue et al., 1991) found that utilization increased and premature termination decreased when culturally responsive services were provided such as racially similar therapists and offering services within Asian American communities. The current study included two dimensions that are suggested to enhance culturally responsive mental health service delivery with Asian Americans, i.e., that of counselor and client shared cultural values and acknowledgment and processing of racial differences (Arredondo et al., 1996; Kim et al., 2001; Sue & Sue, 2002).

### *Use of the Social Influence Theory to Study Asian Americans in Counseling*

The social influence theory first explicated by Strong (1968) serves as the basis for the current study and provides a framework for understanding how attitude change takes place in counseling. This theory posits a two-stage process of interpersonal influence. The first stage occurs when the counselor gains influence or power by enhancing his or her perceived credibility. Credibility can be thought of as consisting of at least three factors. The first is counselor expertness. The expert counselor has rational and knowledgeable insights and confidence in presentation. Expertness can also be conveyed to the client by the presence of diplomas and certificates on the counselor's office wall. A second factor is counselor trustworthiness. Trustworthiness is conveyed in the counselor's reputation for honesty. The counselor is seen as sincere and open with a perceived lack of motivation for personal gain. The ascribed social role of healer gives credence to the counselor as trustworthy. A third factor to counselor credibility is counselor attractiveness. This is the perception on the part of the client of the counselor's likability, similarity, and compatibility. All of these factors set the stage for the influence process to take place. In the second stage of the social influence theory, the counselor makes maximum use of the influence or power he or she has built in the first stage to bring about the desired changes in client behavior and cognitive framework. Strong felt that, other things being equal, trustworthiness is more important than expertness (Strong, 1968).

Barak and Lacross (1975) provided empirical validation of this theory in their study of counselor ratings by 202 participants using a measure of credibility based on the theory. Participants rated counseling films by Rogers, Perls, and Ellis. Ratings were

factor analyzed. The findings supported the existence of the perceptions of varying degrees of counselor expertness, trustworthiness, and attractiveness. Strong and Dixon (1971) studied the relationship between expertness and attractiveness in determining counselor influence. They found that expertness masks the influence of attractiveness and that, without expertness, attractiveness matters. Most studies of the theory have focused on the first stage of the influence process, setting the stage for influence (Heppner & Claiborn, 1989).

It can be argued from the social influence theory perspective that all counseling dyads are affected by social influence variables (Strong, Welsh, Corcoran, & Hoyt, 1992). Each counselor must establish a basis of influence with each client. The counselor accomplishes this by understanding the client's perspective and responding in a manner that is congruent with the client's communication style or attitudes. Part of understanding the client's perspective is assessing her or his cultural value orientation (Sue & Sue, 2002). In the case of Asian Americans, it is understanding the level of enculturation to Asian cultural values and perhaps using this knowledge in a manner that is helpful for that client (Kim et al., 2001). Similarity between the counselor and Asian American client's value orientation has been proposed to lead to enhanced counseling process and outcome (Kim et al., 2001). Part of understanding the client's perspective is acknowledging and processing racial differences between the client and counselor. Racial dissimilarities between clients and counselors have been proposed to lead to decreased perceptions of counselor effectiveness (Strong, 1968).

### *Values Similarity in Counseling*

Scholars have highlighted the differences in cultural values that particular groups possess and urged practitioners to be aware of potential cultural value differences and their impact on counseling (Atkinson et al., 1998; Sue & Sue, 2002). For example, numerous scholars have explicated the cultural values of specific racial groups such as Native Americans (Choney, Berryhill-Paapke, & Robbins, 1995; Trimble, Fleming, Beauvais, & Jumper-Thurman, 1996), Asian Americans (Kitano & Maki, 1996; Sadowsky, Kwan, & Pannu, 1995), Hispanic Americans (Casas & Vasquez, 1996; Ruiz, 1995), and African Americans (Hildebrand et al., 1996; McCollum, 1997). While helpful, these explications do not move the field beyond simply theorizing that cultural values mismatch between a client and counselor has the potential to negatively affect counseling process and outcome. Only one study has assessed the impact of cultural values match or mismatch with Asian Americans in counseling (Kim & Atkinson, 2002). However, this study's manipulation of this variable was thought to fail in that the counseling sessions were not long enough for the counselors to adequately convey their cultural value orientation. In fact, no other studies were found that investigated empirically the effect on counseling process of client and counselor cultural values match and/or mismatch.

*Acculturation and enculturation.* Acculturation is the process of adapting to a host culture (Graves, 1967). Graves described this process as one of "psychological acculturation," that is, the change in beliefs, attitudes, and values held by a group's members when they are in direct continuous contact with another group. In this process, a person may change his or her culture-of-origin's attitudes, values, and behaviors or even replace those with the host culture's attitudes, values, and behaviors. Acculturation has

been conceptualized as consisting of four possible processes or attitudes: integration, assimilation, separation, and marginalization (Berry, 1980, 1994; Berry & Annis, 1974). In the integration process, daily contact with the host culture is the norm but the person is very involved with his or her culture-of-origin. In effect, a person who is integrated is able to function effectively in both the U.S. and his or her culture; this phenomenon is also called biculturalism. In the assimilation state, the person mainly practices the customs of the host culture with little or no contact with the culture-of-origin. Separation is the opposite of assimilation. There is little or no contact with the host culture rather one operates primarily within one's culture-of-origin. The most problematic acculturation attitude may be marginalization. In this state, contact is not maintained with the culture-of-origin or the host culture.

Integration, assimilation, separation and marginalization attitudes are manifested in a person's language use, cognitive style, personality, identity, attitudes, and acculturative stress level (Berry, 1980). For example, a person in the integration state may prefer to speak both his or her native language and that of the host culture. He or she moves from using decision making processes reflective of the native culture to those that reflect the host culture, when appropriate. Skill is shown in negotiating life between two cultural frames of reference. The acculturative stress level of such a person is expected to be lower in that such negotiating skills imply a degree of independence from both groups, which affords flexibility in dealing with the dual realities of both cultures (Berry & Annis, 1974). Another example is a person in the assimilation state. He or she might avoid speaking the native language and instead focus on the sole use and learning of the host culture's language. The host culture's frame of reference is reflected in decision



making practices. If in the host culture an extroverted personality is viewed as more reflective of a healthy personal identity, then a person in the assimilation state may endorse and cultivate that personality type. This might occur even if his or her culture-of-origin considers that a more introverted and reserved personality is indicative of a mature integrated mental state.

Survey studies have found that acculturation level predicts attitudes toward seeking help from psychologists (Atkinson & Gim, 1989; Atkinson et al., 1990; Gim et al., 1990; Tata & Leong, 1994). Atkinson and Gim (1989) surveyed 557 (274 men; 283 women) Asian American college students using the Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA; Suinn, Rickard-Figueroa, Lew, & Vigil, 1987) and the Attitudes Towards Seeking Professional Psychological Help Scale (ATSPPH; Fischer & Farina, 1995). Highly acculturated students were most likely to recognize a personal need for professional help, be most tolerant of the stigma associated with seeking help, and be most open to discussing their problems with a psychologist.

Tata and Leong (1994) surveyed 219 (102 men; 117 women) Chinese American university students using the Suinn-Lew Asian Self-Identity Acculturation Scale, the Attitudes Towards Seeking Professional Psychological Help Scale, the Individualism-Collectivism Scale (INDCOL; Triandis, Bontempo, Villareal, Asai, & Lucca, 1988), and the Network Orientation Scale (NOS; Vaux, 1985). They found that acculturation level, gender, social support attitudes, and the degree of individualism/collectivism were all predictive of attitudes towards seeking professional psychological help. Those participants who were more highly acculturated than other individuals reported more positive attitudes toward seeking professional psychological help. Women reported more

positive attitudes than men. Participants with a more positive social-network orientation expressed more positive attitudes toward seeking professional psychological help. Those that scored high on the Individualism-Collectivism Scale (denoting more individualistic orientation as opposed to a collectivistic orientation) reported less positive attitudes than those with lower scores. The authors posited that this may be due to such individuals valuing self-reliance in problem solving.

Atkinson et al. (1990) used the Suinn-Lew Asian Self-Identity Acculturation Scale in their survey of 816 (399 men; 417 women) Asian American college students and found that Asian-identified participants rated counselors and psychologists higher in terms of preferences for a source of help than did western-identified participants. These findings contradicted the Atkinson and Gim (1989) survey results. The authors speculated that the apparent inconsistencies in the two findings were due to the differences in the dependent variables. In the Atkinson and Gim (1989) study, participants' attitudes towards seeking professional help were assessed whereas in the Atkinson et al. (1990) investigation, participants were asked to assume they had a problem and to indicate to whom they would turn for help. The authors speculated that once Asian-identified students admitted they had a problem, they were more likely to seek a counselor or psychologist.

In another study of acculturation and Asian American help seeking, Gim et al. (1990) surveyed 816 (399 men; 417 women) Asian American college students to assess the severity of 24 problems and to assess their willingness to see a counselor for each type of problem. Acculturation level was measured using the Suinn-Lew Asian Self-Identity Acculturation Scale and willingness to see a counselor was assessed using a

modified version of the Personal Problems Inventory (PPI; Cash, Begley, McCown, & Weise, 1975). Acculturation and gender were related to willingness to see a counselor. Women expressed greater willingness to see a counselor than men. Also, those classified as low to medium acculturated expressed greater willingness to see a counselor than did those students high in acculturation. The authors speculated that these results were due to the fact that although less acculturated Asian Americans have less positive attitudes towards seeking professional psychological help, they are more willing to see a counselor. This is due to the dictates of Asian cultural values (i.e., deference to authority figures) in that they may ascribe more credibility to trained professionals such as counselors.

The above four studies of the relationship between help seeking and acculturation highlight the importance of acculturation level in understanding attitudes towards seeking professional psychological help and willingness to see a counselor among Asian Americans (Atkinson & Gim, 1989; Atkinson et al., 1990; Gim et al., 1990; Tata & Leong, 1994). Two studies (Atkinson & Gim, 1989; Tata & Leong, 1994), which focused on attitudes towards help-seeking, found that those who were more highly acculturated expressed more positive attitudes towards seeking professional psychological help. Two studies (Atkinson et al., 1990; Gim et al., 1990) focused on willingness to see a counselor and found that those who were less acculturated expressed greater willingness to see a counselor. What has received less attention empirically is the counterpart of acculturation, enculturation, and its role in help-seeking attitudes and counseling process among Asian Americans (Kim et al., 2001). Perhaps a focus on this variable will inform

future efforts to explicate the nature of the relation between acculturation and counseling attitudes.

Kim and Abreu (2001) pointed out that it is necessary to assess not only a client's acculturation level but also the client's retention of his or her culture-of-origin's norms, or enculturation. Enculturation is the maintenance of ties to one's culture-of-origin and adherence to its cultural norms. Similar to acculturation, enculturation is manifested in one's customs, values, and behaviors. Enculturation has received less scholarly attention than acculturation, possibly due to it being encompassed within the construct of acculturation. Kim and Abreu discussed how acculturation and enculturation are two separate continua, rather than opposite ends of the same continuum. To illustrate, a Chinese American client may consider him/herself to be highly acculturated to U.S. customs but also consider that he or she is highly enculturated to the Chinese culture.

Each client is a unique composite of acculturation and enculturation. Given the saliency and scope of these two psychological processes, it is important for counseling psychologists to understand how they affect the process and outcome of counseling for Asian Americans. The construct of acculturation has received the most attention in studies with Asian Americans (e.g., Atkinson, Maruyuma, & Matsui, 1978; Atkinson & Matsushita, 1991; Merta, Ponterotto, & Brown, 1992) whereas the enculturation construct has been largely unexplored.

An important aspect of enculturation is cultural values adherence (Kim & Abreu, 2001). Kim et al (1999) found that in the acculturation and enculturation processes, behavior change occurs more rapidly than values change. Thus, while a client may have to adapt behaviorally quickly to survive and thrive in the host culture, he or she may still

be able to maintain the value systems from the culture-of-origin (Sowdowsky et al., 1995). For example, while a Japanese American may have to adopt behaviors in the U.S. workplace to be successful such as being proficient in English, he or she may still value being humble and putting the group needs above his or her own.

*Asian cultural values.* Sue and Sue (2002) posited that Asian cultural values may clash with the cultural values inherent in Western counseling and thus make counseling culturally irrelevant to Asian American clients. For example, an Asian American client may expect a family and group focus for problem solving and relate to the counselor in a hierarchical manner. He or she may feel that expression of emotion is a sign of immaturity and expect the counselor to provide a solution to his or her problem. Mental illness may be seen as shameful and reflective of failure of the family to solve problems. On the other hand, Western counseling typically reflects a focus on the individual as the source of change and a somewhat egalitarian relationship between client and counselor. Emotional expression is promoted as a sign of mental health and mental illness is viewed as being no different from any other problem and not a source of shame. Asian cultural values are typically not reflected in Western counseling approaches (Kim et al., 2001). A description of Asian cultural values follows.

Kim et al. (2001) described 14 major categories of Asian values. The following Asian cultural values categories were derived from the development of items for the Asian Values Scale, which is a measure of Asian values enculturation (AVS; Kim et al., 1999). *Ability to resolve psychological problems* is a person's ability to use inner strength to solve difficulties. It involves the avoidance of morbid thoughts and controlling of emotional responses. *Avoidance of family shame* is a cultural value that implies not

breaking family traditions and norms, achieving occupationally and academically, and not manifesting mental health problems. The cultural value of *collectivism* implies that the needs of the group are more important than the needs of any individual. *Conformity to family and social norms and expectations* means not upsetting the family or social order (i.e., the status quo). *Deference to authority figures* is preferable in that persons in authoritative positions are seen as deserving respect. This cultural value also implies that those with more educational or social status should receive more respect. *Educational and occupational achievement* should be considered one's main life goals and the hard work it takes to accomplish it is prized. *Filial piety* requires obedience to one's parents. It also means that when parents become advanced in age, it is expected that the children will care for them.

The cultural value of *importance of family* is manifested in the individual's striving to fulfill family obligations, role expectations, and bring honor to the family through one's own achievements. *Maintenance of interpersonal harmony* involves overlooking differences, being accommodating and conciliatory, and avoiding confrontation. *Placing other's needs ahead of one's own* is done by being sensitive to the feelings of others and acting in such a way that prevents others from feeling uncomfortable. *Reciprocity* requires that one repay gifts with gifts of equal or greater value. *Respect for elders and ancestors* means showing reverence and respect to elders. It is believed that elders have more wisdom and experience and deserve more respect than young people. *Self control and restraint* of strongly experienced positive or negative emotions are seen as virtues. Lastly, the cultural value of *self-effacement* requires that one

be humble and not boastful. This includes an understanding that accomplishments have less to do with individual skill and more to do with the support one receives from others.

The above description of Asian cultural values illustrated the myriad dimensions these values cover from how one should feel and experience the self intrapsychically to the view one should have of the larger society and one's place in society. Kim et al. (2001) pointed out the common theme of Confucianism in all the categories. Confucian philosophy promotes interpersonal harmony, family harmony, and honoring and fulfilling one's duties and obligations to family and society. One may adhere to some of the values but not others. Each Asian American client is an amalgam of different levels of adherence to a singular combination of these values. What these values mean and how they are manifested in a client's life may differ among Asian Americans.

Interestingly, a study by Kim, Yang, Atkinson, Wolfe, and Hong (2001) used structural equation modeling to analyze responses from 570 (225 men; 345 women) Chinese, Filipino, Korean, and Japanese American college students to the Asian Values Scale. The researchers studied whether or not the four racial groups ascribed the same meanings to the Asian values represented by the scale (conformity to norms, filial piety, collectivism, emotional self-control, family recognition through achievement, and humility) and the degree to which each group adhered to these values. They found evidence that these cultural values were commonly observed among these four Asian American racial groups but differentially endorsed. Chinese, Japanese, and Korean Americans endorsed greater adherence to five of the six (except for humility) Asian value dimensions of the Asian Values Scale than Filipino Americans. The authors suggested that this result might be due to the influences on the Filipino culture by the Spanish and

the subsequent American colonization of the Philippines. Thus, Filipinos' adherence to Asian cultural values may be tempered by the values of the Hispanic and American cultures. The results also showed that there were differences among Chinese, Korean, and Japanese Americans in the degree of adherence to Asian cultural values. This study provides evidence of within-group variation of Asian values adherence, but also shows that Asian values are commonly observed and defined across the racial groups.

Only one study assessed the role of Asian cultural values adherence in attitudes towards seeking professional psychological help and willingness to see a counselor. Kim and Omizo (2003) found that Asian values adherence predicted attitudes towards seeking professional psychological help and willingness to see a counselor. In their study, 242 (102 men; 140 women) Asian American college students completed a survey that included the Asian Values Scale, the Attitudes Toward Seeking Professional Psychological Help Scale-Short Form (Fischer & Farina, 1995), and Willingness to See a Counselor (WSC; Gim et al. 1990). Results revealed that high adherence to Asian cultural values was associated with less positive attitudes toward seeking psychological help and less willingness to see a counselor.

In summary, the assumption in the multicultural counseling literature that cultural values match or mismatch between client and counselor is an important variable in counseling process and outcome for racial minorities, and Asian Americans in particular, has received little empirical investigation (Atkinson et al., 1998; Kim et al., 2001; Kim & Atkinson, 2002; Sue & Sue, 2002). This is the case despite the fact that cultural values adherence seems to play an important role in help-seeking attitudes and willingness to see a counselor among Asian Americans (Atkinson & Gim, 1989; Atkinson et al., 1990; Gim



et al., 1990; Kim & Omizo, 2003; Tata & Leong, 1994). The current study isolated the cultural values match and mismatch variable and assessed its impact on Asian American participant perceptions of the counselor.

### *Discussion of Racial Differences in Therapy*

Helms and Richardson (1997) defined racial categories as:

..sociopolitical and economic classification systems used to allocate societal resources differentially.....persons come to understand the position of their (socio) racial group in the societal, sociopolitical, and socioeconomic hierarchies by means of information communicated about their group vicariously (e.g., media) and directly (e.g., incidents of racial discrimination), as well as by societal laws, customs, and traditions. (pg. 66)

In this definition of race, one group holds more social and political power than others that are "lower" in a racial hierarchy. Thus, race is more than a biological identifier. It is also has political and social meaning. Race involves a psychological process of self-identification. In contrast to race is the term ethnicity. Carter (1995) defined ethnicity as referring to one's national origin, religious affiliation, or other type of socially or geographically defined group. It has been misused as a term for race when referring to people of color. In the current study the definition of race proposed by Helms and Richardson is used when discussing racial differences.

The social influence theory predicts negative outcomes in counseling when clients and counselors are not of the same race (Strong, 1968). In fact, Carter (1995) suggested that race is always a variable in a counseling dyad influencing the effectiveness of counseling for people of color. Coleman et al. (1995) found empirical support for this

assumption in their meta-analysis of minority clients' preferences for counselors. They found preferences for counselors of the same race. However, the authors cautioned against simple interpretation of these findings. There was a trend among the studies reviewed such that as the freedom to indicate no preference was restricted, the tendency to indicate preference for a racially similar counselor increased. This study highlights the complexity of minority client preferences for counselors and also the importance of consideration of client and counselor similarities and differences in counseling. It also suggests the need for more knowledge on how to address client and counselor racial differences in a manner that brings about maximum benefit to minority clients, especially when a racially similar counselor is unavailable. The literature on multicultural counseling competencies provides some guidance in this regard.

Multicultural counseling competencies consist of three dimensions: attitudes and beliefs, knowledge, and skills (Arredondo et al., 1996; Sue et al., 1982; Sue et al., 1992). Recently, the American Psychological Association (2002) adopted a set of ethical guidelines that specifically address multicultural education, training, research, practice, and organizational change for psychologists. This act highlights the importance that the profession is placing on multicultural competency. One area of multicultural competency is the discussion of cultural differences in therapy and relatedly, the discussion of racial differences in therapy. Discussion of racial differences in therapy and any impact they may have on a counselor and client's ability to work together encompasses all three domains of attitudes and beliefs, knowledge, and skills. To acknowledge and process racial differences, the counselor must first be aware of his or her own racial background (*attitudes and beliefs*) and how it affects his or her life. Furthermore, to acknowledge and

process racial differences, the counselor must have *knowledge* of the cultural values and customs of racial minority groups he or she is likely to treat in counseling. Lastly, the counselor must be *skillful* in acknowledging and processing racial differences in a manner that is respectful and therapeutic for the client. Despite the seeming importance of acknowledging and processing racial differences, no study was found that tested this assumption empirically with Asian American participants. The current study was designed to assess the effects of acknowledging and processing racial differences on one aspect of counseling process, perceptions of counselor credibility.

Empirical support has been shown for the importance of multicultural counseling supervision and training (Pope-Davis, Reynolds, Ding & Ottavi, 1994; Sadowsky, Kuo-Jackson, Richardson, & Corey, 1998). However, it is yet unclear what entails culturally competent counselor behavior. Two studies assessed the impact of multicultural counseling supervision and training on self-rated multicultural competencies. Pope-Davis et al. (1994) surveyed 141 doctoral level interns at university counseling centers for their perspectives on multicultural counseling competence. Those who received multicultural supervision, attended multicultural counseling workshops or took multicultural counseling courses reported more multicultural counseling competence than those who had no such supervision experience, attended fewer workshops or took fewer courses. Sadowsky et al. (1998) also found in their study of staff from 176 university counseling centers that self-reported multicultural counseling competencies increased with multicultural counseling training. It would seem that educational experiences help to increase counselors' self-reported cross-cultural competence. Given this finding, it seems helpful for counselors to receive multicultural counseling training. One part of such

training is learning how to provide culturally relevant mental health services. The current study sought to provide further knowledge in this regard, specifically to enable counselors working with Asian Americans to understand how acknowledging and processing or not acknowledging racial differences might affect client perceptions of counseling process.

The social influence theory claims that dissimilarities between clients and counselors lead to negative outcomes (Strong, 1968). This is supported by the theoretical writings in the multicultural counseling competency literature. Multicultural counseling theorists have claimed that cultural and racial differences between clients and counselors can negatively affect counseling process and outcome (Helms, 1986; Pedersen, 1991; Ridley, 1995; Ridley, Li, & Hill, 1998; Sue & Sue, 2002). In the multicultural counseling literature, awareness of cultural differences has been termed cultural sensitivity. It has also been referred to as cross-cultural competence, cross-cultural expertise, and cross-cultural effectiveness, among other terms (Ridley et al., 1994). Ridley et al. defined cultural sensitivity as consisting of counselor cultural self-processing, purposive application of schemata, counselor plasticity (continually refining hypotheses about a culturally different client), active-selective attention (ability to attend selectively to those aspects of culture most relevant for a particular client), and willingness to acquire the necessary knowledge to develop and refine hypotheses.

Multicultural psychologists claim that cultural sensitivity is a necessary ingredient when counseling culturally different clients, especially in terms of counselor awareness of his or her own racial and ethnic background (Atkinson et al., 1998; Locke, 1986; Sadowsky & Plake, 1992) and in terms of a desirable characteristic for counselor

supervisees to acquire (Chen, 2001). Related to the concept of cultural sensitivity is counselor awareness of his or her racial background and how this background interacts with the client's racial background to affect counseling process (Arredondo et al., 1996; Sue et al., 1982). Several authors suggested that counselor self-disclosure of racial background (especially European American counselors) will help racial minority clients trust the counselor and lead to client self-disclosure of racial background and other personal information (Sue et al., 1998). In fact, a counselor who does not self-disclose may be seen as untrustworthy due to the perceived power differential between the European American counselor and the racial minority client (Sue, Ivey, & Pedersen, 1996). It is through the processing of cultural differences that a culturally sensitive therapeutic alliance is established (Daniels & D'Andrea, 1996). Furthermore, Daniels and D'Andrea proposed that one should ask about cultural differences directly, although doing so may be difficult for most counselors because many training programs do not teach counselors how to ask clients such questions. Thus, addressing racial differences is one way for counselors to demonstrate cultural sensitivity. However, given the importance placed on the necessity of cultural sensitivity in the literature, it is surprising to find that no study to date has assessed how European American counselors acknowledging racial differences and processing this acknowledgment with Asian American clients affects counseling process. The current study included counselor acknowledgement and processing of racial differences as one of the independent variables.

*Previous Counseling Process Research with Asian Americans based upon the Social Influence Theory*

*Audiovisual analogue studies.* Three audiovisual analogue studies assessed the effects of a directive and non-directive counseling style with Asian Americans, Asian foreign students, or both. Atkinson et al. (1978) studied the effects of counselor race and counseling approach (either directive or non-directive) on Asian Americans' perceptions of counselor credibility in career counseling. Two groups of participants were administered the same experimental conditions. One group comprised 52 (24 male; 28 female) Asian American university students. The second group was comprised of 48 (21 male; 27 female) Japanese Americans who were members of a Young Buddhist Association. Four conditions were created using audiotape recordings in which counselor race and counseling style were varied. The four conditions were as follows: 1) a directive counselor introduced as Asian American, 2) a directive counselor introduced as Caucasian American, 3) a non-directive counselor introduced as Asian American, and 4) a non-directive counselor introduced as Caucasian American. The client was described as Asian American. All conditions were otherwise identical. Students in a counseling practicum class provided support for the validity of the tapes by listening and analyzing their content. Directive counseling was defined as a logical, rational and directive approach that included the counselor providing information, prompting the client to proceed in a logical, rational manner to discuss the problem, and eliciting specific responses or information from the client. In contrast, non-directive counseling was defined as the counselor repeating client responses, summarizing semantic content, and reflecting affect.

Participants in both studies were randomly assigned to one of the four conditions. After listening to the audiotape, participants were asked to rate the counselor using the Counselor Effectiveness Rating Scale (CERS; Atkinson & Carskaddon, 1975). Those in the Young Buddhists Association listened in small groups. In the first study, the five dependent variables were concepts rated on the Counselor Effectiveness Rating Scale, i.e., counselor comprehension of the problem, ability to help, knowledge of psychology, willingness to help, and counselor utility. Based on a 2 x 2 ANOVA, significant main effects for counselor race and counseling approach were observed on the Counselor Effectiveness Rating Scale. The Counselor Effectiveness Rating Scale ratings for the Asian American counselor and for the directive counseling approach were significantly higher than ratings for the Caucasian American counselor and the non-directive counseling style.

In the second study, the independent variables were counselor race and counseling style. There were three dependent variables that were related to Strong's (1968) concept of counselor expertness: the counselor's expertness, ability to help the client, and knowledge of psychology. In addition, there were three dependent variables related to Strong's (1968) concept of counselor trustworthiness: counselor's sincerity in his willingness to help client, counselor's tendency to maintain confidentiality, and trustworthiness itself. The seventh dependent variable related to counselor utility ("the counselor is someone I would go see"). Based on a 2 x 2 ANOVA, a significant main effect for counseling approach on the Counselor Effectiveness Rating Scale scores was observed. Higher Counselor Effectiveness Rating Scale ratings were reported for the directive counseling style than for the non-directive counseling style. In sum, the results

of both studies suggested that Asian American students preferred a directive approach with Asian American counselors.

Atkinson and Matsushita (1991) conducted an audiovisual analogue study to assess the affects of acculturation status, counseling style, and counselor race on perceived counselor credibility. Participants were 68 Japanese Americans (39 women; 28 men). Fifty-nine were Young Buddhist Association members and 18 were university students from Asian American studies courses. The authors created audiotapes based on the transcripts used in Atkinson et al. (1978) as described above. Thus the same operationalization of directive and non-directive counseling was used. The descriptions of the counselors varied slightly in that the counselors were introduced as either European American or Japanese American (as opposed to Asian American in the Atkinson et al. (1978) study. The client was portrayed as a Japanese American undergraduate student. Participants were randomly assigned to one of the four conditions. After listening to the tape in groups, participants were asked to rate the counselor using the Counselor Effectiveness Rating Scale. Independent variables were acculturation status as measured by the Suinn-Lew Asian Self-Identity Acculturation Scale, counselor race, and a directive or non-directive counseling style. The dependent variable was counselor effectiveness as measured by the Counselor Effectiveness Rating Scale.

A 2 (participant acculturation level: low or high) x 2 (counseling style: directive or non-directive) x 2 (counselor race: Japanese American or European American) MANOVA was conducted with the four subscales of the Counselor Effectiveness Rating Scale as the dependent variables. There was a significant multivariate effect for acculturation, a significant interaction between counselor race and counseling style and a



significant interaction between counselor race and acculturation. A 3-way ANOVA was conducted for the Counselor Effectiveness Rating Scale subscales to determine the source of variation in the overall MANOVA. Results revealed that bicultural participants gave higher mean ratings to the counselor than did Western-identified participants. The highest ratings were given to a Japanese counselor who was directive and the lowest to the Japanese counselor who was non-directive. Japanese Americans that were Western-identified perceived a racially similar counselor as more attractive than a racially dissimilar one.

A third audiovisual analogue study by Exum and Lau (1988) investigated the counseling style preferences (either directive or non-directive) of Hong Kong foreign students in the U.S. Participants were 50 (28 men and 22 women) Hong Kong foreign students attending a university in the U.S. They watched one of two 10-minute videotapes based on two different transcripts, one with a directive and one with a non-directive counselor. The client was portrayed as a student who had some emotional adjustment problems caused by the loss of a love relationship. Directive counseling was defined as the counselor providing structure to the session by suggesting how the client might go about discussing the problem. In this case, due to the nature of the emotional adjustment problem, the counselor suggested focusing on feelings. The directive counselor also provided an interpretation and a solution to the problem. Non-directive counseling was limited to the counselor paraphrasing client content. Two judges in the counseling department provided support for the validity of the transcripts. Participants saw the videotape in groups. The dependent variable was counselor effectiveness ratings as measured by the Counselor Effectiveness Rating Scale. *T*-tests for each item on the

scale were conducted. The directive approach was rated more positively than the non-directive approach with the exception of counselor friendliness.

