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Building Competencies for Effective Cross-Cultural Counseling: A Developmental View

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PROFESSIONAL FORUM

In this issue are two diverse papers which deal with two contemporary professional concerns. The first paper by Carney and Kahn, "Building Competencies for Effective Cross-Cultural Counseling: A Developmental View," examines the stages through which trainees pass on their way to the development of competency in working with someone of a dissimilar racial or ethnic background. For each stage, the authors propose an appropriate learning environment. This article does integrate ideas contained in two approaches which have been in print in this journal: the position paper of the Education and Training Committee of the Division which discussed cross-cultural competencies (Sue et al., 1982) and the approach to supervision which was the major treatise for "Supervision in Counseling I," Volume *10*(1), 1982 by Loganbill, Hardy, and Delworth.

The second paper by Barón, Sekel, and Stott examines career issues for counseling center psychologists inherent to the first six years of employment. The authors discuss personal reactions to one's work which may be indications that some change may be in order.

Papers for the Professional Forum and for the Research Forum should be sent to the Editor-Elect, Bruce R. Fretz, Psychology Department, University of Maryland, College Park, MD 20742.

Building Competencies for Effective Cross-Cultural Counseling: A Developmental View*

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Over the last two decades a number of authors (Atkinson, Morten, & Sue, 1979; Banks, 1977; Cheek, 1976; Grier & Cobbs, 1969; Levine & Padilla, 1980; Marsella & Pederson, 1981; Martinez, 1977; Pederson, Lonner, & Draguns, 1977; Thomas & Sillen, 1979; Vontress, 1971) have pointed out that white mental health professionals have historically ignored or minimized the importance of the cultural/ethnic differences that exist between themselves and persons of Asian, Black, American Indian, and Hispanic origins. Thomas and Sillen (1979) have suggested this tendency is based on the belief that persons who are racially and culturally different are also culturally and/or genetically deficient. Several authors have noted that because of these beliefs counselor training programs have traditionally paid little if any attention to cross-cultural and ethnic variables that operate in the counseling context (Atkinson, Maruyama, & Matsui, 1978; Berman, 1979; Bryson & Bardo, 1975; Levine & Padilla, 1980; Marsella & Pederson, 1981; Pederson, Lonner, & Draguns, 1977; Stranges & Riccio, 1970; Sue, 1981; Sue & Sue, 1977). Sue (1977, 1981) has noted that this lack of awareness may lead white counselors to utilize treatment strategies and/or outcome goals that may be inconsistent with the behavioral norms and values of persons who do not share their cultural assumptions.

In response to such observations, professional standards have been examined (American Psychological Association [APA] Austin Conference, 1975; APA Dulles Conference, 1978; APA Vail Conference, Dorman, 1978) and new standards have been suggested for training counseling psychologists (Sue, Bernier, Durran, Feinberg, Pederson, Smith, & Vasquez-Nutall, 1982) and other mental health professionals (McFadden, Quinn & Sweeney, 1978) to work with culturally different individuals. In addition to these important changes, education programs on pluralistic counseling have surfaced at professional conferences (American College Personnel Association, Note 1) agency inservice training seminars, (Parker & McDavis, 1979) and some university curricula (Ivey & Authier, 1978; Ivey & Gluckstern, 1976; Katz & Ivey, 1977; McDavis & Parker, 1977; Pederson, Holwill, & Shapiro, 1978). Some programs have focused on the development of specific pluralistic or cross-cultural counseling competencies (Ivey & Gluckstern, 1976; Ivey & Authier, 1978; Pederson, 1978) while others have attempted to alter trainee attitudes towards persons who are culturally different (Katz & Ivey, 1977; Parker & McDavis, 1979). Because these efforts have often been based on a specific trainer's knowledge and interests, a rather unsystematic training movement has been generated and little data has been gathered on changes that occur in white counselors as a consequence of their training experiences. Most studies that have gathered evaluative data have either tended to focus on participant satisfaction with their training experience (Parker & McDavis, 1979), or have relied on atheoretical forms of assessment in gauging participant change (Katz & Ivey, 1977). In our survey of the literature, we were not able to find any research that has been conducted on how specific components of a cross-cultural training program may be linked to specific stages of a counselor's development. Where attention has been paid to describing the stages that individuals pass through in adopting a more flexible view of cross-cultural differences (Adler, 1975; Oberg, 1972; Valdes, Burg, Kahn, & Blunk, Note 2), it has been based on antidotal observations rather than systematic research. This article

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attempts to address this conceptual void by building a developmental model for promoting and evaluating changes in the knowledge, attitudes and behaviors of counselors who undergo training to expand their expertise in working with culturally different clients.