Another audiovisual analogue study was conducted with Asian Americans as the population of interest. Gim, Atkinson, and Kim (1991) examined the effects of counselor cultural sensitivity, counselor race, participant acculturation and participant gender on perceptions of counselor credibility and cultural competence. Participants were 104 (56 female; 48 male) Asian American university students. There were three independent variables: acculturation measured by the Suinn-Lew Asian Self-Identity Acculturation Scale, counselor cultural sensitivity, and counselor race (manipulated by using either a Caucasian name or Chinese name for the counselor). Counselor cultural sensitivity was portrayed on an audiotape with a female counselor and a female client. The presenting issue was feelings of isolation and alienation and conflict with parents over the choice of a college major. The counselor either displayed sensitivity to ethnicity and cultural values in the client's experience or did not acknowledge the role of culture in the client's life. The two dependent variables were cross-cultural counseling competence as measured by the Cross-Cultural Counseling Inventory-Revised (CCCI-R; Lafromboise, Coleman, & Hernandez, 1989) and counselor effectiveness measured using the Counselor Effectiveness Rating Scale. Participants completed the Suinn-Lew Asian Self-Identity Acculturation Scale and were classified as high or low acculturated. They were randomly assigned to four groups: culture-blind Asian American counselor, culture-sensitive Asian American counselor, culture-sensitive Caucasian counselor, and culture-blind Caucasian counselor.

A 2 (participant acculturation) x 2 (counselor race) x 2 (participant gender) x 2 (counselor cultural sensitivity) MANOVA revealed a significant main effect for counselor cultural sensitivity and a significant interaction for participant acculturation by counselor cultural sensitivity by counselor race by participant gender. The results indicated that the racially similar counselor was perceived as being more credible and culturally competent. Overall, a culture-sensitive counselor was perceived as more culturally competent and credible. However, these findings were moderated by counselor participant acculturation and participant gender. Thus, the low acculturated group gave the lowest rating to the culture-blind European American counselor. Low acculturated men gave the highest rating to the culture-sensitive Asian American counselor and low acculturated women gave the highest mean rating to the culture-sensitive European American counselor. High acculturated men and women gave the highest mean ratings to the culture-blind Asian American counselor. High acculturated men gave lowest mean ratings to the culture-blind European American counselor and high acculturated women gave lowest mean ratings to the culture-sensitive European American counselor. Both males and females gave lowest ratings to the culture-blind European American counselor. Females gave highest rating to the culture-sensitive Asian American counselor and males to culture-sensitive European American counselor. Many of these findings, and in particular gender differences, remained puzzling to the authors. They speculated that the role gender and acculturation play in counselor perceptions is complex and did not speculate extensively on the results. However, the authors did propose that in general Asian Americans in this study perceived a racially similar counselor who is culture-sensitive as being most culturally competent and credible.

*Quasi-intervention analogue studies.* Six quasi-intervention analogue studies have been conducted to date with Asian American (or Asian foreign students) as clients. Merta et al. (1992) conducted a study where Asian foreign students (not Asian Americans) in the U.S. received either a directive or non-directive academic counseling session from peer counselors. Participants were 50 (34 men; 16 women) Asian foreign students. The independent variable was acculturation and was measured by time in the U.S. and self-perceived English proficiency. Those participants that were classified as highly acculturated were in the U.S. longer than 2 months and had identified their English language ability as adequate. The dependent variable was counselor effectiveness, as measured by the Counselor Effectiveness Rating Scale. The experimental conditions were an authoritative directive peer counseling session and a collaborative directive peer counseling. In the authoritative directive counseling condition, the counselors conducted the interview in a didactic manner by following a checklist of orientation information that minimized participant contributions. In the collaborative directive counseling condition, participants were allowed to structure the interview in advance by selecting and prioritizing the orientation information. This information was then provided in the order requested by the participant. The sessions were not differentiated in any of other manner. A 2 (counseling style, authoritative vs. collaborative) x 2 (acculturation level, low vs. high) x 2 (time of posttest: immediate vs. delayed) ANOVA revealed a significant interaction between counseling style and acculturation level on Counselor Effectiveness Rating Scale ratings. Simple main effects analysis revealed that high acculturated students rated authoritative peer counselors higher. Low acculturated students rated collaborative peer counselors higher.

A second quasi-intervention analogue study assessed the effects of the counselor adapting either a collectivistic approach or an individualistic approach in one session of career counseling (Lowe, 1997). Participants were 103 (49 female; 54 male) Asian American university students. Independent variables were the collectivistic or individualistic emphasis of the counseling session, the collectivistic or individualistic orientation of the client measured by the Individualism-Collectivism Scale, and client acculturation level measured by the Suinn-Lew Asian Self-Identity Acculturation Scale. Counseling sessions began and ended with scripted examples of the counseling session. Dependent variables were counselor credibility measured by the Counselor Effectiveness Rating Scale and counselor cross-cultural competence measured by the Cross-Cultural Counseling Inventory-Revised. Regression analysis revealed that the collectivist counseling treatment was related to client ratings of counselor cross-cultural competence. Counselors using the collectivistic approach were perceived as more cross-culturally competent but equally as credible as those using an individualistic approach.

A third quasi-intervention analogue study by Kim and Atkinson (2002) assessed the effects of client Asian cultural values adherence, counselor cultural values expression, and counselor race on one session of career counseling. Participants were 112 (34 men and 78 women) Asian American university students. In this 2 x 2 x 2 factorial design the independent variables were client Asian cultural values adherence measured by the Asian Values Scale (high or low), counselor cultural values expression (Asian cultural values or U.S. cultural values), and counselor race (European American or Asian American). Dependent variables were counselor credibility measured by the Counselor Effectiveness Rating Scale, counselor cross cultural competence measured by the Cross-Cultural

Counseling Inventory-Revised, counselor empathic understanding measured by the Empathic Understanding Subscale of the Relationship Inventory (EUS; Barrett-Leonard, 1962), and session depth, smoothness, positivity, and arousal measured by the Session Evaluation Questionnaire (SEQ; Stiles & Snow, 1984). Manipulation checks were conducted on client perceived ethnic similarity/dissimilarity and counselor expression of cultural values.

A 2 (enculturation level) x 2 (counselor race) x 2 (counselor cultural values expression) MANCOVA was conducted. Statistical covariates were client grade level, client generation since immigration, and client's previous counseling experiences. A main effect for counselor race and an interaction effect for client adherence to Asian cultural values by counselor ethnicity was found. Post hoc univariate F-tests for these effects were completed for all dependent variables. Significant effects on counselor credibility and counselor empathic understanding revealed that clients with high adherence to Asian cultural values saw Asian American counselors as more credible and empathic than those with low Asian values adherence. Also, clients with low adherence to Asian values judged European American counselors as more empathic than did their counterparts with high adherence. Interestingly, there were unexpected significant differences between client ratings of European American counselors and Asian American counselors on session positivity and session arousal as European American counselors received higher ratings.

A fourth quasi-intervention analogue study with Asian American participants was conducted by Kim et al. (2002). In this study, 78 (29 men, 49 women) Asian American college students who were experiencing career uncertainty engaged in one session of

career-focused counseling with a European American counselor. They studied the effects of counseling session goal (either immediate resolution of the problem or insight attainment through exploration of the problem), counselor emphasis of client expression (either cognition or emotion) and Asian cultural values adherence (either high or low). Dependent variables were client-perceived counselor credibility (measured using the Counselor Effectiveness Rating Scale), counselor cross-cultural competence (measured using the Cross-Cultural Counseling Competence Inventory-Revised), working alliance strength (measured using the Working Alliance Inventory-Short Form [WAI-SF]; Tracey & Kokotovic, 1989), counselor empathic understanding (measured with the Empathic Understanding Subscale of the Relationship Inventory), and session depth (measured by the Depth Subscale of the Session Evaluation Questionnaire). There was evidence of successful manipulations on client perceived counselor emphasis of client expression (cognition or emotion) and client perceived counseling session goal (either immediate resolution or deep exploration of the problem).

A 2 (client adherence to Asian cultural values), x 2 (counseling session goal), x 2 (counselor emphasis of client expression) MANCOVA was conducted. Counselor experience, client's age, client's generation since immigration, and client's academic level were used as covariates. There were significant main effects of client adherence to Asian cultural values and counseling session goal, and a significant interaction effect of adherence to Asian values by counselor emphasis of client expression. Clients with high adherence to Asian values perceived stronger working alliance and counselor empathic understanding than did clients with low adherence to Asian values. Clients who were exposed to the immediate resolution condition perceived stronger working alliance

than did clients exposed to the insight attainment through exploration condition. Among clients with high adherence to Asian values, those in the expression of emotion condition perceived higher counselor cross-cultural competence than did their counterparts in the expression of cognition condition.

A fifth quasi-intervention analogue study by Li and Kim (2004) assessed the effects of counseling style (directive or non-directive) and client adherence to Asian cultural values (high or low) in one session of career-focused counseling. Participants were 52 (16 men; 36 women) Asian American college students. In this 2 x 2 factorial design, the independent variables were client adherence to Asian cultural values (high or low) and counseling style (directive or non-directive). Dependent variables were counselor credibility measured by the Counselor Effectiveness Rating Scale, counselor cross cultural competence measured by the Cross-Cultural Counseling Inventory-Revised, counselor empathic understanding measured by the Empathic Understanding Subscale of the Relationship Inventory, session depth measured by the session depth subscale of the Session Evaluation Questionnaire, and working alliance measured by the Working Alliance Inventory-Short Form. Manipulation checks were conducted on client perceived counseling style.

A 2 (counseling style) x 2 (client Asian values adherence) x 2 MANCOVA was conducted. Client perceived counselor physical attractiveness and previous counseling experience were used as covariates. There was a main effect for counseling style. Post hoc univariate F-tests for these effects were done on all dependent variables. Significant effects on counselor empathic understanding, counselor cross-cultural counseling competence, session depth, and working alliance revealed that counselors who used a



directive counseling style were perceived as more empathic and cross-culturally competent and the session was perceived as having more depth and the working alliance was stronger.

Lastly, a sixth quasi intervention analogue study by Kim, Hill et al. (2003) studied counselor self-disclosure, East Asian American adherence to Asian cultural values, and their effects on counseling process. Clients participated in one counseling session with a European American counselor who either disclosed personal information or refrained from doing so. Participants were 62 (33 men; 29 women) Asian American university students. The independent variables were client Asian values adherence (low or high) measured using the Asian Values Scale and counselor self-disclosure (disclosure or no disclosure). Dependent variables were client-perceived session quality measured by the Session Evaluation Scale (SES; Hill & Kellems, 2002), client-perceived strength of the therapeutic relationship measured by the Relationship Scale (RS; Hill & Kellems, 2002), counselor credibility measured by the Counselor Effectiveness Rating Scale, client-perceived counselor empathy measured by the Empathy Scale (ES; Persons & Burns, 1985), the helpfulness of each counselor self-disclosure measured by the Helpfulness Scale (HS; Elliot, 1985), and the level of intimacy of each counselor self-disclosure measured by the Intimacy Scale which was developed by the authors. Manipulation checks were conducted on client perceived counselor self-disclosure.

A hierarchical multiple regression analysis was conducted with self-disclosure entered in Step 1, Asian values adherence scores entered in Step 2, and an interaction of disclosure condition and Asian values adherence scores entered in Step 3. No significant main or interaction effects were found. An ANOVA was conducted with types of

counselor self-disclosure (strategies, insight, approval/reassurance, facts/credentials, and feelings) as the independent variables and client-rated helpfulness of self-disclosure as the dependent variable. Results indicated differences across type of self-disclosure with disclosure of strategies rated as more helpful than disclosures of insight, approval/reassurance, facts/credentials, and feelings. The correlation between intimacy and helpfulness from both the client and counselor perspectives were related significantly to one another. Counselor self-disclosures were rated as more helpful by both clients and counselors when they were perceived as being more intimate.

In summary, the audiovisual analogue studies and quasi-intervention analogue studies of Asian Americans in counseling described above are significant for several reasons. First, these few studies are used as a basis for recommendations for psychologists in working with Asian Americans (Atkinson et al., 1998; Sue & Sue, 2002). Second, the clinical implications of these studies may be difficult for many psychologists to put into practice. For example, to be perceived as credible and cross-culturally competent in the first session of counseling, counselors may want to use a directive counseling style (Atkinson et al., 1978; Atkinson, & Matsushita, 1991; Exum & Lau, 1988; Li & Kim, 2004); Merta et al., 1992), acknowledge that culture plays a role in the client's life (Gim et al., 1991), use a collectivistic approach (Lowe, 1997), be of the same race and encourage expression of emotion if the client is highly enculturated (Kim & Atkinson, 2002; Kim et al., 2002), and self-disclose strategies (Kim, Hill et al., 2003). Third, these studies illustrated that additional research is needed to advance the multicultural counseling literature on Asian Americans from theorizing about what is critical in working with such clients to basing practice upon empirical evidence. In

particular, studies are needed to assess the impact of cultural values match and mismatch. Although Gim et al. (1991) studied counselors acknowledging that culture plays a role in the client's life they did not study the acknowledgement of client and counselor racial differences. The current study included both cultural values similarity and acknowledgment and processing of racial differences to address several limitations of previous research. Further limitations of previous research are described below.

#### *Limitations of Previous Research with Asian Americans*

*Limitations of previous audiovisual analogue studies.* Each of the audiovisual analogue studies conducted to date shares the common goal of attempting to shed light on variables that may affect Asian American participation in counseling. Three of the studies focused specifically on comparing a directive and non-directive counseling style (Atkinson et al., 1978; Atkinson & Matsushita, 1991; Exum & Lau, 1988). Two studies shared the shortcoming of not assessing participant acculturation level (Atkinson et al., 1978; Exum & Lau, 1988) and none assessed participant enculturation level. Also, all of the studies relied on either videotape or audiotape recordings of scripted counseling sessions. Furthermore, the Exum and Lau (1988) study used foreign students from Hong Kong and not self-identified Asian Americans, thus making the generalizability of their results to Asian Americans suspect. In the Gim et al. (1991) study, the average score on the acculturation measure (Suinn-Lew Asian Self-Identity Acculturation Scale) for the low acculturated group was in the middle range and not the low range, meaning that the participants were more representative of a bicultural population.

*Limitations of previous quasi-intervention analogue studies.* All six quasi-intervention analogue studies used a different definition of acculturation or enculturation.

Merta et al. (1992) based their definition on length of stay in the U.S. and self rated English proficiency. They did not use a psychometrically reliable and valid measure of acculturation. Lowe (1997) used the self-report Suinn-Lew Asian Self-Identity Acculturation Scale to classify participants as being high or low in acculturation, which is primarily a measure of behavioral acculturation rather than values acculturation. Kim and Atkinson (2002), Kim et al. (2002), and Li and Kim (2004) used a measure of adherence to Asian cultural values (Asian Values Scale) to assign participants to the high or low enculturation conditions. Each of these studies hypothesized that acculturation or enculturation status would affect the client's perception of counselor credibility.

*General limitations of previous research.* There is a lack of empirical studies that specifically focus on Asian Americans in counseling. All too often the findings for European Americans are assumed to generalize to Asian American or other racial group populations. There is a paucity of studies focusing on within group differences among Asian Americans (Sue, 1994). As pointed out by a number of scholars (Atkinson et al., 1998), more studies are needed that examine variations that exist within the Asian American group. Therefore, more research is needed on culture-specific counseling strategies with Asian Americans based on knowledge of cultural information such as Asian values adherence (Kim et al., 2001; Sue, 1990; 1994). Such strategies might include acknowledging and processing racial differences and awareness of the effect of counselor and client cultural values match or mismatch, two of the independent variables in the current study. Furthermore, knowledge in these areas of research may assist counselors to become more helpful to Asian American clients.

*Counseling process and outcome variables that have been assessed in studies with Asian American participants based on the social influence theory.* Two of the dependent variables that were assessed in this study have been assessed in previous studies of Asian Americans and counseling process. These variables were chosen because they are seen as effective indicators of counseling process and are related to the concept of counselor credibility in the social influence theory (Heppner et al., 1999; Strong, 1968).

One dependent variable was counselor credibility, which is the client's perception of the counselor as attractive, expert, and trustworthy (Strong, 1968). Findings to date indicate that in general, Asian Americans perceive a counselor that is culturally sensitive, uses a directive counseling style, is of the same race, and that self-discloses strategies as more credible (Atkinson et al., 1978; Atkinson & Matsushita, 1991; Exum & Lau, 1988; Gim et al., 1991; Kim & Atkinson, 2002; Kim, Hill et al., 2003; Kim et al., 2002; Li & Kim, 2004; Merta et al., 1992).

The second dependent variable was counselor multicultural counseling competency defined as the client's perceptions of the counselor's attitudes towards cultural differences, knowledge about cultural differences, and skills in addressing cultural differences (Arredondo et al., 1996). Results from previous studies indicate that Asian Americans perceive a counselor as more cross culturally competent when using a directive counseling style, is of the same race, culturally sensitive, and focused on expression of emotion (if the client is high in Asian cultural values adherence) (Gim et al., 1991; Kim & Atkinson, 2002; Kim et al., 2002, Li & Kim, 2004).

In addition, willingness to see a counselor and attitudes toward seeking professional psychological help were also chosen as dependent variables because they have been shown to be related to acculturation level (Gim et al., 1990) and enculturation level (Kim & Omizo, 2003) in studies with Asian American college students. These have not been studied as thoroughly as the other two dependent variables in this study. Further knowledge was needed as to whether or not willingness to see a counselor and attitudes toward seeking professional psychological help will be greater when a counselor acknowledges and processes racial differences and/or expresses cultural values that are congruent with the participant's cultural values.

#### *Statement of the Problem*

Asian Americans represent a significant percentage of the U.S. population. It is most likely that counseling psychologists will work with Asian American clients at some point in their careers. More knowledge is needed on how to best meet the mental health needs of this population because many Asian Americans underutilize mental health services. The cultural values of European American counselors (such as a focus on the individual and an egalitarian counselor style) may be in conflict with Asian cultural values (such as collectivism and deference to authority figures) (Kim et al., 2001). This apparent conflict in cultural values has been cited as one of the reasons why Asian Americans do not seek counseling at a rate similar to that of European Americans (Leong, Wagner, & Tata, 1995). It has been suggested that congruence between the client's and counselor's cultural values would lead to better counseling process and outcome with Asian Americans (Kim et al., 2001). It also has been proposed that acknowledging and processing racial differences will enhance counseling process and

outcome with racial minority clients (Arredondo et al., 1996). However, these assertions require further empirical testing with Asian American participants.

#### *Hypotheses for Counselor Credibility*

*Hypothesis 1a - Participant Asian cultural values adherence, counselor acknowledgement and processing of racial differences, and counselor expression of cultural values collectively will explain a significant percentage of the variance in counselor credibility ratings.*

*Hypothesis 1b - Participant adherence to Asian cultural values independently will predict counselor credibility and participant adherence to Asian cultural values will be positively associated with counselor credibility ratings.*

*Hypothesis 1c - Counselor acknowledgement and processing of racial differences independently will predict counselor credibility and acknowledgement and processing of racial differences will be positively associated with counselor credibility ratings.*

*Hypothesis 1d - Counselor expression of cultural values independently will predict counselor credibility and counselor expression of cultural values will be positively associated with counselor credibility ratings.*

*Hypothesis 1e - There will be a significant interaction between participant Asian cultural values adherence and counselor expression of cultural values such that the nature of the relationship between participant Asian cultural values adherence and counselor credibility ratings will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

*Hypothesis 1f - There will be a significant interaction between counselor acknowledgment and processing of racial differences and counselor expression of cultural values such that the nature of the relationship between counselor acknowledgment and processing of racial differences and counselor credibility ratings will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

*Hypotheses for Counselor Cross-Cultural Counseling Competence*

*Hypothesis 2a - Participant Asian cultural values adherence, counselor acknowledgement and processing of racial differences, and counselor expression of cultural values collectively will explain a significant percentage of the variance in counselor cross-cultural competence ratings.*

*Hypothesis 2b - Participant adherence to Asian cultural values independently will predict counselor cross-cultural competence and participant adherence to Asian cultural values will be positively associated with counselor cross-cultural competence ratings.*

*Hypothesis 2c - Counselor acknowledgement and processing of racial differences independently will predict counselor cross-cultural competence and acknowledgement and processing of racial differences will be positively associated with counselor cross-cultural competence ratings.*

*Hypothesis 2d - Counselor expression of cultural values independently will predict counselor cross-cultural competence and counselor expression of cultural values will be positively associated with counselor cross-cultural competence ratings.*

*Hypothesis 2e - There will be a significant interaction between participant Asian cultural values adherence and counselor expression of cultural values such that the*



*nature of the relationship between participant Asian cultural values adherence and counselor cross-cultural competence ratings will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

*Hypothesis 2f -There will be a significant interaction between counselor acknowledgment and processing of racial differences and counselor expression of cultural values such that the nature of the relationship between counselor acknowledgment and processing of racial differences and counselor cross-cultural competence ratings will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

#### *Hypotheses for Attitudes Towards Seeking Professional Psychological Help*

*Hypothesis 3a - Participant Asian cultural values adherence, counselor acknowledgement and processing of racial differences, and counselor expression of cultural values collectively will explain a significant percentage of the variance in attitudes toward seeking professional psychological help.*

*Hypothesis 3b - Participant adherence to Asian cultural values independently will predict attitudes toward seeking professional psychological help and participant adherence to Asian cultural values will be positively associated with attitudes toward seeking professional psychological help.*

*Hypothesis 3c - Counselor acknowledgement and processing of racial differences independently will predict attitudes toward seeking professional psychological help and*

*acknowledgement and processing of racial differences will be positively associated with attitudes toward seeking professional psychological help.*

*Hypothesis 3d - Counselor expression of cultural values independently will predict attitudes toward seeking professional psychological help and counselor expression of cultural values will be positively associated with attitudes toward seeking professional psychological help.*

*Hypothesis 3e - There will be a significant interaction between participant Asian cultural values adherence and counselor expression of cultural values such that the nature of the relationship between participant Asian cultural values adherence and attitudes toward seeking professional psychological help will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

*Hypothesis 3f - There will be a significant interaction between counselor acknowledgment and processing of racial differences and counselor expression of cultural values such that the nature of the relationship between counselor acknowledgment and processing of racial differences and attitudes toward seeking professional psychological help will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

#### *Hypotheses for Willingness to See a Counselor*

*Hypothesis 4a - Participant Asian cultural values adherence, counselor acknowledgement and processing of racial differences, and counselor expression of*

*cultural values collectively predict will explain a significant percentage of the variance in willingness to see a counselor.*

*Hypothesis 4b - Participant adherence to Asian cultural values independently will predict willingness to see a counselor and participant adherence to Asian cultural values will be positively associated with willingness to see a counselor.*

*Hypothesis 4c - Counselor acknowledgement and processing of racial differences independently will predict willingness to see a counselor and acknowledgement and processing of racial differences will be positively associated with willingness to see a counselor.*

*Hypothesis 4d - Counselor expression of cultural values independently will predict willingness to see a counselor and counselor expression of cultural values will be positively associated with willingness to see a counselor.*

*Hypothesis 4e- There will be a significant interaction between participant Asian cultural values adherence and counselor expression of cultural values such that the nature of the relationship between participant Asian cultural values adherence and willingness to see a counselor will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

*Hypothesis 4f -There will be a significant interaction between counselor acknowledgment and processing of racial differences and counselor expression of cultural values such that the nature of the relationship between counselor acknowledgment and processing of racial differences and willingness to see a counselor*

*will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

## Chapter 3

### Method

#### *Research Design*

This was an experimental laboratory study that utilized an audiovisual analogue method in which the independent variables were participant adherence to Asian cultural values, counselor acknowledgment and processing of racial differences, and counselor expression of cultural values. Dependent variables were participant ratings of counselor credibility, counselor cross-cultural counseling competence, attitudes towards seeking professional psychological help, and participant willingness to see a counselor. Experimental control was exercised over two of the independent variables. The counselor expressed either Asian or U.S. cultural values and either acknowledged and processed racial differences or did not acknowledge racial differences.

#### *Power Analysis*

A power analysis for hierarchical multiple regression yielded a suggested sample size of 15 to achieve a power equal to .80 with an alpha level equal to .05 and a large effect size ( $d = .50$ ; Cohen, 1988). For a medium effect size ( $d = .30$ ; Cohen, 1988), the analysis yielded a sample size of 29. For a small effect size ( $d = .10$ ; Cohen, 1988), the analysis yielded a sample size of 103. A medium to large effect size was expected in that an analogue design was used and thus extraneous variables were at least somewhat controlled. Furthermore, previous studies that assessed the role of Asian values adherence in counseling process studies with Asian American clients have found large effect sizes (Kim & Atkinson, 2002; Kim et al., 2002; Li & Kim, 2004).

*Procedures (presented in order of occurrence)*

*Development of the Counseling Script*

The study investigator drafted the initial counseling script (Appendix L). The first portion of the counseling script consisted of an interview in which counselors were asked questions that elicited their perspectives of counseling and allowed them to express their cultural values (either U.S. or Asian cultural values). The study investigator portrayed the interviewer. The second portion of the counseling script consisted of a snapshot view of a counseling session that the counselor conducted with an Asian American client. This was a generic first session with the counselor using mostly reflections of feelings and restatements. During the session, the counselor acknowledged and processed racial differences and any potential issues that might arise due to racial differences between client and counselor, or did not acknowledge racial differences. Each segment of the video was approximately 7 minutes.

An attempt was made to have the counseling scripts for each experimental condition be parallel to one another. For example, when a counselor made a cultural value statement in one condition (either U.S or Asian cultural values), the counselor in the opposite (either U.S. or Asian cultural values) condition also made a cultural value statement at the same point in the script. The value statements reflected the six Asian cultural values dimensions of the Asian Values Scale (AVS; Kim et al., 1999) and the corresponding U.S. cultural values dimensions (for example, conformity to norms versus nonconformity to norms or collectivism versus individualism). Two statements were made for each value dimension in the first portion of the script (the interview portion). In the second portion of the script (the counseling session), one statement per value

dimension was made while the focus of the second half was on acknowledging and processing or not acknowledging racial differences.

#### *Validity Check of the Counseling Script*

The counseling script was reviewed and edited by five psychologists, three of whom serve on the dissertation committee (Karen O'Brien, Kathy Zamostny, & Pepper Phillips). Two other counseling psychologists with experience in counseling college students also reviewed the scripts. Changes to the scripts were made based upon their feedback.

#### *Training of Counselors to Portray Experimental Conditions and Recording of the Videotapes*

Three counseling psychology female, European American, graduate student counselors were recruited and trained to portray all four experimental conditions. The same Asian American female client was used in all videos. The counselors were given the counseling scripts two weeks prior to recording the videotapes to give them time to become familiar with the scripts and to have any questions they might have about their portrayals answered. Prior to recording the videotapes counselors had time to practice the scripts with the Asian American client. Once the counselors were comfortable portraying the conditions and the study investigator and research assistants felt the portrayals were being practiced smoothly, recording was completed. Counselors read cue cards (held by a research assistant off camera) rather than reading the script while filming to ensure that the portrayals were as genuine as possible. The counselors were offered compensation in the form of gift certificates.

### *Development of the Participant Manipulation Check Questionnaire*

The study investigator generated items for the manipulation check questionnaire based upon the counseling script (Appendix I). The items were reviewed and edited by two counseling psychologists (Karen O'Brien and Bryan Kim). Items were generated that assessed the degree to which the counselor portrayed either Asian or U.S. cultural values and the degree to which the counselor did or did not acknowledge and process racial differences. A total of six items per experimental cultural values condition were generated (6 for U.S. cultural values, 6 for Asian cultural values). These six items reflected the 6 Asian cultural values and their U.S. cultural values counterparts that appear in the counseling script. In addition, 3 items that assessed the degree to which the counselor acknowledged and processed racial differences and 3 items that assessed the degree to which the counselor did not acknowledge racial differences were generated. This resulted in an 18-item questionnaire. Reliability coefficients of .98, .98, .97, and .98 were found for the Asian Values, U.S. Values, Acknowledgement and Processing of Racial Differences, and No Acknowledgement of Racial Differences subscales respectively in the main study ( $N = 116$ ).

### *Back Translation of the Participant Manipulation Check Questionnaire*

Six counseling psychologists were asked to participate in a back translation procedure. The items were listed in random order. The psychologists were given the four experimental condition (subscale) headings and a description of the subscales and were asked to place the items under the appropriate categories. Items with an 80% agreement or higher and that were consistent with the proposed domains were included in the manipulation check questionnaire. At least four out of six psychologists had to place the



item into the intended subscale. Results revealed 100% agreement among the psychologists thus no changes were needed to the Manipulation Check Questionnaire.

#### *Validity Check of the Videotapes*

*Participants.* Fifteen graduate students in counseling psychology were asked to rate the videotapes to determine if they accurately reflected the experimental conditions and if the counselors were perceived as credible.

*Procedures.* Each graduate student rated 4 videos. This resulted in five ratings per video/experimental condition per counselor (15 students x 4 videos = 60 ratings divided by 12 experimental condition portrayals = 5 ratings per video). The videos of all three counselors were rated. The graduate student raters were offered compensation in the form of gift certificates.

*Measures.* Raters completed the participant manipulation check questionnaire described previously and the Counselor Rating Form-Short Form.

*The Counselor Rating Form-Short Form (CRF-S; Corrigan & Schmidt, 1983)* (Appendix A) was used to assess counselor credibility in the validity check of the videotapes. The Short-Form is a modified version of the 36-item Counselor Rating Form (CRF; Barak & Lacross, 1977). Items for the short form were chosen based upon the extent to which the items on the original form loaded on the appropriate dimension in previous factor analyses and the comprehension level required for understanding the positive adjective in the item. Corrigan and Schmidt demonstrated that the short form was equivalent in factor structure, internal consistency, and adequate reliability (above .80 for all scales) to the original instrument.

This 12-item questionnaire assessed characteristics of counselor credibility among three domains: attractiveness, expertness, and trustworthiness. Each of the three subscales consists of 4 items. Participants used a 7-point Likert scale (1 = *not very*; 7 = *very*) to rate the degree to which a counselor demonstrates a characteristic such as friendly, experienced and honest. High scores reflect a greater perception of counselor attractiveness, expertness, and trustworthiness. Scores were calculated by summing across the items.

Rochlen and O'Brien (2002) found reliability coefficients of .94, .85, and .89 for the attractiveness, expertness, and trustworthiness subscales respectively. The current study found reliability coefficients of .94, .91, and .90 for the three subscales respectively in the validity check of the videotapes procedure. A reliability coefficient of .89 was found for the attractiveness subscale in the pilot study. Corrigan and Schmidt provided support for the validity of the short form in a study that replicated the same validation methodology used in the development of the original instrument with similar results.

#### *Pilot Study*

*Participants.* Twenty-four Asian American college student participants were recruited from an introductory psychology subject pool. They were asked to watch and evaluate one approach to counseling. They received course credit for participating. The demographic and overall study data from these 24 participants is included and described in the section on the main study data.

*Participant assignment to conditions.* The data collection sessions took place in a counseling laboratory at a large, Mid-Atlantic university. When participants arrived, they were informed that their participation was voluntary and they could withdraw without

penalty. They also read the informed consent form (Appendix J) and had an opportunity to ask questions. Once they signed the informed consent form they were randomly assigned to watch and rate one of the experimental conditions. Prior to viewing the videotape, participants read a brief description of the counselor and what was depicted in the videotape (see Appendix M).

*Measures.* Participants completed all instruments that were used in the main study with the addition of the 4-item counselor attractiveness subscale of the Counselor Rating Form-Short Form. The other instruments are described in the section that explicates the procedures for the main study.

*Counselor attractiveness.* Participant-perceived counselor attractiveness was assessed using the Counselor Rating Form-Short Form 4-item counselor attractiveness subscale described previously in the validity check of the videotapes section.

### *Main Study*

*Participants.* The same procedure described previously for recruiting participants from an introductory psychology course for the pilot study was followed for the main study. Participants were 116 (63 women, 53 men) Asian American college students at a large Mid-Atlantic university. There were 46 (39.7%) Korean, 20 (17.2%) Chinese, 10 (8.6%) Asian Indian, 8 (6.9%) Taiwanese, 7 (6.0%) Filipino, 7 (6.0%) Biracial, 6 (5.2%) Vietnamese, 4 (3.4%) Pakistani, 2 (1.7%) Malaysian, 2 (1.7%) multi-Asian ethnicity, 1 (.9%) Hmong, 1 (.9%) Japanese, 1 (.9%) Thai, and 1 (.9%) other Asian ethnicity Americans. They ranged in age from 18 to 23 years, with a mean of 19.31 years ( $SD = 1.39$ ). Their academic levels were as follows: 45 (38.8%) first-year students, 34 (29.3%) sophomores, 21 (18.1%) juniors, and 16 (13.8%) seniors. In terms of generation since

immigration, 73 (62.9%) were second generation, 40 (34.5%) were first generation, and 3 (2.6%) were third generation. Fifteen (12.9%) participants had previously participated in counseling. In terms of type of neighborhood participants grew up in, 45 (38.8%) were from predominantly mixed race neighborhoods, 42 (36.2%) from predominately European American neighborhoods, 13 (11.2%) were from predominantly Asian American neighborhoods, 13 (11.2%) from predominantly African American neighborhoods and 3 (2.6%) were from other types of neighborhoods. In terms of type of high school attended, 55 (47.4%) attended a mixed race high school, 39 (33.6%) attended predominantly European American high schools, 13 (11.2%) attended predominantly African American high schools, 8 (6.9%) attended predominantly Asian American high schools, and 1 (.9%) did not indicate which type of high school attended.

*Participant assignment to conditions.* The same procedure described previously for assigning participants to conditions in the pilot study was followed for the main study.

*Post-video questionnaire administration.* Once assigned, participants watched one of the four experimental condition videotapes. Next they completed a questionnaire that included: the Asian Values Scale (AVS; Kim et al., 1999), Counselor Effectiveness Rating Scale (CERS; Atkinson & Carskaddon, 1975; Atkinson & Wampold, 1982; Appendix C), the Attitudes Toward Seeking Professional Psychological Help Scale-Short Form (ATSPPH; Fischer & Farina, 1995; Appendix D), the Cross-Cultural Counseling Inventory-Revised (CCCI-R; LaFromboise et al., 1991; Appendix E), Willingness to See a Counselor (WSC: Gim et al., 1990; Appendix F), the participant manipulation check questionnaire, the demographic questionnaire (Appendix H) that asks for gender, age, year in school, Asian ethnicity, generation status (for first generation, the number of years

in the U.S.), previous counseling experience, and information on the community and high school in which the participant grew up, and the Asian Values Scale-Multidimensional (AVS-M; Kim, Li, & Ng, in press). The order of the post-video questionnaires was counterbalanced to avoid participant fatigue effects. Upon completion, participants were given a debriefing statement (Appendix K) to inform them of the purpose of the study.

The post-video questionnaire took about 25-30 minutes to complete (157 items).

The following graph illustrates which instruments were completed for each section of the study:

<u>Study</u>	<u>Participants</u>	<u>Measures</u>
Validity Check of the Videotapes	15 Counseling Psychology Doctoral Students	Counselor Rating Form-Short Form Manipulation Check Questionnaire
Pilot Study	24 Asian American Students enrolled in an introductory psychology course	Counselor Rating Form-Short Form (Counselor Attractiveness 4-item subscale only) Asian Values Scale Counselor Effectiveness Rating Scale Cross Cultural Counseling Inventory-Revised Attitudes Towards Seeking Professional Psychological Help-Short Form Willingness to See a Counselor Scale Asian Values Scale-Multidimensional Manipulation Check Questionnaire Demographic Form
Main Study	96 Asian American Students enrolled in an introductory Psychology course plus the data obtained from the pilot study	Asian Values Scale Counselor Effectiveness Rating Scale Cross Cultural Counseling Inventory-Revised Attitudes Towards Seeking Professional Psychological Help-Short Form

### *Measures*

*Participant Asian cultural values adherence.* Participant Asian cultural values adherence status was measured using the Asian Values Scale (Appendix B). Kim et al. (1999) used a nation-wide survey of Asian-American psychologists and focus-group discussions with Asian American psychology doctoral students to generate initial items for this instrument. This produced a total of 202 initial items that fell into 14 categories of Asian cultural values, which were further reviewed by Asian American doctoral students to reduce the total number of items for the preliminary Asian Values Scale to 112 items. These 112 items were analyzed to determine those items on which first-generation Asian Americans scored significantly higher than did European Americans. This resulted in 36 items that were chosen for the final version of the Asian Values Scale. Exploratory factor analysis of the 36-item instrument yielded the following six Asian values dimensions: conformity to norms, filial piety, family recognition through achievement, humility, collectivism, and emotional self-control. However, there was not adequate reliability for each dimension to be used as a separate subscale. Thus the total Asian Values Scale score is the more appropriate use of the scale.

This 36-item instrument measures one's adherence to Asian cultural values. The instrument uses a 7-point Likert scale (1 = *strongly disagree*; 7 = *strongly agree*). High scores indicate greater adherence to Asian cultural values. Example items are

"Educational failure does not bring shame to the family" (reverse scored item) and "One should not deviate from familial and social norms." The total score was obtained by reversing items 1, 4, 7, 9, 10, 11, 13, 15, 18, 20, 24, 27, 28, 31, 32, 34, 35, and 36 and then summing the total score and dividing by 36. For data analyses, AVS's average scores ranging from 1 (*strongly disagree*) to 7 (*strongly agree*) were used.

Kim et al. (1999) reported coefficient alphas of .81 and .82 and two-week coefficient of stability of .83. More recently, Kim et al. (2002) reported an alpha coefficient of .85 in their sample of Asian Americans. The current study found a reliability coefficient of .90. Support for convergent validity was obtained through factor structural relationships between the Asian Values Scale, Individualism-Collectivism scale (INDCOL; Triandis, 1995), and the Suinn-Lew Asian Self-Identity Acculturation scale (SL-ASIA; Suinn et al., 1987). Support for discriminant validity was obtained by comparing the Asian Values Scale scores, which reflect values enculturation, to Suinn-Lew Asian Self-Identity Acculturation scale scores, which reflect behavioral acculturation.

*Counselor credibility.* Participant-perceived counselor credibility was measured using the Counselor Effectiveness Rating Scale (Appendix C). The Counselor Effectiveness Rating Scale is a semantic differential questionnaire consisting of four dimensions related to counselor credibility (expertness, attractiveness, trustworthiness, and utility) based on the social influence theory (Strong, 1968). Participants rated each of the 10 items on a 7-point bipolar scale (1 = *bad*; 7 = *good*). High scores indicate greater perceptions of counselor credibility. Sample items include "The counselor as someone I am willing to see for counseling in the future" and "The counselor's friendliness." Scores

were obtained by reverse scoring items 1, 3, 5, 7, and 9, summing the total score. For data analyses, CER's average scores ranging from 1 (*bad*) to 7 (*good*) were used.

Atkinson and Wampold (1982) reported a reliability coefficient of .90 for the Counselor Effectiveness Rating Scale total score and a projected reliability for the three subclusters of .97. Kim and Atkinson (2002) reported a reliability coefficient of .91 in their study with Asian American participants. A reliability coefficient of .92 was found in the current study. Atkinson and Wampold (1982) found support for convergent validity of the Counselor Effectiveness Rating Scale in that it was correlated with the Counselor Rating Form.

*Counselor cross-cultural counseling competence.* Participant-perceived counselor cross-cultural counseling competence was assessed using the Counselor Cross-Cultural Competence Inventory-Revised (CCCI-R; Lafromboise et al., 1991) (Appendix E). The instrument assesses beliefs/attitudes, knowledge, and skills based upon Division 17 Education and Training Committee's description of what constitutes a cross-culturally competent counselor (Sue et al., 1982). Designed to be completed by counselor supervisors, instructions ask respondents to rate the extent to which a counselor demonstrates a particular competence.

The 20-item Counselor Cross-Cultural Competence Inventory-Revised uses a 6-point Likert scale (1 = *strongly disagree*; 6 = *strongly agree*). High scores indicate greater perceptions of counselor cross-cultural competence. Example items are "Counselor presents her values to the client" and "Counselor is at ease talking with the client." Scores were obtained by summing the scores for the 20 items. The scale was modified to reflect the analogue nature of this proposed study. Items were changed to



reflect the participant's view of the session rather than the client's view. For example, the item "Counselor is comfortable with differences between us" was changed to "Counselor is comfortable with differences between herself and the client." For data analyses, CCCI-R's average scores ranging from 1 (*strongly disagree*) to 6 (*strongly agree*) were used.

LaFromboise et al. (1991) reported a coefficient alpha of .95. More recently, Kim and Atkinson (2002) reported a reliability coefficient of .89 based on their sample of Asian Americans. The current study found a reliability coefficient of .87. Support for content validity was demonstrated by independent raters that assessed the amount of agreement between the CCCI-R items and the committee's competencies. In addition, factor analysis provided support for construct validity. Pomales, Claiborn, and LaFromboise (1986) provided support for discriminant validity of the Counselor Cross-Cultural Competence Inventory-Revised in that there were low correlations (from .01 to .28) between the instrument and the Counselor Rating Form suggesting that the Counselor Cross-Cultural Competence Inventory-Revised is measuring unique cross-cultural competencies rather than general counseling competencies.

*Attitudes toward seeking professional psychological help.* Participant attitudes toward counseling were assessed using the Attitudes Toward Seeking Professional Psychological Help Scale- Short Form (Appendix D). The items assessed four dimensions of help-seeking attitudes: a) recognition of need for psychological help, b) stigma tolerance, c) interpersonal openness, and d) confidence in mental health professionals. This scale was based on the original 29-item scale developed by Fischer and Turner (1970).

The 10-item Attitudes Toward Seeking Professional Psychological Help-Short Form uses a 4-point Likert scale (1 = *disagree*; 4 = *agree*). High scores indicated more positive attitudes toward seeking professional psychological help. Examples are "I might want to have psychological counseling in the future" and "Personal and emotional troubles, like many things, tend to work out by themselves." Scores are obtained by summing across the 10 items. For data analyses, ATSPPH-SF's average scores were used ranging from 1 (*disagree*) to 4 (*agree*) were used.

Fischer and Farina (1995) reported a coefficient alpha of .84 and a 1-month test-retest reliability coefficient of .80. The authors described evidence of criterion-related validity (correlations with previous help-seeking experience and respondent gender) and concurrent validity (correlation of .87 with the original measure). Kim et al. (2002) obtained a reliability coefficient of .85 in their recent study with Asian American participants. A reliability coefficient of .83 was found in the current study.

*Willingness to see a counselor.* Participant willingness to see a counselor was measured using the Willingness to See a Counselor Scale (Appendix F). This scale assesses one's willingness to see a counselor for 24 different problems. The scale is based on the Personal Problems Inventory (PPI; Cash et al., 1975), which is a 15-item list of problems that college students might experience such as shyness, depression, and career choice. Ponce and Atkinson (1989) further revised the scale by adding five additional problems that racial minority students often encounter. Gim et al. (1990) further revised the scale by adding 4 items that were considered relevant for Asian Americans.

Participants rated the 24 items using a 4-point scale (1 = *not willing*; 4 = *willing*). High scores indicate a greater willingness to see a counselor. Example items are general anxiety and alcohol problems. Scores are obtained by summing across the 24 items.

Kim and Omizo (2003) studied the reliability and validity of the Willingness to See a Counselor Scale through exploratory and confirmatory factor analyses with an Asian American sample. Kim and Omizo reported reliability coefficients of .92 for the 24-item total Willingness to See a Counselor scale, .91 for the 9-item WSC-Personal Problems, .86 for the 6-item WSC-Academic/Career Problems, and .73 for the 4-item WSC-Health Problems in a sample of Asian Americans. The current study found a reliability coefficient of .93 for the total score. Results of the exploratory analyses revealed support for a 3-factor model with three subscales: WSC-Personal Problems (9 items), WSC-Academic/Career Problems (6 items), and WSC-Health Problems (4 items). The confirmatory factor analysis results supported the construct validity of the Willingness to See a Counselor Scale total score and its 3 subscales. For data analyses, the total score average and each subscale's average scores ranging from 1 (*not willing*) to 4 (*willing*) were used.

*Participant manipulation check.* Participants completed a manipulation check after viewing the video to ensure that the experimental conditions were perceived accurately. This was described previously in the development of the participant manipulation check questionnaire section.

*Asian Values Scale-Multidimensional.* Participant adherence to each of six dimensions of Asian cultural values was assessed using the Asian Values Scale-Multidimensional (AVS-M; Kim et al., in press) (Appendix G). This measure assesses

the degree to which participants adhere to six dimensions of Asian cultural values, i.e., conformity to norms, collectivism, emotional self-control, family recognition through achievement, filial piety, and humility. This instrument is an extension of the Asian Values Scale (AVS; Kim et al., 1999). While the six cultural values dimensions are reflected in the Asian Values Scale, none of the dimensions had adequate reliability to merit use as a separate subscale. The Asian Values Scale-Multidimensional was created with the purpose of developing six independent subscales with adequate reliability and validity. This would allow researchers to ascertain which Asian cultural value may be contributing to an effect.

Items were initially generated by solicitations to Asian American psychologists in which they were asked to generate items for each of the subscales. These items were then assessed for redundancy and appropriateness. This resulted in 180 items (30 items per scale). These items were then analyzed using exploratory analysis. Results revealed adequate reliability for each of the subscales with fewer than 30 items needed per scale. Kim et al. found the following coefficient alphas for each of the subscales with Asian American participants, .84 for Conformity to Norms (12 items), .80 for Collectivism (7 items), .80 for Emotional Self-Control (8 items), .88 for Family Recognition Through Achievement (20 items), .84 for Filial Piety (13 items), and .81 for Humility (6 items). The present data yielded a coefficient alpha of .94 for the total score and the following coefficient alphas for the subscale scores, .87 for Conformity to Norms, .87 for Collectivism, .84 for Emotional Self-Control, .94 for Family Recognition Through Achievement, .86 for Filial Piety, and .81 for Humility. Test-retest reliability coefficients for each of the respective subscales were .84, .73, .92, .94, .90, and .81.

The Asian Values Scale-Multidimensional contains 66 items and uses a 7-point Likert type scale (1 = *strongly disagree*; 7 = *strongly agree*). High scores on any of the subscales indicated greater adherence to that particular Asian cultural value. Example items are "Family members need not help each other to achieve" and "Elders should be offered the best of things first." Scores were obtained by reverse scoring certain items for each subscale, summing the total for the subscale and dividing by the number of items for that subscale. For data analyses, each subscale's average score ranging from 1 (*strongly disagree*) to 7 (*strongly agree*) were used.

Evidence of concurrent validity was found in that the AVS-M total and subscale scores were significantly and positively related to the Asian Values Scale upon which the AVS-M is based. Moreover, significant negative correlations emerged between three of the AVS-M subscales and a measure of attitudes toward seeking psychological help. This finding was supportive of validity as higher adherence to Asian cultural values has been found to be associated with less positive attitudes toward seeking psychological help (Kim & Omizo, 2003). Confirmatory factor analysis provided further support for the AVS-M total and subscale scores. Evidence of discriminant validity was found by comparing AVS-M total and subscale scores to a measure of self-esteem and a measure of social desirability attitudes. No significant relationships were found except for the Filial Piety subscale which had a correlation of  $r = 0.23$  ( $p < .01$ ) with the social desirability measure.

*Demographic questionnaire.* Demographic information was gathered including: participant age, gender, year in school, generation status, ethnicity, years since

immigration, previous counseling experience, racial make-up of the participant's neighborhood and high school (Appendix H).

## Chapter 4

### Results

This chapter is divided into six sections. Section one, titled “Description of Sample,” provides a comparison of the current study’s participant Asian cultural values adherence scores with those of previous studies with Asian American college students.

Section Two, titled "Pre-Study Analyses," describes the manipulation scale construction process followed by the results of the manipulation check. This section details the findings regarding the validity of the manipulation check instrument, the validity of the counseling script for the videotapes, and whether the counselors in the videos were perceived as carrying out the assigned conditions in a genuine and competent manner.

The third section, titled "Pilot Study Analyses," provides the analyses conducted after the pilot study data were collected (prior to the collection of the main study data) to assess the validity of the videotapes with an Asian American college student sample to ensure that the assigned conditions were perceived as expected and that the counselors were perceived as equally attractive.

The fourth section, titled "Post-study Preliminary Analyses," describes the preliminary analyses conducted prior to addressing the primary hypotheses. This includes the analyses of the manipulation check scores for all participants in the study (both pilot and main studies). Tables of the means, standard deviations, and intercorrelations among the independent, dependent and participant variables of interest also are included.

Section Five, titled "Primary Data Analyses," describes the analyses that were used to test the primary research hypotheses. The hypotheses are reintroduced prior to explaining the results.

Section Six, titled "Post Hoc Analyses," describes analyses used to examine further the relationships between participant previous counseling experience and scores on the dependent variables, as well as the relationship between scores on the Manipulation Check and scores on the dependent variables.

## SECTION ONE

### *Description of Study Sample*

#### *Comparison of Current Asian Cultural Values Adherence Scores with Those of Previous Studies.*

*T*-tests were conducted to determine if there were any significant differences between the current sample's mean score on the Asian Values Scale and previous studies with Asian American college students. No significant differences were found. Thus, the current sample's scores on the Asian Values Scale appear to be similar to that of previous studies with Asian American college students ( $M = 4.28$ ,  $SD = .72$ ). Li and Kim (2004) found a mean of 4.18 ( $SD = .69$ ), Kim and Omizo (2003) reported a mean of 4.15 ( $SD = .70$ ), and Kim et al. (2002) obtained a mean of 4.16 ( $SD = .65$ ). However, given that the items for the Asian Values Scale are rated from 1 (*strongly disagree*) to 7 (*strongly agree*) it is possible that the current sample does not necessarily strongly adhere or not adhere to Asian cultural values. In other words, it appears that this sample is moderate in its endorsement of Asian cultural values.



### *Scores on the Dependent Variables*

This sample's scores on the Counselor Effectiveness Rating Scale (CERS; Atkinson & Carskaddon, 1975) indicated perceptions of the counselors in the study as being average in credibility ( $M = 4.31$ ,  $SD = .40$ ). Perceptions of counselor cross-cultural counseling competence as rated by the Cross-Cultural Counseling Inventory-Revised (CCCI-R; Lafromboise, Coleman, & Hernandez, 1991) were also in the moderate range ( $M = 3.99$ ,  $SD = .65$ ). This sample did not endorse strong attitudes toward seeking professional psychological help ( $M = 2.30$ ,  $SD = .59$ ) and was only moderately willing to see a counselor ( $M = 2.22$ ,  $SD = .66$ ).

## SECTION TWO

### *Pre-Study Analyses*

#### *Back Translation of Items on the Manipulation Check Questionnaire*

Six counseling psychologists, three women and three men (all European American), completed the back translation procedures outlined earlier. The average age of the respondents was 47.67 ( $SD = 7.71$ ) years. The respondents had an average of 17.83 ( $SD = 10.83$ ) years of experience in providing counseling services. The back translation items yielded 100% agreement for each of the items on each of the subscales. A list of the items used on the manipulation check questionnaire can be found in Appendix I.

#### *Validity Check of the Videotapes*

To assess the validity of the videotape portrayals of the experimental conditions, 15 doctoral students in counseling psychology were recruited to watch four videotapes each and complete the manipulation check questionnaire and Counselor Rating Form-Short Form (CRF-S; Corrigan & Schmidt, 1983). There were 9 female and 6 male

respondents whose average age was 26 ( $SD = 3.89$ ). In terms of race there were 9 European Americans, 4 Asian Americans, 1 Hispanic American, and 1 African American. All had completed at least one counseling practicum course.

The means and standard deviations of the manipulation check expression of cultural values subscales by condition can be found in Table 1. Each counselor appeared to portray the counselor expression of cultural values variable adequately in that their ratings were in the expected directions. *T*-tests were conducted to examine any significant differences between overall mean ratings for each subscale. A significant difference was found in condition 4 between Counselor B and C in that Counselor C received significantly higher scores for her portrayal of the expression of U.S. cultural values variable than did Counselor B. The means and standard deviations of the manipulation check acknowledgement and processing of racial differences subscales by condition are listed in Table 2. Each counselor appeared to portray the acknowledgement and processing of racial differences variable adequately in that their ratings were in the expected directions. No significant differences were found among the counselors' portrayals of the conditions.

Table 3 represents the means and standard deviations for the Counselor Rating Form-Short Form (CRF-S; Corrigan & Schmidt, 1983). Once again, *t*-tests were used to assess for any significant differences among the counselors. Results revealed that Counselor C received higher ratings of expertness than Counselor B, and also had higher ratings of attractiveness, trustworthiness, and overall credibility ratings than did Counselor A. There were no significant differences between Counselors A and B. Given the statistically different credibility ratings of Counselor C and that she appeared to

portray the U.S. cultural values condition differently than Counselor B, it was decided to drop her videotapes from the study. Furthermore, given that Counselors A and B received similar ratings, had no statistically significantly different ratings for their portrayals of the experimental conditions, and were perceived as more or less equally credible in their portrayals, their videotapes were used in the pilot and main studies.

Table 1

*Means and Standard Deviations for Manipulation Check Expression of Cultural Values Subscales - Validity Check of the Videotapes*

		Means for Expression of Cultural Values Subscales															
		<u>Condition 1<sup>a</sup></u>				<u>Condition 2<sup>a</sup></u>				<u>Condition 3<sup>a</sup></u>				<u>Condition 4<sup>a</sup></u>			
		U.S.		Asian		U.S.		Asian		U.S.		Asian		U.S.		Asian	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
<i>Counselor</i>																	
A		1.93	.14	5.73	.45	2.17	.79	6.00	.33	6.57	.52	1.90	.48	6.30	.57	2.03	.52
B		1.90	.52	6.07	.63	1.80	.46	5.90	.32	6.27	.48	2.13	.70	6.20	.27	2.10	.77
C		1.50	.42	6.30	.59	1.93	.30	5.90	.25	6.47	.52	2.13	.52	6.77*	.19	2.07	.40

*Note.* Condition 1 = Expression of Asian cultural values and acknowledgement and processing of racial differences; Condition 2 = Expression of Asian cultural values and no acknowledgement of racial differences; Condition 3 = Expression of U.S. cultural values and acknowledgement and processing of racial differences; Condition 4 = Expression of U.S. cultural values and non

acknowledgement of racial differences. Scores on the Acknowledgement and No Acknowledgement subscale items range from 1 (*not at all reflected*) to 7 (*very much reflected*).

<sup>a</sup> $n = 5$  ratings per experimental condition per counselor

\*denotes a significant difference between Counselor C and Counselor B at the  $p < .05$  level.

Table 2

*Means and Standard Deviations for Manipulation Check Acknowledgement and Processing of Racial Differences Subscales - Validity Check of the Videotapes*

		Means for Acknowledgement and Processing of Racial Differences Subscales															
		<u>Condition 1<sup>a</sup></u>				<u>Condition 2<sup>a</sup></u>				<u>Condition 3<sup>a</sup></u>				<u>Condition 4<sup>a</sup></u>			
		<u>Yes</u>		<u>No</u>		<u>Yes</u>		<u>No</u>		<u>Yes</u>		<u>No</u>		<u>Yes</u>		<u>No</u>	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
<i>Counselor</i>																	
A		4.80	.30	1.13	.18	1.67	.41	4.47	.38	4.60	.55	1.27	.43	1.47	.38	4.60	.43
B		4.67	.41	1.07	.41	1.47	.18	4.53	.38	4.73	.37	1.27	.37	1.40	.43	4.53	.38
C		4.93	.15	1.13	.30	1.27	.28	4.73	.37	4.80	.30	1.20	.30	1.27	.37	4.93	.15

*Note.* Condition 1 = Expression of Asian cultural values and acknowledgement and processing of racial differences; Condition 2 = Expression of Asian cultural values and no acknowledgement of racial differences; Condition 3 = Expression of U.S. cultural values and acknowledgement and processing of racial differences; Condition 4 = Expression of U.S. cultural values and non

acknowledgement of racial differences; Yes = Acknowledgement and processing of racial differences; No = No acknowledgement of racial differences. Scores on the Acknowledgement and No Acknowledgement subscale items range from 1 (*strongly disagree*) to 5 (*strongly agree*).

<sup>a</sup> $n = 5$  ratings per experimental condition per counselor

Table 3

*Means and Standard Deviations for the Counselor Rating Form-Short Form Subscales and Total Score by Counselor - Validity Check of the Videotapes*

Counselor <sup>a</sup>	Attractiveness		Expertness		Trustworthiness		Overall	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
A	18.45	5.67	21.55	3.12	21.05	4.15	61.20	11.43
B	21.35	4.86	21.15	3.18	22.15	4.63	64.85	11.20
C	23.70*	4.31	23.55**	3.72	23.70*	3.18	70.95*	9.59

*Note.* Scores on the Counselor Rating Form-Short Form subscales ranged from 8 to 28.

<sup>a</sup>*n* = 20 ratings per counselor

\*Denotes a significant difference between Counselor C and Counselor A at the  $p < .05$  level.

\*\*Denotes a significant difference between Counselor C and Counselor B at the  $p < .05$  level.



### SECTION THREE

#### *Pilot Study Analyses*

To assess the validity of the portrayals of the experimental conditions and to ensure that the ratings for Counselors A and B did not significantly differ with the intended sample, 24 Asian American college students were recruited to view and rate the videotaped experimental conditions. They rated the portrayals using the manipulation check questionnaire and the 4-item Attractiveness subscale of the Counselor Rating Form-Short Form (CRF-S; Corrigan & Schmidt, 1983). The means and standard deviations of the manipulation check expression of cultural values subscales by condition are listed in Table 4. The means and standard deviations of the manipulation check acknowledgement and processing of racial differences subscales by condition are listed in Table 5. The means and standard deviations for the 4-item Attractiveness subscale of the Counselor Rating Form-Short Form by counselor are listed in Table 6. *T*-tests were conducted to assess for any significant differences between Counselors A and B. As expected, no significant differences were found between the ratings for Counselors A and B on either the manipulation check subscales or the Attractiveness subscale. Given these results, modification of the videotapes was not necessary and thus, collection of data for the main study was begun.

Table 4

*Means and Standard Deviations for Manipulation Check Expression of Cultural Values Subscales - Pilot Study*

		Means for Expression of Cultural Values Subscales															
		<u>Condition 1<sup>a</sup></u>				<u>Condition 2<sup>a</sup></u>				<u>Condition 3<sup>a</sup></u>				<u>Condition 4<sup>a</sup></u>			
		U.S.		Asian		U.S.		Asian		U.S.		Asian		U.S.		Asian	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
<i>Counselor</i>																	
A		1.56	.38	6.06	.25	1.50	.17	6.22	.25	6.00	.17	1.94	.67	5.78	.00	2.33	.17
B		1.94	.19	5.83	.44	1.72	.00	6.00	.17	6.11	.00	1.78	.25	5.83	.17	2.28	.75

*Note.* Condition 1 = Expression of Asian cultural values and acknowledgement and processing of racial differences; Condition 2 = Expression of Asian cultural values and no acknowledgement of racial differences; Condition 3 = Expression of U.S. cultural values and acknowledgement and processing of racial differences; Condition 4 = Expression of U.S. cultural values and non acknowledgement of racial differences. Scores on the Acknowledgement and No Acknowledgement subscale items range from 1 (*not at all reflected*) to 7 (*very much reflected*).

<sup>a</sup> $n = 3$  ratings per experimental condition per counselor

Table 5

*Means and Standard Deviations for Manipulation Check Acknowledgement and Processing of Racial Differences Subscales - Pilot Study*

		Means for Acknowledgement and Processing of Racial Differences Subscales															
		<u>Condition 1<sup>a</sup></u>				<u>Condition 2<sup>a</sup></u>				<u>Condition 3<sup>a</sup></u>				<u>Condition 4<sup>a</sup></u>			
		<u>Yes</u>		<u>No</u>		<u>Yes</u>		<u>No</u>		<u>Ack</u>		<u>No</u>		<u>Yes</u>		<u>No</u>	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
<i>Counselor</i>																	
A		4.67	.33	1.89	.77	1.78	.51	4.44	.19	4.78	.38	1.33	.33	1.33	.00	4.56	.51
B		4.33	.58	1.89	.84	1.67	.58	4.22	.19	4.11	1.26	1.44	.51	1.56	.19	4.22	.38

*Note.* Condition 1 = Expression of Asian cultural values and acknowledgement and processing of racial differences; Condition 2 = Expression of Asian cultural values and no acknowledgement of racial differences; Condition 3 = Expression of U.S. cultural values and acknowledgement and processing of racial differences; Condition 4 = Expression of U.S. cultural values and non acknowledgement of racial differences; Yes = Acknowledgement and processing of racial differences; No = No acknowledgement of

racial differences. Scores on the Acknowledgement and No Acknowledgement subscale items range from 1 (*strongly disagree*) to 5 (*strongly agree*).

<sup>a</sup> $n = 3$  ratings per experimental condition per counselor

Table 6

*Means and Standard Deviations for the 4-item Attractiveness subscale of the Counselor Rating Form-Short Form by Counselor- Pilot Study*

Counselor <sup>a</sup>	Attractiveness	
	<i>M</i>	<i>SD</i>
A	18.25	4.25
B	18.17	6.42

*Note.* Scores on the Counselor Rating Form-Short Form Attractiveness subscale ranged from 8 to 28.

<sup>a</sup>*n* = 24 ratings per counselor

## SECTION FOUR

### *Post-Study Preliminary Analyses*

#### *Manipulation Check*

The means and standard deviations for the Manipulation Check Expression of Cultural Values subscale scores by counselor are presented in Table 7. The means and standard deviations for the Manipulation Check Acknowledgement and Processing of Racial Differences subscale scores by counselor are presented in Table 8. *T*-tests were conducted to assess for any significant differences in mean ratings for Counselors A and B. No significant differences were found.

#### *Counselor Effects*

The means and standard deviations for the four dependent variables (counselor credibility, counselor cross-cultural counseling competence, attitudes toward seeking professional psychological help, and willingness to see a counselor) per counselor are shown in Table 9. Four *t*-tests for each of the dependent variables were conducted to ascertain any significant differences in mean ratings between the two counselors. A significant difference ( $t(114) = -2.132, p = .035, d = .40$ ) was found between Counselor A ( $M = 2.18, SD = .59$ ) and Counselor B ( $M = 2.41, SD = .57$ ) for the mean ratings for the Attitudes Towards Seeking Professional Psychological Help Scale. Participants tended to report more positive attitudes toward seeking professional psychological help after viewing the videotapes of Counselor B. No significant differences were found for the other three dependent variables. However, because of this significant finding and to guard against any potential counselor effects among the other three dependent variables, type

of counselor was included as an independent variable in the analyses for hypotheses 1a through 4f.

#### *Analysis of Residuals*

The residuals for each of the four dependent variables were analyzed to ensure normality, linearity, and homoscedasticity of the data for the main study analyses and to check for the presence of influential outliers. No violations of the assumptions of normality, linearity or homoscedasticity were found for each of the four dependent variables. In addition, no outliers were found for three of the dependent variables (counselor cross-cultural counseling competence, attitudes toward seeking professional psychological help, and willingness to see a counselor). One outlier was found for the counselor credibility dependent variable (standardized residual of 4.022; Counselor Effectiveness Rating Scale mean of 6.00). Tabachnick and Fidell (2001) suggested that a statistical criterion for identifying an outlier when the total sample size is less than 1000 ( $p > .001$ ) is any outlier with a standardized residual in excess of  $\pm 3.3$ . Upon closer examination this outlier was not deemed to be influential. In other words, when deleted from the regression analysis the results did not change.

#### *Overall Means, Standard Deviations, and Intercorrelations*

The means, standard deviations, and intercorrelations of variables of interest are shown in Table 10. The present study found a significant relationship between participant previous counseling experience and one of the independent variables, adherence to Asian cultural values,  $r = .23$  ( $p < .01$ ). However, since random assignment was used across the experimental conditions it was not expected that this would be a confounding variable and thus it was not used as a control variable.



Table 7

*Means and Standard Deviations for Manipulation Check Expression of Cultural Values Subscales - Main Study*

		Means for Expression of Cultural Values Subscales															
		<u>Condition 1</u>				<u>Condition 2</u>				<u>Condition 3</u>				<u>Condition 4</u>			
		U.S.		Asian		U.S.		Asian		U.S.		Asian		U.S.		Asian	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
<i>Counselor</i>		<i>n</i> = 30				<i>n</i> = 30				<i>n</i> = 29				<i>n</i> = 27			
A		1.86 <sup>a</sup>	.26	5.94 <sup>a</sup>	.33	1.88 <sup>a</sup>	.58	6.00 <sup>a</sup>	.40	5.85 <sup>b</sup>	.35	2.05 <sup>b</sup>	.55	6.00 <sup>c</sup>	.45	2.05 <sup>c</sup>	.49
B		1.69 <sup>a</sup>	.23	5.99 <sup>a</sup>	.42	1.93 <sup>a</sup>	.39	5.96 <sup>a</sup>	.28	5.88 <sup>a</sup>	.38	2.19 <sup>a</sup>	.63	5.98 <sup>b</sup>	.51	2.29 <sup>b</sup>	.58

*Note.* Condition 1 = Expression of Asian cultural values and acknowledgement and processing of racial differences; Condition 2 = Expression of Asian cultural values and no acknowledgement of racial differences; Condition 3 = Expression of U.S. cultural values and acknowledgement and processing of racial differences; Condition 4 = Expression of U.S. cultural values and non acknowledgement of racial differences. Scores on the Acknowledgement and No Acknowledgement subscale items range from 1 (*not at all reflected*) to 7 (*very much reflected*).

<sup>a</sup> $n$  = 15 ratings per experimental condition per counselor

<sup>b</sup> $n$  = 14 ratings per experimental condition per counselor

<sup>c</sup> $n$  = 13 ratings per experimental condition per counselor

Table 8

*Means and Standard Deviations for Manipulation Check Acknowledgement and Processing of Racial Differences Subscales - Main Study*

Means for Acknowledgement and Processing of Racial Differences Subscales																	
		<u>Condition 1</u>				<u>Condition 2</u>				<u>Condition 3</u>				<u>Condition 4</u>			
		<u>Yes</u>		<u>No</u>		<u>Yes</u>		<u>No</u>		<u>Yes</u>		<u>No</u>		<u>Yes</u>		<u>No</u>	
		<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
<i>Counselor</i>		<i>n</i> = 30				<i>n</i> = 30				<i>n</i> = 29				<i>n</i> = 27			
A		4.16 <sup>a</sup>	1.13	1.98 <sup>a</sup>	1.44	1.40 <sup>a</sup>	.40	4.73 <sup>a</sup>	.34	4.62 <sup>b</sup>	.37	1.36 <sup>b</sup>	.36	1.38 <sup>c</sup>	.47	4.67 <sup>c</sup>	.43
B		3.93 <sup>a</sup>	1.29	2.09 <sup>a</sup>	1.24	1.44 <sup>a</sup>	.47	4.64 <sup>a</sup>	.34	4.69 <sup>a</sup>	.76	1.27 <sup>a</sup>	.40	1.45 <sup>b</sup>	.36	4.62 <sup>b</sup>	.45

*Note.* Condition 1 = Expression of Asian cultural values and acknowledgement and processing of racial differences; Condition 2 = Expression of Asian cultural values and no acknowledgement of racial differences; Condition 3 = Expression of U.S. cultural values and acknowledgement and processing of racial differences; Condition 4 = Expression of U.S. cultural values and non acknowledgement of racial differences; Yes = Acknowledgement and processing of racial differences; No = No acknowledgement of

racial differences. Scores on the Acknowledgement and No Acknowledgement subscale items range from 1 (*strongly disagree*) to 5 (*strongly agree*).

<sup>a</sup> $n = 15$  ratings per experimental condition per counselor

<sup>b</sup> $n = 14$  ratings per experimental condition per counselor

<sup>c</sup> $n = 13$  ratings per experimental condition per counselor

Table 9

*Means and Standard Deviations for each of the Four Dependent Variables Per Counselor*

Counselor	CERS		CCCI-R		ATSPPH		WSC	
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>
A	4.26	.32	4.08	.63	2.18*	.59	2.24	.67
B	4.36	.46	3.90	.66	2.41*	.57	2.21	.65

*Note.* CERS = Counselor Effectiveness Rating Scale; CCCI-R = Counselor Cross-Cultural Inventory-Revised; ATSPPH = Attitudes Towards Seeking Professional Psychological Help; WSC = Willingness to See a Counselor.

\*Denotes a significant difference between Counselor A and Counselor B at the  $p < .05$  level.

Table 10

*Means, Standard Deviations, and Intercorrelations Among Main Study Variables*

Variable	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
<i>Participant Demographic Variables</i>																				
1. Age	19.31	1.39																		
2. Academic Level	-	-	.81**																	
3. Generation Status	-	-	-.02	.06																
<i>Independent Variables</i>																				
<i>Participant General Adherence to Asian Cultural Values</i>																				
4. Asian Values Scale	4.28	.72	.11	.08	-.13															
<i>Participant Adherence to Specific Asian Cultural Values (Asian Values Scale- Multidimensional Subscales)</i>																				
5. Conformity to Norms	3.73	.99	.12	.10	-.25**	.70**														
6. Collectivism	4.15	1.09	.05	-.02	-.01	.24**	.09													
7. Emotional Self-Control	3.47	1.04	.11	.00	-.11	.52**	.33**	.33**												
8. Family Recognition	4.47	1.12	.02	.04	-.10	.74**	.57**	.11	.32**											
9. Filial Piety	4.49	1.00	.05	.08	.03	.74**	.56**	.10	.32**	.67**										
10. Humility	4.10	1.09	-.08	-.04	.06	.21*	-.07	.24**	.30**	-.00	.18*									

Variable	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
<hr/>																				
11. Counselor Expression of																				
Cultural Values	-	-	.07	-.01	.03	-.12	-.12	.08	-.11	-.23**	-.06	.08								
12. Counselor Acknowledgement																				
and Processing of Racial																				
Differences	-	-	-.10	-.11	.04	-.07	-.06	.07	.02	-.09	-.07	.11	-.02							
<i>Dependent Variables</i>																				
13. Counselor Credibility	4.31	.40	-.15	-.11	.05	-.13	-.16*	.13	.10	-.12	-.15	.04	.03	.04						
14. Counselor Cross-Cultural																				
Counseling Competence	3.99	.65	.00	.04	-.05	.08	.19*	.08	.06	-.02	.04	-.02	.01	-.20*	.10					
15. Attitudes Toward Seeking																				
Psychological Help	2.30	.59	-.13	-.13	.03	-.37**	-.24**	-.12	-.44**	-.34**	-.31**	-.02	.06	.06	-.17*	.07				
16. Willingness to See a																				
Counselor – Total Score	2.22	.66	-.10	-.05	.02	-.16*	-.06	.00	-.20*	-.11	-.14	-.10	-.06	-.05	-.13	.18*	.47**			
<i>Willingness to See a Counselor Subscales</i>																				
17. Personal Problems	2.03	.77	-.08	-.01	.01	-.16*	-.05	.00	-.13	-.14	-.19*	-.03	-.02	-.05	-.13	.19*	.45**	.90**		
18. Academic/Career Problems	2.22	.78	-.03	-.01	-.07	.05	.10	-.03	-.22**	.07	.06	-.06	-.00	.05	-.21*	.14	.31**	.82**	.64**	

Variable	<i>M</i>	<i>SD</i>	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
19. Health Problems	2.45	.92	-.10	-.06	.09	-.35**	-.27**	.02	-.10	-.28**	-.26**	-.19*	-.11	-.06	.13	.11	.33**	.62**	.41**	.26**

\*Correlation is significant at the  $p < .05$  level (1-tailed)

\*\*Correlation is significant at the  $p < .01$  level (1-tailed)



## SECTION FIVE

### *Primary Data Analyses*

These analyses include data from both the pilot and main studies. In an attempt to avoid multicollinearity, the scores on the main and interaction independent variables were centered (Tabachnick & Fidell, 2001). The procedure yielded correlation coefficients among the main and interaction variables with magnitudes ranging from .00 ( $p = .491$ ) to .67 ( $p = .00$ ). Variation Inflation Factor (VIF) statistics were examined across the predictor variables to further assess for the presence of multicollinearity. Myers (1990) indicated that a VIF value greater than 10 suggests the presence of multicollinearity. The highest VIF statistic was 2.24, suggesting that multicollinearity was not present among the independent variables.

Hierarchical multiple regressions were used to test Hypotheses 1a through 4f. The same order of entry of the independent variables into the regression was followed for each dependent variable. Type of counselor was entered in the first step to guard against potential counselor effects in that significant differences between the ratings for Counselor A and B were found on one of the dependent variables (Attitudes Toward Seeking Professional Psychological Help). Participant adherence to six Asian cultural values was entered in the second step because cultural values are an established and stable participant variable (Kim et al., 1999). Furthermore, Tabachnick and Fidell (2001) suggested that the causally prior variable, such as cultural values, be entered first when conducting hierarchical multiple regression.

Counselor acknowledgement and processing of racial differences was entered in the third step because one would expect this to occur early in therapy prior to counselor

expression of cultural values. Counselor expression of cultural values was entered in the fourth step because expression of cultural values could be expected to follow counselor acknowledgment and processing of racial differences in actual therapy. An interaction between participant general Asian values adherence (as measured by the Asian Values Scale) and counselor expression of cultural values was entered in the fifth step. Lastly, an interaction between counselor acknowledgment and processing of racial differences and counselor expression of cultural values was entered in the sixth step.

Although general adherence to Asian cultural values (Asian Values Scale; Kim, Atkinson, & Yang, 1999) was assessed in this study, when entered into the regression analyses (step 2) for the dependent variables, there were no significant results. However, when specific adherence to Asian cultural values was entered in step 2, there were significant findings for counselor cross-cultural counseling competence, attitudes toward seeking professional psychological help, and willingness to see a counselor for health problems. Thus, the following results are presented with the inclusion of the measure of specific adherence to Asian cultural values (Asian Values Scale-Multidimensional; Kim, Li, & Ng, in press) rather than the measure of general adherence (AVS; Kim et al., 1999).

#### *Hypotheses and Results for Counselor Credibility*

*Hypothesis 1a - Participant Asian cultural values adherence, counselor acknowledgement and processing of racial differences, and counselor expression of cultural values collectively will explain a significant percentage of the variance in counselor credibility ratings.*

*Hypothesis 1b - Participant adherence to Asian cultural values independently will predict counselor credibility and participant adherence to Asian cultural values will be positively associated with counselor credibility ratings.*

*Hypothesis 1c - Counselor acknowledgement and processing of racial differences independently will predict counselor credibility and acknowledgement and processing of racial differences will be positively associated with counselor credibility ratings.*

*Hypothesis 1d - Counselor expression of cultural values independently will predict counselor credibility and counselor expression of cultural values will be positively associated with counselor credibility ratings.*

*Hypothesis 1e - There will be a significant interaction between participant Asian cultural values adherence and counselor expression of cultural values such that the nature of the relationship between participant Asian cultural values adherence and counselor credibility ratings will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

*Hypothesis 1f - There will be a significant interaction between counselor acknowledgment and processing of racial differences and counselor expression of cultural values such that the nature of the relationship between counselor acknowledgment and processing of racial differences and counselor credibility ratings will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

Table 11 shows the results of the hierarchical multiple regression analysis used to test hypotheses 1a through 1f. No significant main or interaction effects were found for counselor credibility. Thus, hypotheses 1a through 1f were not supported.

Table 11

*Summary of Hierarchical Multiple Regression Analysis for Variables Predicting Counselor Credibility*

(*N* = 116)

	$\beta$	<i>t</i>	<i>sr</i> <sup>2</sup>	R	R <sup>2</sup>	<i>F</i>	$\Delta F$	$\Delta R^2$
Step 1:								
Type of Counselor	.13	1.36		.13	.02	1.85	---	---
Step 2								
Type of Counselor	.13	1.41						
Conformity to Norms (A)	-.15	-1.19						
Collectivism (A)	.10	1.05						
Emotional Self-Control (A)	.19	1.72						
Family Recognition Through								
Achievement (A)	-.05	-.37						
Filial Piety (A)	-.09	-.65						
Humility (A)	-.04	-.37		.30	.09	1.52	1.46	.07
Step 3								
Type of Counselor	.13	1.41						
Conformity to Norms (A)	-.15	-1.18						
Collectivism (A)	.10	1.03						
Emotional Self-Control (A)	.19	1.71						
Family Recognition Through								
Achievement (A)	-.05	-.36						
Filial Piety (A)	-.09	-.64						
Humility (A)	-.04	-.38						
Acknowledgement (B)	.01	.13		.30	.09	1.32	.02	.00

Step 4

Type of Counselor	.13	1.40					
Conformity to Norms (A)	-.15	-1.18					
Collectivism (A)	.10	1.02					
Emotional Self-Control (A)	.19	1.70					
Family Recognition Through							
Achievement (A)	-.05	-.34					
Filial Piety (A)	-.09	-.64					
Humility (A)	-.04	-.38					
Acknowledgement (B)	.01	.14					
Counselor Values (C)	.01	.06	.30	.09	1.16	.00	.00

Step 5

Type of Counselor	.13	1.39					
Conformity to Norms (A)	-.15	-1.17					
Collectivism (A)	.10	1.01					
Emotional Self-Control (A)	.19	1.69					
Family Recognition Through							
Achievement (A)	-.05	-.33					
Filial Piety (A)	-.09	-.64					
Humility (A)	-.04	-.37					
Acknowledgement (B)	.01	.14					
Counselor Values (C)	.01	.06					
Asian Values x Coun (A x C)	.00	.03	.30	.09	1.04	.00	.00

Step 6

Type of Counselor	.13	1.39	
Conformity to Norms (A)	-.15	-1.22	-.01
Collectivism (A)	.09	.91	.01
Emotional Self-Control (A)	.19	1.69	.02

Family Recognition Through

Achievement (A)	-.06	-.43	.00					
Filial Piety (A)	-.10	-.73	.00					
Humility (A)	-.03	-.23	.00					
Acknowledgement (B)	.01	.10						
Counselor Values (C)	.00	.01						
Asian Values x Coun (A x C)	-.01	-.07						
Ackn x Coun (B x C)	-.17	-1.82	.34	.12	1.27	3.32	.03	

---

*Note.* Type of Counselor = Counselor A or B; Acknowledgement = Counselor acknowledgement and processing of racial differences; Counselor Values = Counselor expression of either U.S. or Asian cultural values; Asian Values x Coun = interaction between participant general adherence to Asian cultural values and counselor expression of either U.S. or Asian cultural values; Ackn x Coun = Counselor acknowledgement and processing of racial differences and counselor expression of U.S. or Asian cultural values.

### *Hypotheses and Results for Counselor Cross-Cultural Counseling Competence*

*Hypothesis 2a - Participant Asian cultural values adherence, counselor acknowledgement and processing of racial differences, and counselor expression of cultural values collectively will explain a significant percentage of the variance in counselor cross cultural competence ratings.*

*Hypothesis 2b - Participant adherence to Asian cultural values independently will predict counselor cross-cultural competence and participant adherence to Asian cultural values will be positively associated with counselor cross cultural competence ratings.*

*Hypothesis 2c - Counselor acknowledgement and processing of racial differences independently will predict counselor cross-cultural competence and acknowledgement and processing of racial differences will be positively associated with counselor cross-cultural competence ratings.*

*Hypothesis 2d - Counselor expression of cultural values independently will predict counselor cross-cultural competence and counselor expression of cultural values will be positively associated with counselor cross-cultural competence ratings.*

*Hypothesis 2e - There will be a significant interaction between participant Asian cultural values adherence and counselor expression of cultural values such that the nature of the relationship between participant Asian cultural values adherence and counselor cross-cultural competence ratings will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

*Hypothesis 2f - There will be a significant interaction between counselor acknowledgment and processing of racial differences and counselor expression of*



*cultural values such that the nature of the relationship between counselor acknowledgment and processing of racial differences and counselor cross cultural competence ratings will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

The results of the hierarchical multiple regression analyses used to test hypotheses 2a through 2f are shown in Table 12. In the prediction of participant perceptions of cross-cultural counseling competence the following variables collectively accounted for 17% of the variance in the overall regression equation (percentages sum to 18 due to rounding): type of counselor (2%), adherence to the Asian cultural values of Conformity to Norms (5%) and Family Recognition Through Achievement (2%), counselor acknowledgement and processing of racial differences (5%), and the interaction between counselor acknowledgement and processing of racial differences and counselor expression of cultural values (4%).

Examination of the beta weights indicated that only adherence to the Asian cultural value of Conformity to Norms, counselor acknowledgement and processing of racial differences, and the interaction between counselor acknowledgement and processing of racial differences and counselor expression of cultural values were significant predictors. Examination of the direction of the beta weight for Conformity to Norms showed that those participants who scored higher in adherence rated the counselors higher in cross-cultural counseling competence. This provides support for hypothesis 2a and 2b in that although general Asian cultural values adherence was not found to predict significantly perceptions of cross-cultural counseling competence,

adherence to a specific Asian cultural value (Conformity to Norms) did predict such perceptions.

Examination of the direction of the beta weight for acknowledgement and processing of racial differences revealed that counselor acknowledgement and processing of racial differences led to higher ratings of counselor cross-cultural counseling competence. This supported hypotheses 2a and 2c. Examination of the beta weight for the significant interaction between counselor acknowledgement and processing of racial differences and counselor expression of cultural values revealed that when counselors expressed U.S. cultural values there was a significant negative relationship between acknowledgement and processing of racial differences (dummy coded as 1 = acknowledgement and processing of racial differences and 2 = no acknowledgement) and ratings of cross-cultural counseling competence. There was no significant relationship between acknowledgment and processing of racial differences and counselor expression of Asian cultural values. These results supported hypotheses 2a and 2f.

Table 12

*Summary of Hierarchical Multiple Regression Analysis for Variables Predicting Counselor Cross-Cultural Counseling Competence (N = 116)*

	$\beta$	$t$	$sr^2$	R	R <sup>2</sup>	F	$\Delta F$	$\Delta R^2$
Step 1:								
Type of Counselor	-.14	-1.50		.14	.02	2.24	---	---
Step 2								
Type of Counselor	-.12	-1.22						
Conformity to Norms (A)	.29	2.40*						
Collectivism (A)	.09	.86						
Emotional Self-Control (A)	-.02	-.18						
Family Recognition Through								
Achievement (A)	-.19	-1.39						
Filial Piety (A)	-.01	-.09						
Humility (A)	-.02	-.15		.29	.08	1.39	1.24	.06
Step 3								
Type of Counselor	-.12	-1.26						
Conformity to Norms (A)	.30	2.48*						
Collectivism (A)	.10	.99						
Emotional Self-Control (A)	-.02	-.18						
Family Recognition Through								
Achievement (A)	-.20	-1.53						
Filial Piety (A)	-.02	-.18						
Humility (A)	.01	.08						
Acknowledgement (B)	-.21	-2.33*		.36	.13	1.74	5.45*	.04

Step 4

Type of Counselor	-.12	-1.25					
Conformity to Norms (A)	.30	2.47*					
Collectivism (A)	.10	1.00					
Emotional Self-Control (A)	-.02	-.19					
Family Recognition Through							
Achievement (A)	-.21	-1.52					
Filial Piety (A)	-.02	-.16					
Humility (A)	.01	.08					
Acknowledgement (B)	-.21	-2.33*					
Counselor Values (C)	-.02	-.15	.36	.13	1.72	.02	.00

Step 5

Type of Counselor	-.12	-1.24					
Conformity to Norms (A)	.30	2.45*					
Collectivism (A)	.10	1.00					
Emotional Self-Control (A)	-.02	-.19					
Family Recognition Through							
Achievement (A)	-.21	-1.51					
Filial Piety (A)	-.02	-.15					
Humility (A)	.01	.08					
Acknowledgement (B)	-.22	-2.32*					
Counselor Values (C)	-.02	-.15					
Asian Values x Coun (A x C)	-.01	-.06	.36	.13	1.53	.00	.00

Step 6

Type of Counselor	-.12	-1.30	
Conformity to Norms (A)	.29	2.45*	.05
Collectivism (A)	.09	.88	.00
Emotional Self-Control (A)	-.02	-.22	.00

Family Recognition Through

Achievement (A)	-.22	-1.66	-.02					
Filial Piety (A)	-.04	-.26	.00					
Humility (A)	.03	.26	.00					
Acknowledgement (B)	-.22	-2.41*						
Counselor Values (C)	-.02	-.22						
Asian Values x Coun (A x C)	-.02	-.20						
Ackn x Coun (B x C)	-.221	-2.41*	.42	.17	1.98*	5.80*	.05	

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*Note.* Type of Counselor = Counselor A or B; Acknowledgement = Counselor acknowledgement and processing of racial differences; Counselor Values = Counselor expression of either U.S. or Asian cultural values; Asian Values x Coun = interaction between participant general adherence to Asian cultural values and counselor expression of either U.S. or Asian cultural values; Ackn x Coun = Counselor acknowledgement and processing of racial differences and counselor expression of U.S. or Asian cultural values.

\*  $p < .05$

*Hypotheses and Results for Attitudes Towards Seeking Professional Psychological Help*

*Hypothesis 3a - Participant Asian cultural values adherence, counselor acknowledgement and processing of racial differences, and counselor expression of cultural values collectively will explain a significant percentage of the variance in attitudes toward seeking professional psychological help.*

*Hypothesis 3b - Participant adherence to Asian cultural values independently will predict attitudes toward seeking professional psychological help and participant adherence to Asian cultural values will be positively associated with attitudes toward seeking professional psychological help.*

*Hypothesis 3c - Counselor acknowledgement and processing of racial differences independently will predict attitudes toward seeking professional psychological help and acknowledgement and processing of racial differences will be positively associated with attitudes toward seeking professional psychological help.*

*Hypothesis 3d - Counselor expression of cultural values independently will predict attitudes toward seeking professional psychological help and counselor expression of cultural values will be positively associated with attitudes toward seeking professional psychological help.*

*Hypothesis 3e - There will be a significant interaction between participant Asian cultural values adherence and counselor expression of cultural values such that the nature of the relationship between participant Asian cultural values adherence and attitudes toward seeking professional psychological help will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

*Hypothesis 3f -There will be a significant interaction between counselor acknowledgment and processing of racial differences and counselor expression of cultural values such that the nature of the relationship between counselor acknowledgment and processing of racial differences and attitudes toward seeking professional psychological help will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

Results of the hierarchical multiple regression used to tests Hypotheses 3a through 3f are presented in Table 13. In the prediction of attitudes towards seeking professional psychological help, the following variables collectively accounted for 29% of the variance: type of counselor (4%), adherence to the six specific Asian cultural values (shared variability of 9%), specific adherence (unique variability) to the Asian cultural values of Emotional Self-Control (10%), Family Recognition Through Achievement (2%), Filial Piety (1%), and Humility (1%), counselor acknowledgement and processing of racial differences (.1%), counselor expression of cultural values (.3%), the interaction between participant general adherence to Asian cultural values and counselor expression of cultural values (1.2%), and the interaction between counselor acknowledgement and processing of racial differences and counselor expression of cultural values (.5%).

Examination of the beta weights indicated that only adherence to the Asian cultural value of Emotional Self-Control was a significant predictor. Examination of the direction of the beta weights for adherence to Emotional Self-Control revealed that those participants with lower adherence expressed more positive attitudes towards seeking

professional psychological help than those with higher adherence. This provided partial support for Hypothesis 3b, in that although general adherence to Asian cultural values was not found to predict significantly attitudes towards seeking professional psychological help, adherence to a specific cultural value (Emotional Self-Control) was predictive of such attitudes. No other significant main or interaction effects were found. Thus, Hypotheses 3a, and 3c through 3f were not supported.



Table 13

*Summary of Hierarchical Multiple Regression Analysis for Variables Predicting Attitudes Towards Seeking Professional Psychological Help (N = 116)*

	$\beta$	$t$	$sr^2$	R	$R^2$	$F$	$\Delta F$	$\Delta R^2$
Step 1:								
Type of Counselor	.20	2.13*		.20	.04	4.55*	---	---
Step 2								
Type of Counselor	.14	1.61						
Conformity to Norms (A)	.08	.75						
Collectivism (A)	-.01	-.06						
Emotional Self-Control (A)	-.38	-3.87**						
Family Recognition Through								
Achievement (A)	-.19	-1.62						
Filial Piety (A)	-.11	-.88						
Humility (A)	.11	1.24		.52	.27	5.72**	5.72**	.23
Step 3								
Type of Counselor	.14	1.61						
Conformity to Norms (A)	.08	.74						
Collectivism (A)	-.01	-.08						
Emotional Self-Control (A)	-.38	-3.86**						
Family Recognition Through								
Achievement (A)	-.19	-1.60						
Filial Piety (A)	-.11	-.86						
Humility (A)	.11	1.19						
Acknowledgement (B)	.03	.37		.52	.27	4.98**	.14	.00

Step 4

Type of Counselor	.14	1.61					
Conformity to Norms (A)	.08	.74					
Collectivism (A)	-.00	-.02					
Emotional Self-Control (A)	-.39	-3.87**					
Family Recognition Through							
Achievement (A)	-.20	-1.65					
Filial Piety (A)	-.10	-.80					
Humility (A)	.11	1.21					
Acknowledgement (B)	.03	.35					
Counselor Values (C)	-.04	-.46	.52	.27	4.42**	.21	.00

Step 5

Type of Counselor	.14	1.60					
Conformity to Norms (A)	.09	.81					
Collectivism (A)	-.01	-.09					
Emotional Self-Control (A)	-.39	-3.92**					
Family Recognition Through							
Achievement (A)	-.20	-1.61					
Filial Piety (A)	-.12	-.96					
Humility (A)	.13	1.33					
Acknowledgement (B)	.04	.45					
Counselor Values (C)	-.04	-.44					
Asian Values x Coun (A x C)	.11	1.33	.53	.29	4.18**	1.77	.01

Step 6

Type of Counselor	.14	1.59	
Conformity to Norms (A)	.09	.79	.00
Collectivism (A)	-.01	-.14	.00
Emotional Self-Control (A)	-.39	-3.92**	-.10

Family Recognition Through

Achievement (A)	-.20	-1.65	-.02					
Filial Piety (A)	-.12	-1.00	-.01					
Humility (A)	.13	1.39	.01					
Acknowledgement (B)	.04	.43						
Counselor Values (C)	-.04	-.46						
Asian Values x Coun (A x C)	.11	1.27						
Ackn x Coun (B x C)	-.07	-.87		.54	.29	3.86**	.76	.01

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*Note.* Type of Counselor = Counselor A or B; Acknowledgement = Counselor acknowledgement and processing of racial differences; Counselor Values = Counselor expression of either U.S. or Asian cultural values; Asian Values x Coun = interaction between participant general adherence to Asian cultural values and counselor expression of either U.S. or Asian cultural values; Ackn x Coun = Counselor acknowledgement and processing of racial differences and counselor expression of U.S. or Asian cultural values.

\*  $p < .05$ , \*\* $p < .001$

### *Hypotheses and Results for Willingness to See a Counselor*

*Hypothesis 4a - Participant Asian cultural values adherence, counselor acknowledgement and processing of racial differences, and counselor expression of cultural values collectively will predict willingness to see a counselor by explaining a significant percentage of the variance in willingness to see a counselor.*

*Hypothesis 4b - Participant adherence to Asian cultural values independently will predict willingness to see a counselor and participant adherence to Asian cultural values will be positively associated with willingness to see a counselor.*

*Hypothesis 4c - Counselor acknowledgement and processing of racial differences independently will predict willingness to see a counselor and acknowledgement and processing of racial differences will be positively associated with willingness to see a counselor.*

*Hypothesis 4d - Counselor expression of cultural values independently will predict willingness to see a counselor and counselor expression of cultural values will be positively associated with willingness to see a counselor.*

*Hypothesis 4e - There will be a significant interaction between participant Asian cultural values adherence and counselor expression of cultural values such that the nature of the relationship between participant Asian cultural values adherence and willingness to see a counselor will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

*Hypothesis 4f - There will be a significant interaction between counselor acknowledgment and processing of racial differences and counselor expression of*

*cultural values such that the nature of the relationship between counselor acknowledgment and processing of racial differences and willingness to see a counselor will be in the positive direction when the counselor expresses Asian cultural values and in the negative direction when the counselor expresses U.S. cultural values.*

Tables 14 through 17 show the results of the hierarchical multiple regressions used to test Hypotheses 4a through 4f. No significant main or interaction effects were found for Willingness to See a Counselor total score. Thus hypotheses 4a through 4f were not supported for the total score for Willingness to See a Counselor. In addition, no significant main or interaction effects were found for two of the Willingness to See a Counselor subscales (for Personal Problems or Academic and Career Problems). However, there were significant findings for the Willingness to See a Counselor for Health Problems Subscale (see Table 17).

In the prediction of Willingness to See a Counselor for Health Problems the following variables accounted for 21% of the variance: adherence to Asian cultural values (shared variability of 4%), specific adherence (unique variability) to the Asian cultural values of Conformity to Norms (3%), Collectivism (1%), Family Recognition Through Achievement (3%), and Humility (4%), counselor acknowledgement and processing of racial differences (1%), counselor expression of cultural values (3%), and the interaction between counselor acknowledgement of racial differences and counselor expression of cultural values(2 %).

Examination of the beta weights indicated that only adherence to the Asian cultural values of Humility and Family Recognition Through Achievement and Counselor Expression of Cultural Values were significant predictors. Examination of the

direction of the beta weights for adherence to Humility and Family Recognition Through Achievement revealed that those participants with higher adherence to these Asian cultural values tended to express less willingness to see a counselor for health problems than those with lower adherence. This provided support for Hypothesis 4b, in that adherence to two specific Asian cultural values (Humility and Family Recognition Through Achievement) was found to predict significantly willingness to see a counselor for health problems.

Examination of the direction of the beta weight for Counselor Expression of Cultural Values showed that when the counselor expressed Asian cultural values participants expressed greater willingness to see a counselor for health problems than when the counselor expressed U.S. cultural values. This provided partial support for Hypothesis 4d, in that although the Willingness to See a Counselor total score was not predicted by Counselor Expression of Cultural Values, it was predicted by scores on the Willingness to see a Counselor for Health Problems subscale. No other significant main or interaction effects were found. Thus, Hypotheses 4a, 4c, and 4e through 4f were not supported for Willingness to see Counselor for Health Problems.

Table 14

*Summary of Hierarchical Multiple Regression Analysis for Variables Predicting Willingness to See a Counselor Total Score (N = 116)*

	$\beta$	$t$	$sr^2$	R	$R^2$	$F$	$\Delta F$	$\Delta R^2$
Step 1:								
Type of Counselor	-.03	-.26		.15	.00	.07	---	---
Step 2								
Type of Counselor	-.06	-.63						
Conformity to Norms (A)	.06	.50						
Collectivism (A)	.09	.89						
Emotional Self-Control (A)	-.21	-1.86						
Family Recognition Through								
Achievement (A)	-.03	-.19						
Filial Piety (A)	-.10	-.73						
Humility (A)	-.04	-.39		.26	.06	1.01	1.16	.06
Step 3								
Type of Counselor	-.06	-.63						
Conformity to Norms (A)	.06	.51						
Collectivism (A)	.09	.91						
Emotional Self-Control (A)	-.21	-1.85						
Family Recognition Through								
Achievement (A)	-.03	-.22						
Filial Piety (A)	-.10	-.75						
Humility (A)	-.04	-.33						
Acknowledgement (B)	-.06	-.60		.25	.06	.92	.36	.00

Step 4

Type of Counselor	-.06	-.61					
Conformity to Norms (A)	.06	.51					
Collectivism (A)	.10	1.03					
Emotional Self-Control (A)	-.22	-1.95					
Family Recognition Through							
Achievement (A)	-.06	-.42					
Filial Piety (A)	-.09	-.64					
Humility (A)	-.03	-.27					
Acknowledgement (B)	-.06	-.65					
Counselor Values (C)	-.10	-.98	.27	.07	.92	.96	.01

Step 5

Type of Counselor	-.06	-.61					
Conformity to Norms (A)	.07	.52					
Collectivism (A)	.10	1.00					
Emotional Self-Control (A)	-.22	-1.95					
Family Recognition Through							
Achievement (A)	-.06	-.41					
Filial Piety (A)	-.09	-.67					
Humility (A)	-.03	-.24					
Acknowledgement (B)	-.06	-.62					
Counselor Values (C)	-.10	-.97					
Asian Values x Coun (A x C)	.03	.34	.27	.07	.84	.11	.00

Step 6

Type of Counselor	-.06	-.61	
Conformity to Norms (A)	.07	.53	.00
Collectivism (A)	.11	1.04	.01
Emotional Self-Control (A)	-.22	-1.93	-.03



Family Recognition Through

Achievement (A)	-.05	-.37	.00					
Filial Piety (A)	-.09	-.64	.00					
Humility (A)	-.03	-.29	.00					
Acknowledgement (B)	-.06	-.60						
Counselor Values (C)	-.09	-.95						
Asian Values x Coun (A x C)	.04	.38						
Ackn x Coun (B x C)	.07	.69	.28	.08	.80	.47	.00	

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*Note.* Type of Counselor = Counselor A or B; Acknowledgement = Counselor acknowledgement and processing of racial differences; Counselor Values = Counselor expression of either U.S. or Asian cultural values; Asian Values x Coun = interaction between participant general adherence to Asian cultural values and counselor expression of either U.S. or Asian cultural values; Ackn x Coun = Counselor acknowledgement and processing of racial differences and counselor expression of U.S. or Asian cultural values.

Table 15

*Summary of Hierarchical Multiple Regression Analysis for Variables Predicting Willingness to See a Counselor for Personal Problems Subscale (N = 116)*

	$\beta$	$t$	$sr^2$	R	R <sup>2</sup>	F	$\Delta F$	$\Delta R^2$
Step 1:								
Type of Counselor	-.05	-.58		.05	.00	3.94	---	---
Step 2								
Type of Counselor	-.09	-.90						
Conformity to Norms (A)	.13	1.07						
Collectivism (A)	.04	.44						
Emotional Self-Control (A)	-.13	-1.19						
Family Recognition Through								
Achievement (A)	-.02	-.15						
Filial Piety (A)	-.23	-1.69						
Humility (A)	.06	.54		.25	.06	1.00	1.12	.06
Step 3								
Type of Counselor	-.09	-.90						
Conformity to Norms (A)	.13	1.08						
Collectivism (A)	.05	.47						
Emotional Self-Control (A)	-.13	-1.19						
Family Recognition Through								
Achievement (A)	-.03	-.18						
Filial Piety (A)	-.24	-1.71						
Humility (A)	.06	.60						
Acknowledgement (B)	-.07	-.68		.26	.07	.93	.46	.00

Step 4

Type of Counselor	-.09	-.89					
Conformity to Norms (A)	.13	1.08					
Collectivism (A)	.06	.54					
Emotional Self-Control (A)	-.14	-1.23					
Family Recognition Through							
Achievement (A)	-.04	-.30					
Filial Piety (A)	-.23	-1.63					
Humility (A)	.07	.63					
Acknowledgement (B)	-.07	-.71					
Counselor Values (C)	-.06	-.56	.26	.07	.86	.31	.00

Step 5

Type of Counselor	-.09	-.89					
Conformity to Norms (A)	.14	1.08					
Collectivism (A)	.05	.52					
Emotional Self-Control (A)	-.14	-1.24					
Family Recognition Through							
Achievement (A)	-.04	-.29					
Filial Piety (A)	-.23	-1.65					
Humility (A)	.07	.65					
Acknowledgement (B)	-.07	-.68					
Counselor Values (C)	-.05	-.55					
Asian Values x Coun (A x C)	.03	.29	.26	.07	.77	.08	.00

Step 6

Type of Counselor	-.08	-.88	
Conformity to Norms (A)	.14	1.12	.01
Collectivism (A)	.06	.60	.00
Emotional Self-Control (A)	-.14	-1.22	.01

Family Recognition Through

Achievement (A)	-.03	-.22	.00					
Filial Piety (A)	-.22	-1.60	.02					
Humility (A)	.06	.55	.00					
Acknowledgement (B)	-.06	-.66						
Counselor Values (C)	-.05	-.52						
Asian Values x Coun (A x C)	.04	.37						
Ackn x Coun (B x C)	.13	1.32	.29	.08	.87	1.75	.02	

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*Note.* Type of Counselor = Counselor A or B; Acknowledgement = Counselor acknowledgement and processing of racial differences; Counselor Values = Counselor expression of either U.S. or Asian cultural values; Asian Values x Coun = interaction between participant general adherence to Asian cultural values and counselor expression of either U.S. or Asian cultural values; Ackn x Coun = Counselor acknowledgement and processing of racial differences and counselor expression of U.S. or Asian cultural values.

Table 16

*Summary of Hierarchical Multiple Regression Analysis for Variables Predicting Willingness to See a Counselor for Academic/Career Problems Subscale (N = 116)*

	$\beta$	$t$	$sr^2$	R	R <sup>2</sup>	F	$\Delta F$	$\Delta R^2$
Step 1:								
Type of Counselor	-.04	-.43		.04	.00	.18	---	---
Step 2								
Type of Counselor	-.08	-.84						
Conformity to Norms (A)	.15	1.20						
Collectivism (A)	.07	.66						
Emotional Self-Control (A)	-.34	-3.10*						
Family Recognition Through								
Achievement (A)	.08	.57						
Filial Piety (A)	.02	.14						
Humility (A)	.02	.20		.31	.10	1.64	1.88	.09
Step 3								
Type of Counselor	-.08	-.83						
Conformity to Norms (A)	.14	1.19						
Collectivism (A)	.06	.63						
Emotional Self-Control (A)	-.34	-3.09*						
Family Recognition Through								
Achievement (A)	.08	.60						
Filial Piety (A)	.02	.17						
Humility (A)	.01	.13						
Acknowledgement (B)	.07	.70		.32	.10	1.49	.48	.00

Step 4

Type of Counselor	-.08	-.83					
Conformity to Norms (A)	.14	1.18					
Collectivism (A)	.06	.62					
Emotional Self-Control (A)	-.34	-3.06*					
Family Recognition Through							
Achievement (A)	.08	.58					
Filial Piety (A)	.02	.17					
Humility (A)	.01	.13					
Acknowledgement (B)	.07	.69					
Counselor Values (C)	-.00	-.01	.32	.10	1.31	.00	.00

Step 5

Type of Counselor	-.08	-.83					
Conformity to Norms (A)	.15	1.21					
Collectivism (A)	.06	.58					
Emotional Self-Control (A)	-.34	-3.07*					
Family Recognition Through							
Achievement (A)	.08	.60					
Filial Piety (A)	.01	.08					
Humility (A)	.021	.20					
Acknowledgement (B)	.07	.74					
Counselor Values (C)	.00	.00					
Asian Values x Coun (A x C)	.07	.73	.32	.11	1.23	.53	.01

Step 6

Type of Counselor	-.08	-.82	
Conformity to Norms (A)	.15	1.24	.01
Collectivism (A)	.06	.64	.00
Emotional Self-Control (A)	-.34	-3.06*	.08

Family Recognition Through

Achievement (A)	.09	.65	.00					
Filial Piety (A)	.02	.13	.00					
Humility (A)	.01	.12	.00					
Acknowledgement (B)	.07	.76						
Counselor Values (C)	.00	.03						
Asian Values x Coun (A x C)	.07	.79						
Ackn x Coun (B x C)	.10	1.03	.34	.11	1.21	1.05	.01	

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*Note.* Type of Counselor = Counselor A or B; Acknowledgement = Counselor acknowledgement and processing of racial differences; Counselor Values = Counselor expression of either U.S. or Asian cultural values; Asian Values x Coun = interaction between participant general adherence to Asian cultural values and counselor expression of either U.S. or Asian cultural values; Ackn x Coun = Counselor acknowledgement and processing of racial differences and counselor expression of U.S. or Asian cultural values.

\* $p < .01$

Table 17

*Summary of Hierarchical Multiple Regression Analysis for Variables Predicting Willingness to See a Counselor for Health Problems Subscale (N = 116)*

	$\beta$	$t$	$sr^2$	R	R <sup>2</sup>	F	$\Delta F$	$\Delta R^2$
Step 1:								
Type of Counselor	-.01	-.07		.01	.00	.00	---	---
Step 2								
Type of Counselor	-.01	-.10						
Conformity to Norms (A)	-.22	-1.84						
Collectivism (A)	.10	1.01						
Emotional Self-Control (A)	.08	.73						
Family Recognition Through								
Achievement (A)	-.19	-1.48						
Filial Piety (A)	.00	.00						
Humility (A)	-.25	-2.50*		.39	.15	2.79*	3.26**	.15
Step 3								
Type of Counselor	-.01	-.10						
Conformity to Norms (A)	-.22	-1.83						
Collectivism (A)	.10	1.04						
Emotional Self-Control (A)	.08	.73						
Family Recognition Through								
Achievement (A)	-.20	-1.51						
Filial Piety (A)	-.00	-.03						
Humility (A)	-.24	-2.41*						
Acknowledgement (B)	-.07	-.81		.40	.16	2.52*	.67	.01



Step 4

Type of Counselor	-.01	-.07					
Conformity to Norms (A)	-.22	-1.85					
Collectivism (A)	.12	1.29					
Emotional Self-Control (A)	.06	.53					
Family Recognition Through							
Achievement (A)	-.25	-1.92					
Filial Piety (A)	.02	.18					
Humility (A)	-.23	-2.31*					
Acknowledgement (B)	-.08	-.92					
Counselor Values (C)	-.18	-1.96	.43	.19	2.72**	3.82	.03

Step 5

Type of Counselor	-.01	-.07					
Conformity to Norms (A)	-.22	-1.85					
Collectivism (A)	.12	1.29					
Emotional Self-Control (A)	.06	.53					
Family Recognition Through							
Achievement (A)	-.25	-1.92					
Filial Piety (A)	.03	.21					
Humility (A)	-.23	-2.31*					
Acknowledgement (B)	-.08	-.93					
Counselor Values (C)	-.18	-1.95					
Asian Values x Coun (A x C)	-.02	-.19	.43	.19	2.43*	.03	.01

Step 6

Type of Counselor	-.01	-.08	
Conformity to Norms (A)	-.22	-1.91	-.03
Collectivism (A)	.11	1.20	.01
Emotional Self-Control (A)	.05	.52	.00

Family Recognition Through

Achievement (A)	-.26	-2.02*	-.03				
Filial Piety (A)	.02	.13	.00				
Humility (A)	-.22	-2.19*	-.04				
Acknowledgement (B)	-.08	-1.00					
Counselor Values (C)	-.18	-2.02*					
Asian Values x Coun (A x C)	-.03	-.29					
Ackn x Coun (B x C)	-.16	-1.76	.46	.21	2.54*	3.09	.02

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*Note.* Type of Counselor = Counselor A or B; Acknowledgement = Counselor acknowledgement and processing of racial differences; Counselor Values = Counselor expression of either U.S. or Asian cultural values; Asian Values x Coun = interaction between participant general adherence to Asian cultural values and counselor expression of either U.S. or Asian cultural values; Ackn x Coun = Counselor acknowledgement and processing of racial differences and counselor expression of U.S. or Asian cultural values.

\*  $p < .05$ , \*\* $p < .01$

## SECTION SIX

### *Post Hoc Analyses*

#### *Participant Previous Counseling Experience*

The intercorrelations between participant previous counseling experience and scores on the dependent variables are shown in Table 18 (dummy coded 1 = yes and 2 = no). Fifteen participants (12.9%) had previously participated in counseling. There was a significant relationship between participant previous counseling experience and counselor credibility scores. Participants with previous counseling experience tended to rate the counselors higher in credibility than those without previous counseling experience. Likewise, those participants with previous counseling experience expressed greater willingness to see a counselor for personal problems than those without previous counseling experience.

#### *Relationship Between Manipulation CheckSubscale and Dependent Variable Scores*

The intercorrelations between the Manipulation Check subscales and the dependent variable scores are presented in Table 19. There was a small, but significant and positive relationship between participant perceptions of counselor acknowledgment and processing of racial differences and counselor cross-cultural counseling competence scores. In other words, as participants in this study perceived the counselors to acknowledge and process racial differences, perceptions of counselor cross-cultural counseling competence increased. There was also a small, but significant and negative relationship between participant perceptions of counselor non-acknowledgment of racial differences and counselor cross-cultural counseling competence. Thus, as participants perceived counselors to not acknowledge racial differences, perceptions of counselor

cross-cultural counseling competence decreased. This provides some evidence that the manipulation of the acknowledgment and processing of racial differences variable was perceived in the expected direction, at least to a certain extent, by the participants when rating the cross-cultural competence of the counselors. No other significant relationships were found between the acknowledgment and processing of racial differences variable, counselor expression of cultural values variable, and scores on the dependent variables.

Table 18

*Intercorrelations Between Participant Previous Counseling Experience and Scores on the Dependent Variables*

	CERS	CCCI-R	ATSPPH	WSC	WSCP	WSCA	WSCH
Previous Counseling Experience	-.24**	.06	.03	-.15	-.18*	-.06	-.08

*Note:* CERS = Counselor Effectiveness Rating Scale; CCCI-R = Cross-Cultural Counseling Inventory-Revised; ATSPPH = Attitudes Towards Seeking Professional Psychological Help Scale; WSC = Willingness to See a Counselor; WSCP = Willingness to See a Counselor for Personal Problems Subscale; WSCA = Willingness to See a Counselor for Academic/Career Problems Subscale; WSCH = Willingness to See a Counselor for Health Problems Subscale

\*  $p < .05$ , \*\* $p < .01$

Table 19

*Intercorrelations Between Manipulation Check Subscale and Dependent Variable Scores*

	CERS	CCCI-R	ATSPPH	WSC	WSCP	WSCA	WSCH
Asian Values	-.02	-.02	-.07	.03	-.01	-.03	.11
U.S. Values	-.01	-.01	.03	-.04	-.00	.01	-.14
Acknowledgement	-.01	.19*	-.03	.07	.04	-.01	.07
No Acknowledgement	-.04	-.18*	.02	-.06	-.02	.02	-.09

*Note:* CERS = Counselor Effectiveness Rating Scale; CCCI-R = Cross-Cultural Counseling Inventory-Revised; ATSPPH = Attitudes Towards Seeking Professional Psychological Help Scale; WSC = Willingness to See a Counselor; WSCP = Willingness to See a Counselor for Personal Problems Subscale; WSCA = Willingness to See a Counselor for Academic/Career Problems Subscale; WSCH = Willingness to See a Counselor for Health Problems Subscale; Asian Values = Manipulation Check Asian Cultural Values Subscale; U.S. Values = Manipulation Check U.S. Cultural Values Subscale; Acknowledgement = Manipulation Check Acknowledgement and Processing of Racial Differences Subscale; No Acknowledgement = Manipulation Check No Acknowledgement of Racial Differences Subscale.

\*  $p < .05$

## Chapter 5

### Discussion

This chapter provides a discussion of the findings in relation to past research. First, a general summary of the findings is presented. Next, the findings for each of the four dependent variables are explored. A discussion of the limitations of the study follows. Lastly, the theoretical, research and practice implications are explicated.

#### Discussion of the Findings

##### *General Summary of Findings*

This study found no support for the hypothesis that Asian American college students with high general Asian values adherence would give higher ratings to counselors who expressed Asian cultural values and acknowledged and processed racial differences than those with low general Asian values adherence. It also found no data to suggest that participants with low general Asian values adherence would give higher ratings to counselors who expressed U.S. cultural values than those with high general Asian values adherence. These findings did not support the hypotheses for this study or the theoretical propositions put forth by Kim, Atkinson, and Umemoto (2001) that there would be a positive relationship between participant general Asian values adherence and counselor expression of Asian cultural values and an inverse relationship between participant general Asian values adherence and counselor expression of U.S. cultural values. Moreover, these findings are not compatible with the theoretical propositions of the social influence theory (Strong, 1968) or that of multicultural counseling theorists (Carter, 1995; Helms, 1986; Pedersen, 1991; Ridley, 1995; Ridley, Li, & Hill, 1998; Sue & Sue, 2002), that dissimilarities (racial differences) would affect negatively perceptions

of general counselor effectiveness. However, regarding perceptions of counselor cross-cultural counseling competence, evidence was found for these theoretical assumptions in that those counselors that acknowledged and processed racial differences received higher ratings. Furthermore, those counselors that acknowledged and processed racial differences and expressed U.S. cultural values received higher ratings of cross-cultural counseling competence.

#### *Findings for Counselor Credibility*

The lack of significant findings for the counselor credibility variable did not support the hypotheses for the study and did not support what seems intuitively to be true in terms of providing a therapeutic environment for Asian American clients. This study found no evidence that either general or specific Asian values adherence (high vs. low) plays a role in client perceptions of counselor credibility. This is contrary to previous counseling process studies with Asian American college students that included an assessment of general Asian values adherence (Kim & Atkinson, 2002; Kim, Li, & Liang, 2002). Kim and Atkinson found that clients with high general Asian values adherence rated Asian American counselors as more credible and empathic than did clients with low general Asian values adherence. Kim et al. found that clients with high general Asian values adherence perceived stronger working alliance and counselor empathic understanding than clients with low general Asian values adherence.

Although it is hard to speculate about null findings, it is informative to compare the average counselor credibility ratings in the current study to those of a previous study with Asian Americans. The current sample's means for perceptions of counselor effectiveness as measured by the four subscales on the Counselor Effectiveness Rating



Scale (CERS; Atkinson & Wampold, 1982) were lower when compared to a previous audiovisual analogue study with Asian Americans (Atkinson & Matsushita, 1991) in terms of counselor expertness ( $M = 14.3$ ,  $SD = 3.3$ ),  $t(184) = -13.47$ ,  $p > .05$ , counselor trustworthiness ( $M = 14.8$ ,  $SD = 3.1$ ),  $t(184) = -7.19$ ,  $p > .05$ , counselor attractiveness ( $M = 13.8$ ,  $SD = 3.95$ ),  $t(184) = -3.36$ ,  $p > .05$ , and willingness to see for counseling ( $M = 3.8$ ,  $SD = 1.7$ ),  $t(184) = 7.60$ ,  $p > .05$ . These differences suggest that the participants in the current study may have viewed the counselors as only moderately credible.

Such moderate perceptions of counselor credibility could be an artifact of the methodology of the current study. Atkinson and Mastushita (1991) used audiotapes whereas the current study used videotapes. It may be that the visual exposure, though thought to enhance the participant's ability to insert themselves in the place of the client, actually interfered with impression formation. In other words, the reading of a script only (as in Atkinson & Matsushita, 1991) may have allowed more visualization of the participant's perceptions of the counselor. Participants could infuse whatever attributes they wished onto their conceptualization of the counselor. In the current study, the counselor's physical, and in some sense, their characterological attributes, were already constructed for the participants. In addition, the counselors in the video were doctoral students, in their twenties. If older counselors had been used one could speculate that age might have enhanced perceptions of credibility. Given that the audiovisual analogue method is already artificially removed from actual counseling, the resulting methodology could have contributed to moderate perceptions of counselor credibility.

While it may be true for this sample that counselor expression of Asian or U.S. cultural values and counselor acknowledgement and processing of racial differences did

not appear to play a role in predicting their ratings for counselor credibility, other variables may have affected the ratings. For example, the current study did not assess racial identity statuses (Carter, 1995; Helms, 1986; 1994). According to Helms (1994), if person of color is in the preencounter stage, discussion of racial differences may be considered irrelevant in that the self is defined mainly in terms of the majority race and such a person may be unaware of the impact of race in his or her life. Likewise, a person of color in the encounter stage may be ambivalent about race and the discussion of race in counseling may not be seen as affecting the client's relationship with the counselor. Whereas for persons of color in the immersion/emersion, internalization, or integrative awareness stages of racial identity, the discussion of racial differences between clients and counselors becomes more salient. Since we did not assess racial identity, the impact of this variable may have influenced the results.

It may also be true that as a person of color becomes more aware of the impact of race in his or her life, it becomes more important for that person to be with a counselor that is perceived as similar to him or her, not just in terms of race but in terms of cultural values. If the preencounter person of color is not as concerned about the discussion of race in counseling, that person may also not be as concerned about working with a counselor who expresses similar cultural values. Given that the majority of the participants were first year (38.8%) or sophomore students (29.3%), it is possible they might have been less aware of racial identity issues. In other words, the majority of participants in this study might have been in the preencounter or encounter stages in which racial differences were not salient.

### *Findings for Counselor Cross-Cultural Counseling Competence*

In this study adherence to one type of Asian cultural value, Conformity to Norms, predicted higher ratings of counselor cross-cultural counseling competence. Conformity to Norms involves conforming to family and social order and avoiding upsetting the status quo. In other words, one avoids acting in a manner that would change family or social norms. It might be that such persons, in the interest of maintaining interpersonal harmony with the counselor, and thus respecting the socially sanctioned relationship between an expert and a client, would be more likely to rate the counselor as cross-culturally competent. They may be more reticent to rate the counselor lower in the interests of maintaining the social code which stipulates that the counselor is due respect in that they are a trained professional.

Those participants exposed to the acknowledgement and processing of racial differences condition rated those counselors higher in cross-cultural competence than those who were not exposed to that condition. This supports the theoretical propositions put forth by multicultural counseling theorists that one way to promote cross-cultural competency is to process potential cultural differences with clients (Carter, 1995; Helms, 1986; Pedersen, 1991; Ridley, 1995; Ridley, Li, & Hill, 1998; Sue & Sue, 2002). Doing so opens dialogue with the client about differences that may potentially affect counseling process and outcome. Furthermore, those participants that were exposed to the counselor who expressed U.S. cultural values and acknowledged and processed racial differences rated those counselors higher in cross-cultural competence than those who were exposed to the counselor who expressed U.S. cultural values and did not acknowledge racial differences. The implication of this finding is that European American female counselors

who express U.S. cultural values can still be perceived as cross-culturally competent if they acknowledge and process racial differences. Thus, the racial and cultural values dissimilarity between European American and Asian American clients, which can potentially negatively affect counseling process, may be modified by acknowledging the racial differences and processing the meaning of those differences to the client and their influence on the work of counseling. However, these findings are limited in that only a modest percentage (17%) of the variance was accounted for by the overall regression equation.

The lack of significant findings for counselor cross-cultural counseling competence for the general adherence to Asian cultural values, specific adherence to the other five Asian cultural values, and the interactions between the other dependent variables could be explained by the instrument chosen to assess this variable. The Cross-Cultural Counseling Inventory-Revised (CCCI-R; Lafromboise, Coleman, & Hernandez, 1991) was originally constructed to be used by supervisors in their ratings of counselors though the authors claimed that it also could be used easily by clients in their ratings of counselors. However, one could argue that the ability of clients to adequately rate their counselor's awareness, knowledge, and skills, let alone understand what cross-cultural counseling competence means, is suspect. In the current study, this instrument was used in a way that was further removed from its original purpose, given that we assessed perceptions of an audiovisual counseling session and not actual therapy.

#### *Findings for Attitudes Towards Seeking Professional Psychological Help*

This study found no support for the theoretical proposition that participant general Asian values adherence plays a role in the prediction of attitudes towards seeking

professional psychological help. This is contrary to a previous study of Asian values adherence and attitudes towards seeking professional psychological help among Asian American college students (Kim & Omizo, 2003). However, the data suggest that adherence to a specific Asian cultural value predicts attitudes toward seeking professional psychological help. There was a significant main effect for the Asian cultural value of Emotional Self-Control. Those participants with higher adherence to Emotional Self-Control reported less positive attitudes towards seeking professional psychological help than those with lower adherence. These findings are similar to previous studies with Asian Americans that found enculturation status to predict attitudes toward seeking professional psychological help (Atkinson & Gim, 1989; Atkinson, Whiteley, & Gim, 1990; Kim & Omizo, 2003; Tata & Leong, 1994). Emotional self-control emphasizes exercising restraint in the experience of emotions, especially negative ones. Counseling by its very nature encourages the expression of emotion. It may be that in viewing the videotapes for the study, even when the counselor was expressing Asian cultural values, that the use of restatements and reflections of feeling seemed too emotionally focused and revealing for those with higher adherence and thus not a helpful source of support. These findings are limited in that only a small percentage of the variance was accounted for by adherence to Emotional Self-Control (10%).

Counselor expression of Asian or U.S. cultural values and counselor acknowledgement and processing of racial differences were not found to contribute to the prediction of attitudes toward seeking professional psychological help. No previous studies assessed the relationships between these two variables and attitudes towards

seeking professional psychological help. Thus, it is impossible to compare the results of the current study to clarify the meaning of the lack of significant findings.

However, it could be speculated, as with the lack of significant findings for counselor credibility, that racial identity statuses might have played a role in these results (Carter, 1995; Helms, 1986, 1994). Those participants with less awareness of race and its impact on their lives may have believed that discussion of racial differences and counselor expression of similar cultural values was not as influential in the formation of their attitudes toward seeking professional psychological help.

#### *Findings for Willingness to See a Counselor*

Participant general Asian values adherence was not found to play a role in the prediction of willingness to see a counselor. This study also found no evidence that counselor acknowledgement and processing of racial differences contribute to variability in willingness to see a counselor. There was a significant main effect for two specific Asian cultural values, Family Recognition Through Achievement and Humility. Those participants with higher adherence to Family Recognition Through Achievement and Humility reported less willingness to see a counselor for health problems than those with lower adherence. These findings are similar to previous studies that found acculturation and enculturation statuses to predict willingness to see a counselor (Gim, Atkinson, & Whiteley, 1990; Kim & Omizo, 2003). A limitation of this data is that only 21% of the variance was accounted for by the overall regression equation.

The cultural value of Family Recognition Through Achievement involves the individual's striving to fulfill family obligations, role expectations, and bringing honor to the family through one's occupational or educational achievements. Those with higher

adherence to this cultural value were less willing to see a counselor for health problems (alcohol problems, drug addiction, insomnia and sexual problems). It may be that such problems would be more likely to interfere with the ability to achieve either academically or occupationally and bring honor to the family. Thus having such problems increases the likelihood of bringing shame to the family and decreases the likelihood of achievement. These feelings of shame may decrease the likelihood of being willing to see a counselor to discuss such issues.

The Asian cultural value of humility requires that one be humble and not boastful. It may be that those who are higher in adherence to humility are less willing to see a counselor for health problems in that they may be less likely to draw attention to themselves or their problems. The desire not to appear boastful or self-centered may interfere with willingness to see a counselor for these issues.

The lack of significant findings for the Willingness to See a Counselor total score, Willingness to See a Counselor for Personal Problems, and Willingness to See a Counselor for Academic/Career Problems subscales were not similar to the only previous study of Asian cultural values adherence and Willingness to See a Counselor (Kim & Omizo, 2003). Again, racial identity statuses might have played a role (Carter, 1995; Helms, 1986; 1994). Similar to the lack of significant findings for counselor credibility and attitudes toward seeking professional psychological help, those participants with less awareness of race and its impact on their lives may have felt discussion of racial differences and counselor expression of similar cultural values were not salient in their willingness to see a counselor.

This study found evidence that counselor expression of Asian cultural values predicted willingness to see a counselor for health problems. Those participants who were exposed to the counselor who expressed Asian cultural values expressed greater willingness to see a counselor for health problems than those who were exposed to the counselor who expressed U.S. cultural values. It may be that for the types of problems assessed in this subscale (drug addiction, alcohol problems, insomnia, and sexual functioning problems) having a counselor that expresses Asian cultural values was perceived as potentially more helpful than a counselor that expresses U.S. cultural values. How this might be the case is less clear given that there was no significant interaction between participant adherence to Asian cultural values and counselor expression of cultural values. Thus, it cannot be inferred that those with higher adherence preferred a counselor that expressed Asian cultural values. Rather, it can be speculated that Asian American college students in general are more willing to see a counselor for health problems if the counselor is perceived as endorsing Asian cultural values. Such perceived cultural values similarity may serve to enhance the perception of the counselor as somehow safer and perhaps more understanding of the complexities of the client's relationships with family or community members who may be personally affected by, or contributing to, the client's health issues.

### Limitations

#### *Sampling*

There are several limitations that involve sampling issues. The current study sampled only Asian American college students who may be more alike than different in several ways. First, their adherence to Asian cultural values may not have been as varied



as a more heterogeneous sample. Second, most were first (38.8%) or second year (29.3%) students and second generation (63%) Asian American. Third, they were very similar in age (ranging from 18 to 23 years). Such similarities may have contributed to a lack of variation in their ratings of counselor credibility, counselor cross-cultural counseling competence, attitudes toward seeking professional psychological help, and willingness to see a counselor.

The findings of the study are generalizable only to a college student population. Knowledge of how a sample might respond that is more representative of the larger Asian American community is still unknown. The participants knew they were participating in an experiment for course credit, and hence they may not have represented Asian Americans that would participate in a study voluntarily. Furthermore, the sample was comprised of students in an introductory psychology course. Such students may have more inherently favorable attitudes towards seeking professional psychological help than students from other majors (i.e., biology or engineering). This characteristic of the sample may have introduced a bias that favored the use of psychological interventions. The findings may also have limited validity with those Asian American ethnic groups that were not represented in the sample or represented in limited numbers. These groups included Filipino, Japanese, Vietnamese, Pakistani, Malaysian, and Southeast Asian Americans. In addition, this sample could not adequately account for the within group variability among Asian Americans in terms of age differences. Asian Americans that are middle-aged or elderly might give different ratings on the dependent variables.

The findings of this study are most relevant in the initial stages of counseling within the first session, in which impression formations are constructed. Only European

American female counselors were used in this study and the results might be different if the counselors were not European American and female. Another limitation is that the counselors were doctoral students. Most counselors in practice completed their degrees and have several years of experience.

### *Instruments*

Though the instruments used in this study to measure the dependent variables were psychometrically reliable, there remain some concerns about their validity. The Asian Values Scale may not be sensitive to all Asian values (reflects only six Asian cultural values) and may not accurately assess the spectrum of Asian values to which a participant may adhere. The measure of client perceptions of cross-cultural competence (CCCI-R; LaFromboise, Coleman, & Hernandez, 1991) was originally designed for use by supervisors rating supervisees although the authors promoted its use by clients. A measure designed specifically for participants to assess their perception of counselor cross-cultural competence may have been a more valid measure.

The Attitudes Toward Seeking Professional Psychological Help-Short Form (ATSPPH-SF; Fischer & Farina, 1995) may have produced a restricted range given that it is the short form of the larger instrument. It is difficult to know this with certainty however, in that the participants did not also fill out the longer version of the measure. The Willingness to See a Counselor measure (WSC; Kim & Omizo, 2003) did not assess other factors that may account for variance in Asian American college students willingness to see a counselor such as severity of the problem or beliefs about the etiology of the problem.

### *Laboratory Setting and Methodology*

The use of an audiovisual analogue design limits the generalizability of the findings to a real counseling situation. The counselors were following the counseling scripts. The session viewed by the participants was not reflective of actual counseling sessions in which counselors exercise more freedom. It is more likely that counselor cultural values are conveyed in a more subtle manner and over the course of several sessions rather than in the artificial and brief 13 minute videotape that the participants in this study viewed.

It is possible that if each participant had viewed two videotapes (only one was viewed in the current study), one in which the counselor acknowledged and processed racial differences and one in which the counselor did not, that there may have been significant effects for counselor credibility and additional significant effects for counselor cross-cultural counseling competence. If given the opportunity to compare the two different conditions, participants may have felt that the session in which the counselor did not acknowledge and process racial differences was not as helpful as the one in which the counselor acknowledged and processed such differences.

### Theoretical, Research, and Practice Implications

#### *Theoretical Implications*

Given the lack of significant results for Asian values adherence, counselor expression of cultural values, and counselor acknowledgement and processing of racial differences counselor credibility it may be that the theoretical propositions put forth by multicultural counseling theorists need to be revised as they apply to Asian American

college students (Atkinson, Morten, & Sue, 1998; Carter, 1995; Helms, 1986; Kim, Atkinson, & Umemoto, 2001; Pedersen, 1991; Ridley, Li, & Hill, 1998; Sue & Sue, 2002). However, this recommendation is offered with caution. Additional research is needed given the limitations of this study. It could be that for Asian Americans at a different age group, socioeconomic status, and generation level, the theoretical propositions still may apply.

With regards to the social influence theory (Strong, 1968) the results of this study suggested that the perceptions of counselor credibility was not affected by counselor expression of cultural values and counselor acknowledgement and processing of racial difference. While these findings were counterintuitive to what is considered therapeutically helpful in working with minority clients, it may be that the tripartite model of counselor credibility in the social influence theory does not adequately capture those aspects of counselor credibility that have meaning to Asian Americans. The social influence theory may need to broaden its assumptions of how counselor credibility is defined beyond the tripartite model (attractiveness, trustworthiness, and expertness).

Given the small number of significant findings in this study, we caution against using these data to suggest it is not important to acknowledge and process racial differences in counseling. We have not yet addressed completely the context in which acknowledgment and processing needs to happen. Context may play an important role in determining how and when counselors broach the topic of racial differences with clients. One important consideration involves the clinical decision either to explicitly or implicitly acknowledge racial differences (A. Hernandez-Morales, personal communication, April 25, 2004). A counselor may decide that given a particular client

and that particular client's issues, it would be more beneficial to explicitly acknowledge racial differences and process its impact on counseling. Or the counselor may feel that it is more therapeutic to ask questions that convey understanding of racial differences without actually stating and processing the racial difference. How counselors make the decision either to use explicit or implicit acknowledgement is still unknown.

However, it is possible to speculate on the contextual factors that affect the decision making process for counselors. Such factors might include the personal view of the counselor, client characteristics, and the strength of the working alliance. The personal view of the counselor and how he or she processes other types of differences with clients (age, gender, socioeconomic status, sexual orientation, etc.) could affect how racial differences are processed, which in turn interacts with client characteristics and ultimately affects the strength of the working alliance. Certain counselors may feel that discussing differences explicitly enhances the working alliance and would consequently do so early in therapy. They may feel that by conveying openness to racial differences they are also sending the message that it is OK to discuss other types of differences. Other counselors may feel that it would hinder the working alliance if done too soon, before a certain level of trust has been achieved. Still others may decide that for a particular client, explicit acknowledgement and processing is uncalled for and may backfire. For example, for those Asian Americans higher in adherence to the Asian cultural value of maintaining interpersonal harmony, working with a counselor that explicitly acknowledges racial differences may lead to decreased perceptions of counselor credibility and counselor cross-cultural counseling competence in that such a

counselor may be seen as highlighting differences rather than working to build the relationship (by smoothing or downplaying obvious differences).

Regardless of the contextual factors the counselor is faced with in doing therapy with culturally different clients, the decision to acknowledge and process racial differences is perhaps more complicated than the multicultural counseling literature has acknowledged to date. The infusion of consideration of contextual factors in the multicultural counseling theoretical literature (Atkinson et al., 1998; Pedersen, 1991; Sue & Sue, 2002) that promotes the acknowledgement and processing of racial differences would serve to broaden the applicability of this seemingly widely used strategy and help bridge the gap between the theoretical tenet of acknowledgement and the contextual constraints and considerations of actual counseling.

#### *Suggestions for Future Research*

*Improvements on current study.* There are several ways to improve this study. Using participants with a wider range of Asian values adherence scores (e.g., select participants with varying generation status, socioeconomic status, and ages) may increase the likelihood of detecting an interaction effect between counselor expression of cultural values and Asian values adherence, and between counselor acknowledgment and processing of racial differences and Asian values adherence, if one exists. The inclusion of participants with previous counseling experience, or who are currently in counseling, would create a sample that more closely approximates Asian Americans who are likely to seek counseling. The participants in this study were not necessarily the type of person likely to seek professional psychological help. In fact, potential effects due to previous counseling experience were found in post hoc analysis. Those participants with previous

counseling experience tended to rate the counselors as more credible and tended to express greater willingness to see a counselor for personal problems than those without previous counseling experience. Any potential differences in scores on the dependent variables due to the effects of previous counseling experience would be minimized by only including participants with such experience.

Use of counselors of different ethnicities and male counselors would broaden the generalizability of the results to a wider range of counselor and client dyad combinations. Having participants view more than one videotape (i.e., the opposite experimental condition) for comparison might be more likely to uncover significant differences for counselor credibility and additional effects for counselor cross-cultural counseling competence. Use of a quasi-intervention analogue design and assessing the expression of counselor cultural values adherence and counselor acknowledgement and processing of racial differences across several sessions would improve the study. This would more closely reflect the real life conveyance (more subtle and over time) of counselor cultural values. Also, conducting the study in a counseling center with real life clients would provide more information about counselor expression of cultural values and counselor acknowledgement and processing of racial differences.

Finally, it appears that the manipulation of the counselor expression of cultural values and counselor acknowledgement and processing of racial differences variables were perceived, to a certain extent, by the participants based upon their scores in the expected directions on the Manipulation Check Questionnaire. However, it is possible that the meaning participants gave those perceptions, as well as the degree to which participants used those perceptions in completing the questionnaires for the study, varied.

The small, but significant correlations between the scores on the Cross-Cultural Counseling Inventory-Revised (CCCI-R; Lafromboise et al., 1991) and the Manipulation Check Questionnaire Acknowledgement and Processing of Racial Differences and No Acknowledgement Subscales provide some evidence that the participants were able to perceive that variable to a certain extent. However, the lack of significant relationships between the Manipulation Check Subscale scores and the other dependent variable scores leaves doubt about the saliency of the manipulations to the participants.

*Need for future research.* The current study offers directions for future research. First, given the lack of significant findings for counselor cultural values expression and counselor acknowledgment and processing of racial differences, it may be fruitful to conduct a qualitative study in which both European American and Asian American counselors are asked to retrospectively discuss how they feel cultural values are conveyed and if, and how, they acknowledge and process racial differences with Asian American clients. This methodology was used by Fuentes, Mueller, Chaudan, Walker, and Ladany (2002) in a qualitative study of successful counseling cases with African American clients. They found that European American counselors acknowledged racial differences within the first two sessions. Use of an audiovisual analogue study to assess the impact of cultural values may have proved too artificial. In other words, the operationalization of the counselor expression of cultural values variable was too removed from the original nature of the variable. Use of a qualitative study would provide a more complete picture of how cultural values are conveyed and thus allow for a more true manipulation in an experimental study. A qualitative study from the perspective of Asian American clients would also be helpful to better understand how they feel cultural values are conveyed in



counseling work and indeed, whether or not they feel cultural values similarities or differences are important to them.

Second, studies of counselor expression of cultural values and counselor acknowledgement and processing of racial differences with Asian Americans are needed with therapists in a counseling center. This would greatly increase the generalizability of the findings as well as provide a sample that is more representative of the myriad concerns clients bring to counseling. If these studies collected data over multiple sessions we would learn more about how counselors convey cultural values and acknowledge and process racial differences and the impact of doing so on the long-term course and outcome of therapy.

Third, such studies should strive to include participants that represent the many Asian ethnicities in the US. This would provide information about counselor expression of cultural values and counselor acknowledgement and processing of racial differences with a wider range of Asian ethnicities as well shed light on understanding the role Asian values plays across ethnicities and its impact on counseling session process and outcome. Fourth, future studies should include Asian Americans who are non-college students across several generation statuses as well as age groups. All too often research is conducted with university samples for convenience sake and research to date on counseling process with Asian Americans has relied heavily on university samples. Needed are studies that can generalize to the wider population.

#### *Implications for Practice*

The findings of the current study suggested that Asian Americans may perceive European American counselors as more cross-culturally competent, even if the

counselors express U.S. cultural values, when they acknowledge and process racial differences. Thus, in the first stages of counseling in the interests of establishing counselor credibility, one aspect of which is counselor cross-cultural counseling competence, it may be helpful to acknowledge and process racial differences. Doing so may aid in the formation of the working alliance so that the work of counseling can move more smoothly beyond the initial stage. Counselors should be aware that those Asian Americans who score higher in adherence to the Asian cultural value of Conformity to Norms, may be more likely to perceive the counselor as cross culturally competent due to social norm expectations (i.e., that the counselor is expert and should not be questioned). Thus, counselors with such clients may want to convey that it is acceptable for the client to disagree with the counselor. Reassuring the client that doing so would not offend the counselor or harm the relationship might be critical.

It also was found that Asian Americans with higher adherence to Emotional Self-Control may have less positive attitudes towards seeking help. Counselors may need to be sensitive to the resistance of such clients to openly express strong emotions in counseling. Discussion of the purposes of counseling and client expectations of counseling work and goals would seem crucial to help such clients understand any discomfort and feel more in control of the course of counseling.

Those Asian Americans with higher adherence to Humility and Family Recognition Through Achievement may be less willing to see a counselor for health problems. Counselor sensitivity to these clients and their concerns about not appearing boastful or self-centered and the shame that might be involved in seeking help for these types of issues is important. Any consideration of client resistance must involve

understanding that such clients view their accomplishments not solely as markers of their own achievement but as indicators of family honor. Discussing client functioning solely in terms of how it affects the client and not their family may not be as helpful to this group of clients. It may also be that this group of Asian Americans is least likely to come in for counseling. They may seek help in other ways first (i.e., family or community members) and only as a last resort seek professional psychological help.

Lastly, when faced with issues such as drug addiction, alcohol problems, insomnia, and sexual functioning problems having a counselor that expresses Asian cultural values may be viewed more positively in the initial stages of counseling than a counselor that expresses U.S. cultural values.

To conclude, the data from this study found evidence that supports the theoretical proposition that counselor acknowledgement and processing of racial differences leads to enhanced perceptions of counselor cross-cultural counseling competence. The data from this study also suggested that higher adherence to specific Asian cultural values led to less positive attitudes towards seeking professional psychological help and less willingness to see a counselor for health problems among Asian American college students. Despite these significant findings, much of the variance in the dependent variables remains unaccounted for in this study. Further research is needed to understand how, when, and in what ways, counselor acknowledgment and processing of racial differences, counselor expression of cultural values, and adherence to Asian cultural values affect the process and outcome of actual counseling with Asian American clients.

## Appendices

**APPENDIX A**  
**COUNSELOR RATING FORM-SHORT FORM (Corrigan & Schmidt, 1983)**

**INSTRUCTIONS:** Each characteristic is followed by a 7-point scale that ranges from "not very" to "very". Please circle the point on the scale that best represents how you viewed the counselor that you watched.

				Friendly					
Not very	1	2	3	4	5	6	7	Very	
				Experienced					
Not very	1	2	3	4	5	6	7	Very	
				Honest					
Not very	1	2	3	4	5	6	7	Very	
				Likeable					
Not very	1	2	3	4	5	6	7	Very	
				Expert					
Not very	1	2	3	4	5	6	7	Very	
				Reliable					
Not very	1	2	3	4	5	6	7	Very	
				Sociable					
Not very	1	2	3	4	5	6	7	Very	
				Prepared					
Not very	1	2	3	4	5	6	7	Very	
				Sincere					
Not very	1	2	3	4	5	6	7	Very	
				Warm					
Not very	1	2	3	4	5	6	7	Very	
				Skillful					
Not very	1	2	3	4	5	6	7	Very	
				Trustworthy					
Not very	1	2	3	4	5	6	7	Very	

**APPENDIX B**  
**ASIAN VALUES SCALE (Kim, Atkinson, & Yang, 1999)**

**INSTRUCTIONS:** Use the scale below to indicate the extent to which you agree with the value expressed in each statement.

	1	2	3	4	5	6	7
	strongly disagree	moderately disagree	mildly disagree	neither agree or disagree	mildly agree	moderately agree	strongly agree
1. Educational failure does not bring shame to the family.	1	2	3	4	5	6	7
2. One should not deviate from familial and social norms.	1	2	3	4	5	6	7
3. Children should not place their parents in retirement homes.	1	2	3	4	5	6	7
4. One need not focus all energies on one's studies.	1	2	3	4	5	6	7
5. One should be discouraged from talking about one's accomplishments.	1	2	3	4	5	6	7
6. One should not be boastful.	1	2	3	4	5	6	7
7. Younger persons should be able to confront their elders.	1	2	3	4	5	6	7
8. When one receives a gift, one should reciprocate with a gift of equal or greater value.	1	2	3	4	5	6	7
9. One need not follow one's family's and the society's norms.	1	2	3	4	5	6	7
10. One need not achieve academically in order to make one's parents proud.	1	2	3	4	5	6	7
11. One need not minimize or depreciate one's own achievements.	1	2	3	4	5	6	7
12. One should consider the needs of others before considering one's own needs.	1	2	3	4	5	6	7
13. Educational and career achievements need not be one's top priority.	1	2	3	4	5	6	7
14. One should think about one's group before oneself.	1	2	3	4	5	6	7
15. One should be able to question a person in an authority position.	1	2	3	4	5	6	7
16. Modesty is an important quality for a person.	1	2	3	4	5	6	7
17. One's achievements should be viewed as family's achievements.	1	2	3	4	5	6	7
18. Elders may not have more wisdom than younger persons.	1	2	3	4	5	6	7
19. One should avoid bringing displeasure to one's ancestors.	1	2	3	4	5	6	7
20. One need not conform to one's family's and the society's expectations.	1	2	3	4	5	6	7
21. One should have sufficient inner resources to resolve emotional problems.	1	2	3	4	5	6	7
22. Parental love should be implicitly understood and not openly expressed	1	2	3	4	5	6	7
23. The worst thing one can do is to bring disgrace to one's family reputation.	1	2	3	4	5	6	7

	1	2	3	4	5	6	7
	strongly disagree	moderately disagree	mildly disagree	neither agree or disagree	mildly agree	moderately agree	strongly agree
24. One need not remain reserved and tranquil.	1	2	3	4	5	6	7
25. The ability to control one's emotions is a sign of strength.	1	2	3	4	5	6	7
26. One should be humble and modest.	1	2	3	4	5	6	7
27. Family's reputation is not the primary social concern.	1	2	3	4	5	6	7
28. One need not be able to resolve psychological problems on one's own.	1	2	3	4	5	6	7
29. Following familial and social expectations are important.	1	2	3	4	5	6	7
30. One should not inconvenience others.	1	2	3	4	5	6	7
31. Occupational failure does not bring shame to the family.	1	2	3	4	5	6	7
32. One need not follow the role expectations (gender, family hierarchy) of one's family.	1	2	3	4	5	6	7
33. One should not make waves.	1	2	3	4	5	6	7
34. Children need not take care of their parents when the parents become unable to take care of themselves.	1	2	3	4	5	6	7
35. One need not control one's expression of emotions.	1	2	3	4	5	6	7
36. One's family need not be the main source of trust and dependence.	1	2	3	4	5	6	7

## **APPENDIX C**

### **COUNSELOR EFFECTIVENESS RATING SCALE** (Atkinson & Carskaddon, 1975)

The purpose of this inventory is to measure your perceptions of the counselor by having you react to a number of concepts related to counseling. In completing this inventory, please make your judgments on the basis of what the concepts mean to you. For example, THE COUNSELOR'S EXPERTNESS may mean different things to different people but we want you to rate the counselor based on what expertness in counseling means to you. In recording your response, please keep the following important points in mind:

- a. Place your X's in the middle of the spaces, not on the boundaries.
- b. Be sure you check every scale even though you may feel that you have insufficient data on which to make a judgment - please do not omit any.
- c. Never put more than one X mark on a single scale.

THE COUNSELOR'S EXPERTNESS									
Bad									Good

THE COUNSELOR'S FRIENDLINESS									
Bad									Good

THE COUNSELOR'S SINCERITY									
Bad									Good

THE COUNSELOR'S COMPETENCE									
Bad									Good

THE COUNSELOR'S SKILL									
Bad									Good

THE COUNSELOR'S RELIABILITY									
Bad									Good

THE COUNSELOR AS SOMEONE I AM WILLING TO SEE FOR COUNSELING IN THE FUTURE									
Bad									Good

THE COUNSELOR'S APPROACHABILITY									
Bad									Good

THE COUNSELOR'S LIKABILITY									
Bad									Good

THE COUNSELOR'S TRUSTWORTHINESS									
Bad									Good



**APPENDIX D**  
**ATTITUDES TOWARD SEEKING PROFESSIONAL PSYCHOLOGICAL HELP**  
**SERVICES (Fischer & Farina, 1995)**

**INSTRUCTIONS:** Use the scale below to indicate the extent to which you agree with each statement.

	1	2	3	4
	Disagree	Partly Disagree	Partly Agree	Agree
1. If I believed I was having a mental breakdown, my first inclination would be to get professional attention.	1	2	3	4
2. The idea of talking about problems with a psychologist strikes me as a poor way to get rid of emotional conflicts.	1	2	3	4
3. If I were experiencing a serious emotional crisis at this point in my life, I would be confident that I could find relief in psychotherapy.	1	2	3	4
4. There is something admirable in the attitude of a person who is willing to cope with his or her conflicts and fears <i>without</i> resorting to professional help.	1	2	3	4
5. I would want to get psychological help if I were worried or upset for a long period of time.	1	2	3	4
6. I might want to have psychological counseling in the future.	1	2	3	4
7. A person with an emotional problem is not likely to solve it alone; he or she <i>is</i> likely to solve it with professional help.	1	2	3	4
8. Considering the time and expense involved in psychotherapy, it would have doubtful value for a person like me.	1	2	3	4
9. A person should work out his or her own problems; getting psychological counseling would be a last resort.	1	2	3	4
10. Personal and emotional troubles, like many things, tend to work out by themselves.	1	2	3	4

**APPENDIX E**  
**CROSS-CULTURAL COUNSELING INVENTORY-REVISED (LaFromboise, Coleman, & Hernandez. 1991)**

**INSTRUCTIONS:** Please circle the appropriate rating under each statement. The scale is:

1	2	3	4	5	6
strongly	moderately	mildly	mildly	moderately	strongly
disagree	disagree	disagree	agree	agree	agree

1. Counselor is aware of her own cultural heritage.	1	2	3	4	5	6
2. Counselor values and respects cultural differences.	1	2	3	4	5	6
3. Counselor is aware of how her own values might affect the client.	1	2	3	4	5	6
4. Counselor is comfortable with differences between herself and the client.	1	2	3	4	5	6
5. Counselor would be willing to suggest a referral to another counselor if cultural differences were extensive between herself and the client.	1	2	3	4	5	6
6. Counselor understands the current socio-political system and its impact on the client.	1	2	3	4	5	6
7. Counselor demonstrates knowledge about the client's culture.	1	2	3	4	5	6
8. Counselor has a clear understanding of counseling processes.	1	2	3	4	5	6
9. Counselor is aware of institutional barriers which might affect the client's life.	1	2	3	4	5	6
10. Counselor inquires about the client's verbal and non-verbal behavior in session.	1	2	3	4	5	6
11. Counselor accurately sends and receives a variety of verbal and non-verbal messages.	1	2	3	4	5	6
12. Counselor is able to suggest ways of dealing with the university that will benefit the client.	1	2	3	4	5	6
13. Counselor communicates with the client in a way that feels appropriate to the client and the client's style.	1	2	3	4	5	6
14. Counselor attempts to perceive the problems the client presents within the context of the client's cultural experience, values, and/or lifestyle.	1	2	3	4	5	6
15. Counselor presents her values to the client.	1	2	3	4	5	6
16. Counselor is at ease talking with the client.	1	2	3	4	5	6
17. Counselor recognizes those limits determined by cultural differences between the client and herself.	1	2	3	4	5	6
18. Counselor appreciates and understands the client's social status as a person of Asian cultural background.	1	2	3	4	5	6
19. Counselor is aware of the professional and ethical responsibilities of a counselor.	1	2	3	4	5	6
20. Counselor acknowledges and is comfortable with cultural differences between herself and the client.	1	2	3	4	5	6

**APPENDIX F**  
**WILLINGNESS TO SEE A COUNSELOR (Kim & Omizo, 2003)**

**INSTRUCTIONS:** Circle the number to indicate your willingness to see a counselor for each problem listed below.

		<u>Not Willing</u>		<u>Willing</u>	
1.	General Anxiety	1	2	3	4
2.	Alcohol Problems	1	2	3	4
3.	Shyness	1	2	3	4
4.	College Adjustment Problems	1	2	3	4
5.	Sexual Functioning Problems	1	2	3	4
6.	Depression	1	2	3	4
7.	Conflicts with Parents	1	2	3	4
8.	Academic Performance Problems	1	2	3	4
9.	Speech Anxiety	1	2	3	4
10.	Dating or Relationship Problems	1	2	3	4
11.	Financial Concerns	1	2	3	4
12.	Career Choice Problems	1	2	3	4
13.	Insomnia	1	2	3	4
14.	Drug Addiction	1	2	3	4
15.	Loneliness or Isolation	1	2	3	4
16.	Inferiority Feelings	1	2	3	4
17.	Test Anxiety	1	2	3	4
18.	Alienation	1	2	3	4
19.	Problems Making Friends	1	2	3	4
20.	Trouble Studying	1	2	3	4
21.	Ethnic or Racial Discrimination	1	2	3	4
22.	Roommate Problems	1	2	3	4
23.	Ethnic Identity Confusion	1	2	3	4
24.	General Health Problems	1	2	3	4

**APPENDIX G**  
**ASIAN VALUES SCALE- MULTIDIMENSIONAL (AVS-M; Kim, Li, & Ng, in press)**

**INSTRUCTIONS:** Use the scale below to indicate the extent to which you agree with the value expressed in each statement.

	1	2	3	4	5	6	7
	strongly disagree	moderately disagree	mildly disagree	neither agree or disagree	mildly agree	moderately agree	strongly agree
1. One should recognize and adhere to the social expectations, norms and practices.	1	2	3	4	5	6	7
2. The welfare of the group should be put before that of the individual.	1	2	3	4	5	6	7
3. It is better to show emotions than to suffer quietly.	1	2	3	4	5	6	7
4. One should go as far as one can academically and professionally on behalf of one's family.	1	2	3	4	5	6	7
5. One need not have unconditional respect for one's parents.	1	2	3	4	5	6	7
6. One should be able to boast about one's achievement.	1	2	3	4	5	6	7
7. One need not follow the status quo.	1	2	3	4	5	6	7
8. One's personal needs should be second to the needs of the group.	1	2	3	4	5	6	7
9. One should not express strong emotions.	1	2	3	4	5	6	7
10. One's academic and occupational reputation reflects the family's reputation.	1	2	3	4	5	6	7
11. One should be loyal to one's parents.	1	2	3	4	5	6	7
12. One should be able to draw attention to one's accomplishments.	1	2	3	4	5	6	7
13. The needs of the community should supercede those of the individual.	1	2	3	4	5	6	7
14. One's success need not be the family's success.	1	2	3	4	5	6	7
15. One should adhere to the values, beliefs and behaviors that one's society considers normal and acceptable.	1	2	3	4	5	6	7
16. Succeeding occupationally is an important way of making one's family proud.	1	2	3	4	5	6	7
17. One should be able to criticize one's elders.	1	2	3	4	5	6	7
18. Academic achievement should be highly valued among family members.	1	2	3	4	5	6	7
19. One should treat one's parents with reverence.	1	2	3	4	5	6	7
20. The group should be less important than the individual.	1	2	3	4	5	6	7
21. One's emotional needs are less important than fulfilling one's responsibilities.	1	2	3	4	5	6	7
22. Receiving awards for excellence need not reflect well one one's family.	1	2	3	4	5	6	7
23. One should never disagree with one's elders in public.	1	2	3	4	5	6	7
24. One should achieve academically since it reflects on one's family.	1	2	3	4	5	6	7
25. One should not deviate from social norms.	1	2	3	4	5	6	7
26. One's educational success is a sign of personal and familial character.	1	2	3	4	5	6	7
27. One should not sing one's own praises.	1	2	3	4	5	6	7
28. One need not follow the established rules and can invent one's own rules.	1	2	3	4	5	6	7
29. One should not act based on emotions.	1	2	3	4	5	6	7
30. One should work hard so that one won't be a disappointment to one's family.	1	2	3	4	5	6	7

	1	2	3	4	5	6	7
	strongly disagree	moderately disagree	mildly disagree	neither agree or disagree	mildly agree	moderately agree	strongly agree
31. One should be able to contradict one's parents or elders.	1	2	3	4	5	6	7
32. Making achievements is an important way to show one's appreciation for one's family.	1	2	3	4	5	6	7
33. One's efforts should be directed toward maintaining the well-being of the group first and the individual second.	1	2	3	4	5	6	7
34. It is better to hold one's emotions inside than to burden others by expressing them.	1	2	3	4	5	6	7
35. One need not always honor one's parents.	1	2	3	4	5	6	7
36. One need not blend in with society.	1	2	3	4	5	6	7
37. Being boastful should not be a sign of one's weakness and insecurity.	1	2	3	4	5	6	7
38. Educational or occupational failures should not bring shame to the family.	1	2	3	4	5	6	7
39. Conforming to norms provides order in the community.	1	2	3	4	5	6	7
40. One need not choose a career that will make the family proud.	1	2	3	4	5	6	7
41. One should never talk back when being scolded by one's parents.	1	2	3	4	5	6	7
42. Conforming to norms provides one with identity.	1	2	3	4	5	6	7
43. One should not interrupt one's parents or elders when they are speaking.	1	2	3	4	5	6	7
44. It is more important to behave appropriately than to act on what one is feeling.	1	2	3	4	5	6	7
45. One should not openly talk about one's accomplishments.	1	2	3	4	5	6	7
46. Failing academically brings shame to one's family.	1	2	3	4	5	6	7
47. One should be expressive with one's feelings.	1	2	3	4	5	6	7
48. Children's achievements need not bring honor to their parents.	1	2	3	4	5	6	7
49. One should not behave outside of family expectations.	1	2	3	4	5	6	7
50. One's achievements should be one's parents' achievements.	1	2	3	4	5	6	7
51. One should not question one's parents or elders.	1	2	3	4	5	6	7
52. One need not sacrifice oneself for the benefit of the group.	1	2	3	4	5	6	7
53. Openly expressing one's emotions is a sign of strength.	1	2	3	4	5	6	7
54. One should be careful that one's occupational choice does not embarrass one's family.	1	2	3	4	5	6	7
55. One need not follow family and social expectations.	1	2	3	4	5	6	7
56. One need not obey one's parents.	1	2	3	4	5	6	7
57. One's achievement and status reflect on the whole family.	1	2	3	4	5	6	7
58. One need not always consider the needs of the group first.	1	2	3	4	5	6	7
59. It is one's duty to bring praise through achievement to one's family.	1	2	3	4	5	6	7
60. The needs of one's parents should come before all other concerns.	1	2	3	4	5	6	7
61. One should not do something that is outside of the norm.	1	2	3	4	5	6	7
62. Attending a prestigious school need not make one's family proud.	1	2	3	4	5	6	7
63. Elders should be offered the best of things first.	1	2	3	4	5	6	7
64. One should not challenge the longstanding traditions of one's family.	1	2	3	4	5	6	7
65. Getting into a good school reflects well on one's family.	1	2	3	4	5	6	7
66. One should be able to brag about one's achievements.	1	2	3	4	5	6	7

**APPENDIX H**  
**DEMOGRAPHIC QUESTIONNAIRE**

1. Age: \_\_\_\_\_
2. Sex: \_\_\_\_\_ Female  
          \_\_\_\_\_ Male
3. Academic level (Check one):           \_\_\_\_\_ First year  
  \_\_\_\_\_ Sophomore  
  \_\_\_\_\_ Junior  
  \_\_\_\_\_ Senior  
  \_\_\_\_\_ Graduate Student
4. Asian Racial Origin (Check all that apply):  
Please check all that apply:  
\_\_\_\_\_ Asian Indian   \_\_\_\_\_ Cambodian   \_\_\_\_\_ Chinese   \_\_\_\_\_ Filipino  
\_\_\_\_\_ Hmong       \_\_\_\_\_ Japanese   \_\_\_\_\_ Korean   \_\_\_\_\_ Laotian  
\_\_\_\_\_ Taiwanese   \_\_\_\_\_ Vietnamese   \_\_\_\_\_ Pakistani   \_\_\_\_\_ Thai  
\_\_\_\_\_ Cambodian   \_\_\_\_\_ Malaysian   \_\_\_\_\_ Indonesian   \_\_\_\_\_ Singaporean  
\_\_\_\_\_ Other: \_\_\_\_\_
5. Generation since immigration (Check one):  
      \_\_\_\_\_ 1st generation (you were born outside of the U.S.)  
      \_\_\_\_\_ 2nd generation (you were born in the U.S.; either parent born in  
  country-of-origin)  
      \_\_\_\_\_ 3rd generation (you and both parents born in U.S.; all grandparents  
  born in country-of-origin)  
      \_\_\_\_\_ 4th generation (you and both parents born in U.S.; not all grandparents  
  born in U.S.)  
      \_\_\_\_\_ 5th generation (you, both parents, and all grandparents born in U.S.)  
      \_\_\_\_\_ other: \_\_\_\_\_
6. If you were not born in the U.S., how long has it been since you entered the U.S.?  
      \_\_\_\_\_ years \_\_\_\_\_ months
7. Have you ever sought counseling from a psychologist or a professional  
counselor?   \_\_\_\_\_ YES   \_\_\_\_\_ NO
- If YES: Please estimate the total number of counseling sessions  
                  you received: \_\_\_\_\_

On a scale of 1-4, with 1 meaning “not satisfied at all” and 4 meaning “extremely  
satisfied,” how satisfied were you with all your counseling experiences? \_\_\_\_\_

8. In terms of race, what type of neighborhood did you grow up in?
- a. mostly Asian American neighborhood
  - b. mostly European American neighborhood
  - c. mostly African American neighborhood
  - d. mostly Hispanic American neighborhood
  - e. mixed racial makeup neighborhood
  - f. other (please specify: \_\_\_\_\_)
9. In terms of race, what type of high school did you attend?
- a. mostly Asian American students
  - b. mostly European American students
  - c. mostly African American students
  - d. mostly Hispanic American students
  - e. mixed racial makeup high school
  - f. other (please specify: \_\_\_\_\_)

## **APPENDIX I**

### **PARTICIPANT MANIPULATION CHECK QUESTIONNAIRE**

Please rate the degree to which the counselor in the video reflected the following cultural values.

	1	2	3	4	5	6	7
	Not at all			Very Much			
	Reflected			Reflected			
				Not at all		Very Much	
				Reflected		Reflected	
<u>Asian Cultural Values Subscale:</u>							
1.	The needs of society are more important than the needs of any individual. [Collectivism]			1	2	3	4 5 6 7
2.	It is important not to upset the status quo. [Conformity to Norms]			1	2	3	4 5 6 7
3.	Bringing honor to one's family through educational achievements is important. [Family Recognition Through Achievement]			1	2	3	4 5 6 7
4.	Consideration of one's parents' point of view is critically important. [Filial Piety]			1	2	3	4 5 6 7
5.	Restraint of strongly experienced emotions is a virtue. [Emotional Self-Control]			1	2	3	4 5 6 7
6.	One should be humble. [Humility]			1	2	3	4 5 6 7
<u>U.S. Cultural Values Subscale:</u>							
7.	The needs of the individual are more important than the needs of society. [Individualism]			1	2	3	4 5 6 7
8.	It is important to do one's own thing in life. [Non-conformity to Norms]			1	2	3	4 5 6 7
9.	One should feel good about the recognition one receives for educational achievements. [Self Recognition Through Achievement]			1	2	3	4 5 6 7
10.	Consideration of one's own perspective is ultimately more important than consideration of the opinions of others. [Duty to Self]			1	2	3	4 5 6 7
11.	People should not withhold their emotional reactions from others. [Emotional Expression]			1	2	3	4 5 6 7
12.	One should share one's accomplishments with others. [Expression of Pride]			1	2	3	4 5 6 7



Please use the following scale in answering each of the questions.

1	2	3	4	5
Strongly Disagree	Somewhat Disagree	Neither Agree Nor Disagree	Somewhat Agree	Strongly Agree
			Strongly Disagree	Strongly Agree

**The counselor in this video:**

Acknowledgement of Racial Differences Subscale:

13. Discussed with the client how racial differences might influence the work done in therapy. 1 2 3 4 5

14. Encouraged the client to discuss any feelings the client might have about racial differences. 1 2 3 4 5

15. Expressed her willingness to talk about the client's racial background. 1 2 3 4 5

No Acknowledgement of Racial Differences Subscale:

16. Did not discuss with the client how racial differences might influence the work done in therapy. 1 2 3 4 5

17. Did not encourage the client to discuss any feelings the client might have about racial differences. 1 2 3 4 5

18. Did not express her willingness to talk about the client's racial background . 1 2 3 4 5

**APPENDIX J**  
**INFORMED CONSENT FORM**

I understand that the purpose of this study is to investigate several approaches to counseling. I will be watching a videotape and asked to express my preferences about the counselor and style of counseling shown in the videotape. After watching the videotape, I understand that I'll be asked to complete several questionnaires regarding my background and attitudes about various topics. These questionnaires will be completed in a group setting.

I understand that my privacy is of the utmost importance. No names or other identifying information will be included on the questionnaires I am asked to complete. All data will be coded and locked in a file cabinet under the primary responsibility of Lisa C. Li to ensure confidentiality. Neither my name or any other identifying information will be included in any publications or presentations that result from this study.

There are no known risks to participating in this study. The benefits include learning about the process of and research in counseling.

Following my participation, the researcher will be available to answer my questions or concerns, and I will be given a brief explanation of the study.

I am at least 18 years of age and I have freely volunteered to participate in this study, and have been informed in advance as to what my tasks would be, and what procedures would be followed, both for the study and to protect my confidentiality. I have been given an opportunity to ask questions, and have had my questions answered to my satisfaction. I am aware that I have the right to withdraw consent and discontinue participation at any time, without prejudice.

I understand that if I have any further questions, I may contact Dr. Harold Sigall, Chair of the Human Subjects Committee in the Department of Psychology, at 301-405-5920.

PRINCIPAL INVESTIGATOR: LISA C. LI, MS, 2140 E BPS, 301-980-1401,  
FACULTY ADVISOR: KAREN O'BRIEN, PH.D., 2147D BPS, 301-405-5812

My signature below may be taken as affirmation of all of the above, prior to participation.

Print Name:\_\_\_\_\_

Signature:\_\_\_\_\_ Date:\_\_\_\_\_

(The approval period of the project:                    )

**APPENDIX K**  
**DEBRIEFING STATEMENT**

DEBRIEFING

You have participated in a study in which you watched and evaluated one approach to counseling. The purpose of this study was to investigate the helpfulness of different approaches to counseling among Asian Americans. In the video, the counselor either expressed Asian cultural values or U.S. cultural values. In addition, the counselor either acknowledged and discussed racial differences in a counseling session with a client or did not discuss racial differences. You may or may not have found the counselor in the video helpful. At the end of the video, you were asked to complete a questionnaire that will allow us to assess the degree of helpfulness for each type of counselor and counseling strategy.

You also were asked to complete two questionnaires that assessed your adherence to Asian cultural values. The study may find that those who score high on adherence to Asian cultural values prefer counselors that have Asian cultural values. It may also find that those who score low on adherence to Asian cultural values prefer counselors that have U.S. cultural values.

While many scholars have speculated about the relationships among these variables, no study to date has examined these topics in this manner. The results of this study will advance our understanding of these issues and potentially guide future research in the area of multicultural counseling. In addition, the findings from this study have the potential to inform the practice of counseling and the provision of culturally relevant and sensitive services to Asian Americans. We hope that your participation in this study allowed you to learn about the process of and research in counseling.

We would appreciate you not discussing the study with others. If you would like to talk to someone in a counseling setting, call the University Counseling Center at 301-314-7651.

Sincerely,

Lisa C. Li, MS

BPS 2140E

301-980-1401

lli@psyc.umd.edu

Faculty Advisor: Karen O'Brien, Ph.D. 301-405-5812

**APPENDIX L**  
**COUNSELING SCRIPTS**

**COUNSELING SCRIPT-Asian Cultural Values Expression and**

**Acknowledgement and Processing of Racial Differences**

**PART I: INTERVIEW - ASIAN CULTURAL VALUES (the Asian cultural value reflected in the statements is in brackets)**

**Interviewer:** Why did you enter the counseling profession?

**Asian cultural values:** My family has always been concerned about the welfare of others. One way to promote the well-being of society is by realizing your role in contributing to the well-being of the group to which you belong. Counseling is a tool that helps you understand the roles you play in your family and community. *[Collectivism]* People may come to counseling when they feel cut-off from their families and communities. You may feel you have no one to turn to for help because you are so overwhelmed by your difficulties. Counseling helps you remember and reconnect with those family and community traditions from which you can draw strength to face your difficulties. *[Conformity to Norms]* My family supported my entering a profession that accomplishes these things for society.

**Interviewer:** What are some counseling methods that you use?

**Asian cultural values:** I like to help people get in touch with supportive people in their lives. Many times you lose sight of the important roles that older people can play in your life. In addition, when resolving problems it is important to think about your family's needs as well as your own. Considering the needs of others while considering your needs creates a feeling of fulfillment for people. You can take comfort in knowing that your personal problem will be resolved by also

focusing on the needs of your family. [*Collectivism*] It can be helpful to ask how an older family member might handle a problem. Elders can have great wisdom and be very helpful in resolving problems so I might ask you to seek the advice of older people in your family or community. [*Filial Piety*]

**Interviewer:** How do you help people handle emotional crises?

**Asian cultural values:** You are an emotional being, but you have a choice about how to be emotional. It is possible to honor your emotional reactions and at the same time keep your emotions under control if they get too intense. This is a better method than openly displaying intense emotions. [*Emotional Self-control*]

**Interviewer:** How do you conceptualize the relationship between a client and a counselor?

**Asian cultural values:** Counselors should take an active role in sessions. You expect counselors to have more expertise than you do about your problem. You are usually looking for some type of symptom relief such as the relief of anxiety or guidance on what steps you can take to help yourself. Counselors are more helpful if they decide what to talk about in a session and suggest goals for you, rather than expecting you to decide what to talk about in a session and come up with goals by yourself. [*Hierarchical Relationship with Authority Figures*].

**Interviewer:** What do you think should happen in counseling?

**Asian cultural values:** Counselors should help you consider your family's and society's perspectives of any problems you might be experiencing. Often times you lose sight of other perspectives when you are in the midst of a crisis. In other words, it is important to focus on what your family or community thinks about the

problem and not just your viewpoint. It is only through considering all three perspectives, the individual, family, and society, that you can truly work through problems. *[Conformity to Norms]*

**Interviewer:** What do you see as the goal of counseling?

**Asian cultural values:** Counseling, by helping you become more aware of your strengths and weaknesses, helps you choose pathways in life that lead to success. Counseling can assist you in understanding which pathway fits best for you through understanding your issues. Your educational and occupational achievements contribute to your family's positive reputation in your community. Knowing that you are part of creating a sense of fulfillment and well-being in your family directly affects your sense of personal fulfillment. *[Family Recognition through Achievement]*

**Interviewer:** How do you know when a person is mentally healthy?

**Asian cultural values:** You are mentally healthy when you are satisfied with your relationships with other people and have a sense of interdependency in your relationships with loved ones. When you are contributing to the larger well-being of the family, you benefit from the positive effects of your contribution. In addition, a sign of mental health and maturity is if you can manage your emotions. It is important to understand your emotions and manage them and not be too excessive in expressing your intense emotions. *[Emotional Self-control]* Another sign of mental health is the ability to honor your strengths. But it is important to do this in a way that does not cause interpersonal problems. Doing so creates an

impression of you as a mature person who genuinely cares about the feelings and needs of others. *[Humility]*

**Interviewer:** How do you view the amount of control people have over their lives?

(locus of control orientation)

**Asian cultural values:** You must understand how the actions of others and the rules of society affect your life. You must learn to accept that following societal rules and expectations is a realistic part of life. This is something with which all adults must come to terms. It is important to understand your need to follow societal rules and expectations and not blame yourself for following social expectations.

*[External Locus of Control]*

**Interviewer:** How do you know when a person does not need any more counseling?

**Asian cultural values:** When you are managing emotions successfully and achieving educationally and occupationally in a way that you find fulfilling. In particular, when you are respecting your viewpoint but also the viewpoint of your parents and other elders in your life, you are on a better path. *[Filial Piety]* Another sign that counseling should come to an end is when you understand that the actions you take now and in particular, your achievements in life, are intimately connected to your family's short-term and long-term well-being. The choices you make in life, whether related to career or personal issues, affect your family's financial and psychological well-being. *[Family Recognition through*

*Achievement]*

**Interviewer:** What kinds of things do you do yourself to ensure your own mental health?

**Asian cultural values:** I feel my well-being is enhanced by making a difference in the lives of others through my work as a counselor. I try to appreciate those who have made my successes in life possible. I am quietly satisfied with my life and achievements but do not feel the need to make others aware of this. It is enough that I know I am doing the best I can to help other people. [*Humility*]

AT THE END OF THE INTERVIEW:

**Interviewer:** Thank you for answering these questions. I understand that you have an example of your counseling work to share with us.

**Counselor:** Yes, I would like to share with you part of a session I had with an Asian American client. This will give you an idea of what it is like to be in counseling with me. This client was 20 years old and a sophomore in college. She came to me since she was feeling down and overwhelmed by school work. She was not able to complete her work as she would like and was having difficulties with her boyfriend.

**PART II: COUNSELING SESSION (Co = counselor, Cl = client)**

**Experimental Condition:** Counselor Acknowledges and Processes Racial Differences

Co: You said you have been feeling kind of down lately?

Cl: Yes, I am not quite myself these days. I can't seem to get my assignments done.

Co: You seem frustrated as you say that.

Cl: Yes, I wish things were different in a variety of ways.

Co: Tell me more....

Cl: I wish I felt better about things. I wish my assignments were done well and on time. I wish my relationship with my boyfriend would be better.

Co: All of those sound important. Maybe we can take them one at a time?



Cl: O.K.

Co: There is something I think it is important to discuss before we go any further. It's pretty obvious that we are of different races. I am European American and you are Asian American. Sometimes being from different racial backgrounds makes it challenging to work together as client and counselor. How might our being from different racial groups affect our work together?

Cl: I'm not sure what you mean?

Co: Do you have any concerns about working together since I am not Asian American?

Cl: I guess I feel a little worried that you might not understand my family when I talk about them. They are pretty traditional. They expect me to do well in school and get a good job so I can help them out financially. They definitely would not understand my seeking counseling for feeling down. They expect me to handle my emotions by myself.

Co: You are afraid I might not understand your family. Personally, from my perspective it might be important for you to understand your family's and society's expectations and to honor those expectations. [*Conformity to Norms*] At the same time it is important to not overly focus on emotions at the expense of fulfilling your responsibilities to your family. [*Emotional Self-control*] It's as though the challenge is to meet your need to live up to your family's expectations and understand your emotional reactions in doing so.

Cl: Well, my family is definitely not a typical U.S. family. My parents expect me to obey them, no questions asked. If I question the decisions they make for me, then my mother stops talking to me for a few days until I agree with her. I know she loves

me, but it is really hard for me when she does that. Sometimes I don't feel I can live up to their expectations. I can't really talk about how I feel to them. They also expect me to still live at home until I get married. When I graduate I would like to live in an apartment with some good friends but my parents are against the idea.

Co: Sounds like you sometimes struggle with what your parents want for you. As we work together, I will try to understand how your family and cultural values play an important role in your life.

Cl: Yeah - my family means so much to me and I don't want anyone judging them. Also, I am afraid that you might not understand how my views may differ from theirs.

Co: You're also concerned that I won't understand when you disagree with your parents' perspective. I will try my best to keep an open mind and understand things from your perspective.

Cl: (nodding, looking uncertain).

Co: You seem uncertain. Tell me more about how you are feeling about working with a counselor from a different racial background.

Cl: I guess I'm not sure that you'll understand some of my cultural traditions.

Co: I will do my best to listen to you and try to understand your perspective. I may not always understand right away since my background is different. I will also check in with you from time to time to see if you feel misunderstood. I am particularly concerned about us coming up with some goals for counseling that you feel comfortable with and that respect your cultural background. Since I am from a different race it may be hard for me to know if the goals we discuss are doable

and comfortable with you. I hope that we can talk about what feels right for you given your cultural values.

Cl: That sounds O.K. with me.

Co: Given that we are from different racial backgrounds, it might be easy to make mistakes or misunderstand each other. I'll be checking in with you about these issues as we work together in counseling. (silence) If you'd like, let's return to talk about your concerns about your trouble getting assignments done. Tell me more about that.

Cl: Sure, I just feel like I don't want to do the work sometimes. I can't seem to motivate myself. I know it's really important and will affect my future and disappoint my parents if I don't do it but it is just so hard sometimes.

Co: Sounds like you are concerned about how your lack of motivation might be affecting your future and your family's reputation? [*Family Recognition Through Achievement*]

Cl: Sometimes I worry about that. In general, it's so hard to feel good about doing it at all. I try to feel good and motivated but it seems by the time I do feel motivated, the assignment is past due. I worry so much about what my parents will think if they knew how bad my grades will be this semester.

Co: You are worried about your parents. It also sounds like you are struggling to honor their perspective on what you should do with your life? [*Filial Piety*]

Cl: I worry a lot about what they think. I feel scared sometimes that I will disappoint them. They really like to brag about me to their friends and the people in our

community. It's like the parents have this contest going about whose kid is doing the best.

Co: You are scared that your parents won't be proud of you. Sounds like it's okay for your parents to talk about your accomplishments but not for you to do the same?

*[Humility]*

Cl: Yeah - I would never brag about my grades even if they were better. But for my parents it's different. It's very important for them to feel I am doing well. They don't want to be embarrassed when other people start bragging about their kids. I don't usually tell others about the things I do well. I prefer not to be so obvious about it.

Co: You don't want your parents to be disappointed in your achievements and unable to share their child's achievements with their friends.

Cl: That's way more important than I realize sometimes.

Co: Tell me more about your fears about other adults besides your parents knowing that you didn't do well in school?

Cl: It's an Asian American thing, at least for some Asian Americans I guess. I try to do well in school so my parents have something to brag about. It's hard sometimes. Like we are really good friends with a family whose two sons both went to Harvard. I couldn't get in. My mom kept making up excuses to their Mom as to why I didn't get in. It's like she felt she had to cover for me. But it's more than giving my parents something to brag about. It's bigger than that.

Co: Sounds like you are concerned that your mother will have good things to say about you to others. *[Collectivism]*

Cl: Yeah - I want to feel like I am representing my family and culture through my achievements. My high school grades weren't the best but I have done much better in college up until recently and I felt better because others benefited from my hard work. You see you might not understand this since White people don't seem to care so much about what their parents think. It might seem odd to you that I care so much about what others think but what I do really reflects on my parents.

Co: Caring about your parents' opinions seems very important and understandable. Tell me more...

Cl: It's like I am always aware of my grades and how my parents will feel talking about them to other parents. I feel the presence of the community in my life at all times. I am aware of the impression, good or bad that the other parents have of me. Sometimes I feel such pressure to perform well that I end up not starting an assignment at all. I get stuck thinking about what will happen if I fail.

Co: You are so afraid of failing.

**Video fades out.**

**COUNSELING SCRIPT - Asian Cultural Values and no Acknowledgment of Racial Differences**

**PART I: INTERVIEW ASIAN CULTURAL VALUES (the Asian cultural value reflected in the statements is in brackets)**

**Interviewer:** Why did you enter the counseling profession?

**Asian cultural values:** My family has always been concerned about the welfare of others. One way to promote the well-being of society is by realizing your role in contributing to the well-being of the group to which you belong. Counseling is a tool that helps you understand the roles you play in your family and community. *[Collectivism]* People may come to counseling when they feel cut-off from their families and communities. You may feel you have no one to turn to for help because you are so overwhelmed by your difficulties. Counseling helps you remember and reconnect with those family and community traditions from which you can draw strength to face your difficulties. *[Conformity to Norms]* My family supported my entering a profession that accomplishes these things for society.

**Interviewer:** What are some counseling methods that you use?

**Asian cultural values:** I like to help people get in touch with supportive people in their lives. Many times you lose sight of the important roles that older people can play in your life. In addition, when resolving problems it is important to think about your family's needs as well as your own. Considering the needs of others while considering your needs creates a feeling of fulfillment for people. You can take comfort in knowing that your personal problem will be resolved by also focusing on the needs of your family. *[Collectivism]* It can be helpful to ask how

an older family member might handle a problem. Elders can have great wisdom and be very helpful in resolving problems so I might ask you to seek the advice of older people in your family or community. *[Filial Piety]*

**Interviewer:** How do you help people handle emotional crises?

**Asian cultural values:** You are an emotional being, but you have a choice about how to be emotional. It is possible to honor your emotional reactions and at the same time keep your emotions under control if they get too intense. This is a better method than openly displaying intense emotions. *[Emotional Self-control]*

**Interviewer:** How do you conceptualize the relationship between a client and a counselor?

**Asian cultural values:** Counselors should take an active role in sessions. You expect counselors to have more expertise than you do about your problem. You are usually looking for some type of symptom relief such as the relief of anxiety or guidance on what steps you can take to help yourself. Counselors are more helpful if they decide what to talk about in a session and suggests goals for you, rather than expecting you to decide what to talk about in a session and come up with goals by yourself. *[Hierarchical Relationship with Authority Figures]*.

**Interviewer:** What do you think should happen in counseling?

**Asian cultural values:** Counselors should help you consider your family's and society's perspectives of any problems you might be experiencing. Often times you lose sight of other perspectives when you are in the midst of a crisis. In other words, it is important to focus on what your family or community thinks about the problem and not just your viewpoint. It is only through considering all three

perspectives, the individual, family, and society, that you can truly work through problems. *[Conformity to Norms]*

**Interviewer:** What do you see as the goal of counseling?

**Asian cultural values:** Counseling, by helping you become more aware of your strengths and weaknesses, helps you choose pathways in life that lead to success. Counseling can assist you in understanding which pathway fits best for you through understanding your issues. Your educational and occupational achievements contribute to your family's positive reputation in your community. Knowing that you are part of creating a sense of fulfillment and well-being in your family directly affects your sense of personal fulfillment. *[Family Recognition through Achievement]*

**Interviewer:** How do you know when a person is mentally healthy?

**Asian cultural values:** You are mentally healthy when you are satisfied with your relationships with other people and have a sense of interdependency in your relationships with loved ones. When you are contributing to the larger well-being of the family, you benefit from the positive effects of your contribution. In addition, a sign of mental health and maturity is if you can manage your emotions. It is important to understand your emotions and manage them and not be too excessive in expressing your intense emotions. *[Emotional Self-control]* Another sign of mental health is the ability to be honor your strengths. But it is important to do this in a way that does not cause interpersonal problems. Doing so creates an impression of you as a mature person who genuinely cares about the feelings and needs of others. *[Humility]*



**Interviewer:** How do you view the amount of control people have over their lives?

(locus of control orientation)

**Asian cultural values:** You must understand how the actions of others and the rules of society affect your life. You must learn to accept that following societal rules and expectations is a realistic part of life. This is something with which all adults must come to terms. It is important to understand your need to follow societal rules and expectations and not blame yourself for following social expectations.

*[External Locus of Control]*

**Interviewer:** How do you know when a person does not need any more counseling?

**Asian cultural values:** When you are managing emotions successfully and achieving educationally and occupationally in a way that you find fulfilling. In particular, when you are respecting your viewpoint but also the viewpoint of your parents and other elders in your life, you are on a better path. *[Filial Piety]* Another sign that counseling should come to an end is when you understand that the actions you take now and in particular, your achievements in life, are intimately connected to your family's short-term and long-term well-being. The choices you make in life, whether related to career or personal issues, affect your family's financial and psychological well-being. *[Family Recognition through Achievement]*

**Interviewer:** What kinds of things do you do yourself to ensure your own mental health?

**Asian cultural values:** I feel my well-being is enhanced by making a difference in the lives of others through my work as a counselor. I try to appreciate those who have made my successes in life possible. I am quietly satisfied with my life and

achievements but do not feel the need to make others aware of this. It is enough that I know I am doing the best I can to help other people. [*Humility*]

AT THE END OF THE INTERVIEW:

**Interviewer:** Thank you for answering these questions. I understand that you have an example of your counseling work to share with us.

**Counselor:** Yes, I would like to share with you part of a session I had with an Asian American client. This will give you an idea of what it is like to be in counseling with me. This client is 20 years old and a sophomore in college. She came to me since she was feeling down and overwhelmed by school work. She was not able to complete her work as she would like and was having difficulties with her boyfriend.

## **PART II: COUNSELING SESSION (Co = counselor, Cl = client)**

**Experimental Condition:** Counselor Does Not Acknowledge Racial Differences

Co: You said you have been feeling kind of down lately?

Cl: Yes, I am not quite myself these days. I can't seem to get my assignments done.

Co: You seem frustrated as you say that.

Cl: Yes, I wish things were different in a variety of ways.

Co: Tell me more....

Cl: I wish I felt better about things. I wish my assignments were done well and on time. I wish my relationship with my boyfriend would be better.

Co: All of those sound important. Maybe we can take them one at a time?

Cl: O.K.

Co: Which would you like to focus on first?

Cl: I'm not really sure where to start?

Co: We can try to address each issue in the sessions we have together. Perhaps you would tell me which issue seems most troubling, which one you would like to talk about first?

Cl: I guess I feel a little worried that you might not understand my family when I talk about them. They are pretty traditional. They expect me to do well in school and get a good job so I can help them out financially. They definitely would not understand my seeking counseling for feeling down. They expect me to handle my emotions by myself.

Co: You are afraid I might not understand your family. Personally, from my perspective it might be important for you to understand your family's and society's expectations and to honor those expectations. [*Conformity to Norms*] At the same time it is important to not overly focus on emotions at the expense of fulfilling your responsibilities to your family. [*Emotional Self-control*]. It's as though the challenge is to meet your need to live up to your family's expectations and understand your emotional reactions in doing so.

Cl: Well, my family is definitely not a typical U.S. family. My parents expect me to obey them, no questions asked. If I question the decisions they make for me, then my mother stops talking to me for a few days until I agree with her. I know she loves me, but it is really hard for me when she does that. Sometimes I don't feel I can live up to their expectations. I can't really talk about how I feel to them. They also expect me to still live at home until I get married. When I graduate I would like to live in an apartment with some good friends but my parents are against the idea.

Co: Sounds like you sometimes struggle with what your parents want for you.

Cl: Yeah - my family means so much to me and I don't want anyone judging them. Also,

I am afraid that you might not understand how my views may differ from theirs.

Co: You're also concerned that I won't understand when you disagree with your parents' perspective.

Cl: (nodding, looking uncertain)

Co: You seem uncertain.

Cl: I guess I'm not sure that you'll understand some of my cultural traditions.

Co: I promise I will do my best to listen to you and try to understand your perspective.

Cl: That sounds O.K. with me.

Co: If you'd like, let's talk about your concerns about your trouble getting assignments done. Tell me more about that.

Cl: Sure, I just feel like I don't want to do the work sometimes. I can't seem to motivate myself. I know it's really important and will affect my future and disappoint my parents if I don't do it but it is just so hard sometimes.

Co: Sounds like you are concerned about how your lack of motivation might be affecting your future and your family's reputation? [*Family Recognition Through Achievement*]

Cl: Sometimes I worry about that. In general, it's so hard to feel good about doing it at all. I try to feel good and motivated but it seems by the time I do feel motivated, the assignment is past due. I worry so much about what my parents will think if they knew how bad my grades will be this semester.

Co: You are worried about your parents. It also sounds like you are struggling to honor their perspective on what you should do with your life? *[Filial Piety]*

Cl: I worry a lot about what they think. I feel scared sometimes that I will disappoint them. They really like to brag about me to their friends and the people in our community. It's like the parents have this contest going about whose kid is doing the best.

Co: You are scared that your parents won't be proud of you. Sounds like it's okay for your parents to talk about your accomplishments but not for you to do the same?  
*[Humility]*

Cl: Yeah - I would never brag about my grades even if they were better. But for my parents it's different. It's very important for them to feel I am doing well. They don't want to be embarrassed when other people start bragging about their kids. I don't usually tell others about the things I do well. I prefer not to be so obvious about it.

Co: You don't want your parents to be disappointed in your achievements and unable to share their child's achievements with their friends.

Cl: That's way more important than I realize sometimes.

Co: Tell me more about your fears about other adults besides your parents knowing that you didn't do well in school?

Cl: It's an Asian American thing, at least for some Asian Americans I guess. I try to do well in school so my parents have something to brag about. It's hard sometimes. Like we are really good friends with a family whose two sons both went to Harvard. I couldn't get in. My mom kept making up excuses to their Mom as to

why I didn't get in. It's like she felt she had to cover for me. But it's more than giving my parents something to brag about. It's bigger than that.

Co: Sounds like you are concerned that your mother will have good things to say about you to others. [*Collectivism*]

Cl: Yeah - I want to feel like I am representing my family and culture through my achievements. My high school grades weren't the best but I have done much better in college up until recently and I felt better because others benefited from my hard work. You see you might not understand this since White people don't seem to care so much about what their parents think. It might seem odd to you that I care so much about what others think but what I do really reflects on my parents.

Co: Caring about your parents' opinions seems very important to you. Tell me more...

Cl: It's like I am always aware of my grades and how my parents will feel talking about them to other parents. I feel the presence of the community in my life at all times. I am aware of the impression, good or bad that the other parents have of me. Sometimes I feel such pressure to perform well that I end up not starting an assignment at all. I get stuck thinking about what will happen if I fail.

Co: You are so afraid of failing.

**Video fades out.**

**COUNSELING SCRIPT - U.S. Cultural Values Expression and Acknowledgment**  
**and Processing of Racial Differences**

**PART I: INTERVIEW - U.S. CULTURAL VALUES (the U.S. cultural value reflected in the statements is in brackets)**

**Interviewer:** Why did you enter the counseling profession?

**U.S. cultural values:** I've always wanted to help people be all that they can be and reach their potential. Sometimes you may feel you have no one to turn to for help because you are so overwhelmed by your difficulties. Counseling can provide a way for you to realize how much you can accomplish in your life if you work hard. Counseling helps you discover what is unique about yourself *[Individualism]* and also helps you figure out how you want your life to be. Sometimes you feel pushed to conform to what society wants. Sometimes you may not be who society wants you to be. Counseling, on the other hand, helps you be who you are and let go of restrictive social norms. *[Nonconformity to Norms]*

**Interviewer:** What are some counseling methods that you use?

**U.S. cultural values:** I believe that the key to solving many problems is to understand a person's unique feelings, needs, and inner conflicts. When you understand and take care of your needs then you can better respond to the needs of others. Thus, I encourage a help-seeker to focus internally on their feelings and needs first before considering family or community needs when deciding how to resolve issues. *[Individualism]* Also, I think it is important to honor yourself by focusing on your perspective of the problem. You are the expert on you, not other people, even family members. *[Duty to the Self]*.

**Interviewer:** How do you help people handle emotional crises?

**U.S. cultural values:** I think we are fundamentally emotional beings who are striving to meet our potential. Expression of emotion plays a key role in making us human and consequently our mental health. I believe that emotions are very important in helping you understand the meanings you take from things that happen to you. Rather, I believe it is through being in touch with emotions that you honor that which makes you human, emotions, and in turn you become more deeply connected to others. This can lead to a more fulfilling life than a life filled with repressing and hiding your emotions. [*Emotional Expression*]

**Interviewer:** How do you conceptualize the relationship between a client and a counselor?

**U.S. cultural values:** I usually take an egalitarian approach to counseling sessions. I think my primary job is to encourage you to get to know yourself, explore feelings, gain insight and then make positive changes in your life. I think the role of the counselor is to help you see the power you possess over your own lives. I think of the counseling relationship as egalitarian, with us working together to assist you. Ultimately, I believe you have the answer to your problems and it is my job to support you as you explore issues. I think most clients find a counselor more helpful if they are allowed to choose the topics for the session and areas for exploration. You might feel diminished if I directed the session based solely on my perception of your issues. It is more important that you be involved in



deciding the topics for each session. [*Egalitarian Relationship with Authority Figures*].

**Interviewer:** What do you think should happen in counseling?

**U.S. cultural values:** I believe that counselors should help you focus on understanding your problem and what you contribute to the continuation of the problem. Often times you lose sight of alternatives when you are in the midst of a crisis. I believe that it is through understanding yourself, and not other's expectations of you, that problems are resolved. I think counseling is most helpful when the client is encouraged to think of his or her perspective rather than solely focusing on the perspective of others or even what society thinks. [*Nonconformity to Norms*]

**Interviewer:** What do you see as the goal of counseling?

**U.S. cultural values:** I think that it is important for you to fully express who you are. Counseling can assist you in understanding which pathway fits best for you through understanding your personal issues. You are healthy when you are in touch with yourself and your emotions, can live fully each moment, and can work hard to reach your potential and express your unique talents. [*Self- recognition through Achievement*]

**Interviewer:** How do you know when a person is mentally healthy?

**U.S. cultural values:** In my view, you are mentally healthy when you are striving towards self-actualization. In other words, you are trying your best to become a good person. Someone is mentally healthy when you are living in a way that is true to the yourself, when who you are inside is reflected in your behaviors and

actions, and you are able to achieve to the best of your ability. It is very important for you to explore your feelings and express them openly when appropriate. By doing so you will truly know what you think and feel about your problem. Being aware of and expressing emotions openly is critical to mental health. Parents can often be positive examples for children in expressing their love openly.

*[Emotional Expression]* Also, it can be helpful to be honest with significant others about your personal issues. Feeling good about your ability to handle your problems on your own is something to feel proud of. In fact, celebrating your accomplishments with significant others can really bring them closer to you.

*[Expression of Pride]*

**Interviewer:** How do you view the amount of control people have over their lives?

(locus of control orientation)

**U.S. cultural values:** You have a great degree of control over your life, probably more control than many people are willing to acknowledge. This is something with which all adults must come to terms. You play a significant role in what happens to you. If there is something you do not like about your life, I believe that you possess the power to change it. If there is something you do not like about society, I would encourage you to think about ways to work to change it. You have great control over your own life and happiness. *[Internal Locus of Control]*

**Interviewer:** How do you know when a person does not need any more counseling?

**U.S. cultural values:** I try to get a sense of where you are at in the process of becoming who you were meant to be. I believe it is time for counseling to end when you understand yourself and have developed plans for what you want to

include and accomplish in your life. I look for signs that you are taking care of yourself and really paying attention to your inner voice, your inner sense of self.

*[Duty to the self]* I also hope that at the end of counseling you have a willingness to do things you enjoy simply because such activities have meaning to you, rather than downplaying your desires out of fear about what others may think. *[Self-Recognition through Achievement]*

**Interviewer:** What kinds of things do you do yourself to ensure your own mental health?

**U.S. cultural values:** When I am feeling tired and frustrated, I think it is helpful to remind myself of how much I contribute to helping others. I think you should remind yourself of your accomplishments from time to time so you do not forget that you are a good, hardworking person. For example, I feel good when colleagues notice the work I do and compliment me. I try to accept the compliments and enjoy how nice it is to be recognized from time to time.

*[Expression of Pride]*

AT THE END OF THE INTERVIEW:

**Interviewer:** Thank you for answering these questions. I understand that you have an example of your counseling work to share with us.

**Counselor:** Yes, I would like to share with you part of a session I had with an Asian American client. This will give you an idea of what it is like to be in counseling with me. This client is 20 years old and a sophomore in college. She came to me since she was feeling down and overwhelmed by school work. She was not able to complete her work as she would like and was having difficulties with her boyfriend.

**PART II: COUNSELING SESSION (Co = counselor, Cl = client)**

**Experimental Condition:** Counselor Acknowledges and Processes Racial Differences

Co: You said you have been feeling kind of down lately?

Cl: Yes, I am not quite myself these days. I can't seem to get my assignments done.

Co: You seem frustrated as you say that.

Cl: Yes, I wish things were different in a variety of ways.

Co: Tell me more....

Cl: I wish I felt better about things. I wish my assignments were done well and on time. I wish my relationship with my boyfriend would be better.

Co: All of those sound important. Maybe we can take them one at a time?

Cl: O.K.

Co: There is something I think it is important to discuss before we go any further. It's pretty obvious that we are of different races. I am European American and you are Asian American. Sometimes being from different racial backgrounds makes it challenging to work together as client and counselor. How might our being from different racial groups affect our work together?

Cl: I'm not sure what you mean?

Co: Do you have any concerns about working together since I am not Asian American?

Cl: I guess I feel a little worried that you might not understand my family when I talk about them. They are pretty traditional. They expect me to do well in school and get a good job so I can help them out financially. They definitely would not

understand my seeking counseling for feeling down. They expect me to handle my emotions by myself.

Co: You are afraid I might not understand your family. Personally, from my perspective it might be more important for you to understand your expectations and desires. *[Non-conformity to Norms]* Part of understanding your expectations and desires is understanding and expressing your emotions. *[Emotional Expression]* It's as though the challenge is to learn to meet your need to live up to your expectations and to understand your emotional reactions in doing so.

Cl: Well, my family is definitely not a typical U.S. family. My parents expect me to obey them, no questions asked. If I question the decisions they make for me, then my mother stops talking to me for a few days until I agree with her. I know she loves me, but it is really hard for me when she does that. Sometimes I don't feel I can live up to their expectations. I can't really talk about how I feel to them. They also expect me to still live at home until I get married. When I graduate I would like to live in an apartment with some good friends but my parents are against the idea.

Co: Sounds like you sometimes struggle with what your parents want for you. As we work together, I will try to understand how your family and cultural values play an important role in your life.

Cl: Yeah - my family means so much to me and I don't want anyone judging them. Also, I am afraid that you might not understand how my views may differ from theirs.

Co: You're also concerned that I won't understand when you disagree with your parents' perspective. I will try my best to keep an open mind and understand things from your perspective.

Cl: (nodding, looking uncertain)

Co: You seem uncertain. Tell me more about how you are feeling about working with a counselor from a different racial background.

Cl: I guess I'm not sure that you'll understand some of my cultural traditions.

Co: I will do my best to listen to you and try to understand your perspective. I may not always understand right away since my background is different. I will also check in with you from time to time to see if you feel misunderstood. I am particularly concerned about us coming up with some goals for counseling that you feel comfortable with and that respect your cultural background. Since I am from a different race it may be hard for me to know if the goals we discuss are doable and comfortable with you. I hope that we can talk about what feels right for you given your cultural values.

Cl: That sounds O.K. with me.

Co: Given that we are from different racial backgrounds, it might be easy to make mistakes or misunderstand each other. I'll be checking in with you about these issues as we work together in counseling. (silence) If you'd like, let's return to talk about your concerns about your trouble getting assignments done. Tell me more about that.

Cl: Sure, I just feel like I don't want to do the work sometimes. I can't seem to motivate myself. I know it's really important and will affect my future and disappoint my parents if I don't do it but it is just so hard sometimes.

Co: Sounds like you are concerned about how your lack of motivation might be affecting your future? [*Self-Recognition Through Achievement*]

Cl: Sometimes I worry about that. In general, it's so hard to feel good about doing it at all.

I try to feel good and motivated but it seems by the time I do feel motivated, the assignment is past due. I worry so much about what my parents will think if they knew how bad my grades will be this semester.

Co: You are worried about your parents. It also sounds like you are struggling to honor your perspective on what you should do with your life? [*Duty to the Self*]

Cl: I worry a lot about what they think. I feel scared sometimes that I will disappoint them. They really like to brag about me to their friends and the people in our community. It's like the parents have this contest going about whose kid is doing the best.

Co: You are scared that your parents won't be proud of you. Sounds like you worry so much about what your parents think and don't consider what you think about your accomplishments? [*Expression of Pride*]

Cl: Yeah - I would never brag about my grades even if they were better. But for my parents it's different. It's very important for them to feel I am doing well. They don't want to be embarrassed when other people start bragging about their kids. I don't usually tell others about the things I do well. I prefer not to be so obvious about it.

Co: You don't want your parents to be disappointed in your achievements and unable to share their child's achievements with their friends.

Cl: That's way more important than I realize sometimes.

Co: Tell me more about your fears about other adults besides your parents knowing that you didn't do well in school?

Cl: It's an Asian American thing, at least for some Asian Americans I guess. I try to do well in school so my parents have something to brag about. It's hard sometimes. Like we are really good friends with a family whose two sons both went to Harvard. I couldn't get in. My mom kept making up excuses to their Mom as to why I didn't get in. It's like she felt she had to cover for me. But it's more than giving my parents something to brag about. It's bigger than that.

Co: Sounds like you are concerned that your mother will have good things to say about you to others. Is it really that important to you? What about what you think about your achievements? *[Individualism]*

Cl: Yeah - I want to feel like I am representing my family and culture through my achievements. My high school grades weren't the best but I have done much better in college up until recently and I felt better because others benefited from my hard work. You see you might not understand this since White people don't seem to care so much about what their parents think. It might seem odd to you that I care so much about what others think but what I do really reflects on my parents.

Co: Caring about your parents' opinions seems very important and understandable. Tell me more...

Cl: It's like I am always aware of my grades and how my parents will feel talking about them to other parents. I feel the presence of the community in my life at all times. I am aware of the impression, good or bad that the other parents have of me. Sometimes I feel such pressure to perform well that I end up not starting an assignment at all. I get stuck thinking about what will happen if I fail.



Co: You are so afraid of failing.

**Video fades out.**

## **COUNSELING SCRIPT - U.S. Cultural Values Expression and No**

### **Acknowledgment of Racial Differences**

#### **PART I: INTERVIEW U.S. CULTURAL VALUES (the U.S. cultural value reflected in the statements is in brackets)**

**Interviewer:** Why did you enter the counseling profession?

**U.S. cultural values:** I've always wanted to help people be all that they can be and reach their potential. Sometimes you may feel you have no one to turn to for help because you are so overwhelmed by your difficulties. Counseling can provide a way for you to realize how much you can accomplish in your life if you work hard. Counseling helps you discover what is unique about yourself *[Individualism]* and also helps you figure out how you want your life to be. Sometimes you feel pushed to conform to what society wants. Sometimes you may not be who society wants you to be. Counseling, on the other hand, helps you be who you are and let go of restrictive social norms. *[Nonconformity to Norms]*

**Interviewer:** What are some counseling methods that you use?

**U.S. cultural values:** I believe that the key to solving many problems is to understand a person's unique feelings, needs, and inner conflicts. When you understand and take care of your needs then you can better respond to the needs of others. Thus, I encourage a help-seeker to focus internally on their feelings and needs first before considering family or community needs when deciding how to resolve issues. *[Individualism]* Also, I think it is important to honor yourself by focusing on your perspective of the problem. You are the expert on you, not other people, even family members. *[Duty to the Self]*.

**Interviewer:** How do you help people handle emotional crises?

**U.S. cultural values:** I think we are fundamentally emotional beings who are striving to meet our potential. Expression of emotion plays a key role in making us human and consequently our mental health. I believe that emotions are very important in helping you understand the meanings you take from things that happen to you. I believe it is through being in touch with emotions that you honor that which makes you human, emotions, and in turn you become more deeply connected to others. This can lead to a more fulfilling life than a life filled with repressing and hiding your emotions. *[Emotional Expression]*

**Interviewer:** How do you conceptualize the relationship between a client and a counselor?

**U.S. cultural values:** I usually take an egalitarian approach to counseling sessions. I think my primary job is to encourage you to get to know yourself, explore feelings, gain insight and then make positive changes in your life. I think the role of the counselor is to help you see the power you possess over your own life. I think of the counseling relationship as egalitarian, with us working together to assist you. Ultimately, I believe you have the answer to your problems and it is my job to support you as you explore issues. I think most clients find a counselor more helpful if they are allowed to choose the topics for the session and areas for exploration. You might feel diminished if I directed the session based solely on my perception of your issues. It is more important that you be involved in

deciding the topics for each session. [*Egalitarian Relationship with Authority Figures*].

**Interviewer:** What do you think should happen in counseling?

**U.S. cultural values:** I believe that counselors should help you focus on understanding your problem and what you contribute to the continuation of the problem. Often times you lose sight of alternatives when you are in the midst of a crisis. I believe that it is through understanding yourself, and not other's expectations of you, that problems are resolved. I think counseling is most helpful when the client is encouraged to think of his or her perspective rather than solely focusing on the perspective of others or even what society thinks. [*Nonconformity to Norms*]

**Interviewer:** What do you see as the goal of counseling?

**U.S. cultural values:** I think that it is important for you to fully express who you are. Counseling can assist you in understanding which pathway fits best for you through understanding your personal issues. You are healthy when you are in touch with yourself and your emotions, can live fully each moment, and can work hard to reach your potential and express your unique talents. [*Self recognition through Achievement*]

**Interviewer:** How do you know when a person is mentally healthy?

**U.S. cultural values:** In my view, you are mentally healthy when you are striving towards self-actualization. In other words, you are trying your best to become a good person. Someone is mentally healthy when you are living in a way that is true to yourself, when who you are inside is reflected in your behaviors and

actions, and you are able to achieve to the best of your ability. It is very important for you to explore your feelings and express them openly when appropriate. By doing so you will truly know what you think and feel about your problem. Being aware of and expressing emotions openly is critical to mental health. Parents can often be positive examples for children in expressing their love openly.

*[Emotional Expression]* Also, it can be helpful to be honest with significant others about your personal issues. Feeling good about your ability to handle your problems on your own is something to feel proud of. In fact, celebrating your accomplishments with significant others can really bring them closer to you.

*[Expression of Pride]*

**Interviewer:** How do you view the amount of control people have over their lives?

(locus of control orientation)

**U.S. cultural values:** You have a great degree of control over your life, probably more control than many people are willing to acknowledge. This is something with which all adults must come to terms. You play a significant role in what happens to you. If there is something you do not like about your life, I believe that you possess the power to change it. If there is something you do not like about society, I would encourage you to think about ways to work to change it. You have great control over your own life and happiness. *[Internal Locus of Control]*

**Interviewer:** How do you know when a person does not need any more counseling?

**U.S. cultural values:** I try to get a sense of where you are at in the process of becoming who you were meant to be. I believe it is time for counseling to end when you understand yourself and have developed plans for what you want to

include and accomplish in your life. I look for signs that you are taking care of yourself and really paying attention to your inner voice, your inner sense of self.

*[Duty to the self]* I also hope that at the end of counseling you have a willingness to do things you enjoy simply because such activities have meaning to you, rather than downplaying your desires out of fear about what others may think. *[Self-Recognition through Achievement]*

**Interviewer:** What kinds of things do you do yourself to ensure your own mental health?

**U.S. cultural values:** When I am feeling tired and frustrated, I think it is helpful to remind myself of how much I contribute to helping others. I think you should remind yourself of your accomplishments from time to time so you do not forget that you are a good, hardworking person. For example, I feel good when colleagues notice the work I do and compliment me. I try to accept the compliments and enjoy how nice it is to be recognized from time to time.

*[Expression of Pride]*

AT THE END OF THE INTERVIEW:

**Interviewer:** Thank you for answering these questions. I understand that you have an example of your counseling work to share with us.

**Counselor:** Yes, I would like to share with you part of a session I had with an Asian American client. This will give you an idea of what it is like to be in counseling with me. This client is 20 years old and a sophomore in college. She came to me since she was feeling down and overwhelmed by school work. She was not able to complete her work as she would like and was having difficulties with her boyfriend.

**PART II: COUNSELING SESSION (Co = counselor, Cl = client)**

**Experimental Condition:** Counselor Does Not Acknowledge Racial Differences

Co: You said you have been feeling kind of down lately?

Cl: Yes, I am not quite myself these days. I can't seem to get my assignments done.

Co: You seem frustrated as you say that.

Cl: Yes, I wish things were different in a variety of ways.

Co: Tell me more....

Cl: I wish I felt better about things. I wish my assignments were done well and on time. I wish my relationship with my boyfriend would be better.

Co: All of those sound important. Maybe we can take them one at a time?

Cl: O.K.

Co: Which would you like to focus on first?

Cl: I'm not really sure where to start?

Co: We can try to address each issue in the sessions we have together. Perhaps you would tell me which issue seems most troubling, which one you would like to talk about first?

Cl: I guess I feel a little worried that you might not understand my family when I talk about them. They are pretty traditional. They expect me to do well in school and get a good job so I can help them out financially. They definitely would not understand my seeking counseling for feeling down. They expect me to handle my emotions by myself.

Co: You are afraid I might not understand your family. Personally, from my perspective it might be more important for you to understand your expectations and desires.

*[Non-conformity to Norms]* Part of understanding your expectations and desires is understanding and expressing your emotions. *[Emotional Expression]* It's as though the challenge is to learn to meet your need to live up to your expectations and to understand your emotional reactions in doing so.

Cl: Well, my family is definitely not a typical U.S. family. My parents expect me to obey them, no questions asked. If I question the decisions they make for me, then my mother stops talking to me for a few days until I agree with her. I know she loves me, but it is really hard for me when she does that. Sometimes I don't feel I can live up to their expectations. I can't really talk about how I feel to them. They also expect me to still live at home until I get married. When I graduate I would like to live in an apartment with some good friends but my parents are against the idea.

Co: Sounds like you sometimes struggle with what your parents want for you.

Cl: Yeah - my family means so much to me and I don't want anyone judging them. Also, I am afraid that you might not understand how my views may differ from theirs.

Co: You're also concerned that I won't understand when you disagree with your parents' perspective.

Cl: (nodding, looking uncertain)

Co: You seem uncertain.

Cl: I guess I'm not sure that you'll understand some of my cultural traditions.

Co: I promise I will do my best to listen to you and try to understand your perspective.

Cl: That sounds O.K. with me.

Co: If you'd like, let's talk about your concerns about your trouble getting assignments done. Tell me more about that.



Cl: Sure, I just feel like I don't want to do the work sometimes. I can't seem to motivate myself. I know it's really important and will affect my future and disappoint my parents if I don't do it but it is just so hard sometimes.

Co: Sounds like you are concerned about how your lack of motivation might be affecting your future? [*Self-Recognition Through Achievement*]

Cl: Sometimes I worry about that. In general, it's so hard to feel good about doing it at all. I try to feel good and motivated but it seems by the time I do feel motivated, the assignment is past due. I worry so much about what my parents will think if they knew how bad my grades will be this semester.

Co: You are worried about your parents. It also sounds like you are struggling to honor your perspective on what you should do with your life? [*Duty to the Self*]

Cl: I worry a lot about what they think. I feel scared sometimes that I will disappoint them. They really like to brag about me to their friends and the people in our community. It's like the parents have this contest going about whose kid is doing the best.

Co: You are scared that your parents won't be proud of you. Sounds like you worry so much about what your parents think and don't consider what you think about your accomplishments? [*Expression of Pride*]

Cl: Yeah - I would never brag about my grades even if they were better. But for my parents it's different. It's very important for them to feel I am doing well. They don't want to be embarrassed when other people start bragging about their kids. I don't usually tell others about the things I do well. I prefer not to be so obvious about it.

Co: You don't want your parents to be disappointed in your achievements and unable to share their child's achievements with their friends.

Cl: That's way more important than I realize sometimes.

Co: Tell me more about your fears about other adults besides your parents knowing that you didn't do well in school?

Cl: It's an Asian American thing, at least for some Asian Americans I guess. I try to do well in school so my parents have something to brag about. It's hard sometimes. Like we are really good friends with a family whose two sons both went to Harvard. I couldn't get in. My mom kept making up excuses to their Mom as to why I didn't get in. It's like she felt she had to cover for me. But it's more than giving my parents something to brag about. It's bigger than that.

Co: Sounds like you are concerned that your mother will have good things to say about you to others. Is it really that important to you? What about what you think about your achievements? *[Individualism]*

Cl: Yeah - I want to feel like I am representing my family and culture through my achievements. My high school grades weren't the best but I have done much better in college up until recently and I felt better because others benefited from my hard work. You see you might not understand this since White people don't seem to care so much about what their parents think. It might seem odd to you that I care so much about what others think but what I do really reflects on my parents.

Co: Caring about your parents' opinions seems very important to you. Tell me more...

Cl: It's like I am always aware of my grades and how my parents will feel talking about them to other parents. I feel the presence of the community in my life at all times. I am aware of the impression, good or bad that the other parents have of me. Sometimes I feel such pressure to perform well that I end up not starting an assignment at all. I get stuck thinking about what will happen if I fail.

Co: You are so afraid of failing.

**Video fades out.**

**APPENDIX M**  
**PARTICIPANT PRE-VIDEO MINDSET HANDOUT**

In the first half of the videotape you are about to watch, a female White counselor is interviewed about her view of counseling. In the second half of the videotape, you will view the same counselor conducting part of a counseling session with an Asian American client. As you watch the videotape, please think of whether or not the counselor might be the type of counselor you would want to work with if you were to seek counseling.

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