Building Learning Environments to Foster Effective Cross-Cultural Counseling: A Developmental View

The counselor training model presented here incorporates and extends the work of Adler (1975), Allport (1958), Oberg (1972) and Valdes, Burg, Kahn, and Blunk (1981). It is consistent with recent guidelines that have been suggested by the APA Board of Ethnic Minority Affairs (Sue et al., 1982) for training counseling psychologists in cross-cultural or pluralistic counseling, and has as its goal the development in counselors who possess the knowledge, attitudes, and competencies that are needed to effectively assist persons who are culturally different.

Based upon the work of others (Adler, 1975; Oberg, 1972; Valdes, Burg, Kahn, & Blunk, Note 2) and our own impressionistic observations, we have come to believe that trainees pass through five general stages of development as they acquire the competencies of an effective cross-cultural change agent. Each stage reflects a shared pattern of growth in three domains: (1) knowledge of cultural groups, (2) attitudinal awareness and cross-cultural sensitivity; and (3) specific cross-cultural counseling skills. The relationship between the learning environment and each of the three domains is quite complex, as is the relationship among the domains themselves. Growth in one domain is not necessarily accompanied by a parallel change in the other two. A gain in knowledge, for example, may not be paralleled by a change in attitude or behavior unless the appropriate resources exist in the environment to encourage change in those domains. Because counselor development is seldom uniform, it is likely that movement across the five stages will occur in spurts and jerks, with occasional plateaus and regressions, and with some overlap between stages. Each stage thus reflects a central tendency across the domains rather than a discrete entity or fixed point in time.

In building our instructional strategy we have relied heavily on the work of Hunt (1971) who developed instructional interventions that promote growth in the conceptual and thinking of high school students and Widick, Knefelkamp, and Parker (1975) who used Perry's (1970) schema in developing educational strategies to promote the intellectual and ethical development of college students. We have also called upon the work of Stoltenberg (1981) who outlined an approach to structuring the counselor training environment that prompts movement across different stages of counselor development. We assume that the appropriate learning environment at each stage of counselor development is best described in terms of the challenges and supports that it provides (Widick, Knefelkamp, & Parker, 1975). Challenges prod trainees to expand their knowledge and attitudes by presenting new ways of viewing other cultural groups, or by presenting alternative methods of counseling those who are culturally different. Supports include a training atmosphere that promotes personal sharing and trust and the degree of structure that is present in the learning environment. According to Widick, Knefelkamp, and Parker (1975) and others (Hunt, 1971; Stoltenberg, 1981), the appropriate learning environment for trainees at early stages of development provides a high degree of structure, offers a limited set of personal challenges and has clear direction provided by the trainer. Learning at later stages is promoted by a fading of structure, increasingly diverse challenges, and a greater personal responsibility taken by the trainees.

In this model, resistance to change is best understood in terms of a mismatch between the challenges and supports of the training environment and the knowledge, attitudes and competencies of the trainee. In some instances resistance will occur because the environment provides too many challenges and too little support for the trainee's level of development. For example, a trainee who has not had contact with a native American would be overwhelmed if he or she were placed in an internship on a reservation with no support or supervision. In other circumstances it may be found that the training environment provides too much support to encourage advances in the trainee's development. The trainee who has had a considerable amount of experience in working with native Americans, for example, would be disillusioned by the activities that do not build on and extend his or her experiences. Thus, the essential task of the trainer is to carefully monitor the interaction between the trainee and the training environment to insure they are appropriately matched to the trainee's level of development.

Counselor Development Model

The five stages of trainee development are shown in Table 1 as are the appropriate learning environments for each stage of development. A full description of each stage is present in the paragraphs that follow.

Stage 1

Counselor characteristics. Owing to their limited experiences with persons from other cultural/ethnic groups, trainees at this stage possess little, if any, knowledge of the history and mores of persons who are culturally or ethnically dissimilar from themselves. The knowledge that they possess is more apt to be based upon social stereotypes and/or shared social economic status rather than an understanding of the world views of particular cultural groups. According to Sue (1978), "A world view may be broadly defined as how a person perceives his/her relationship to the world (nature, institutions, other people, etc.). World views are highly correlated with a person's upbringing and life experience. Not only are they composed of our attitudes, values, openness, and concepts, but they may affect how we think, make decisions, behave, and define events" (p. 419).

Stewart (1971) and Sue (1981) have contrasted the world view differences that may be found in trainees who are operating at the first stage of development with those of the

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Table 1

Stages of the Training Development and Appropriate Learning Environment

Stage	*Trainee Characteristics*	*Appropriate Learning Environment*
1	Limited knowledge of other cultural groups. Views of others based on ethnocentric attitudes. Conflicted by disparity between own ethnocentrism and egalitarian values of the profession. Counseling approaches and goals reflect trainee's world view rather than the client's needs and views.	Highly structured and supportive. Trainer acts as instructor. Readings and lectures are used to provide information on the history of America's cultural groups and social barriers to effective cross-cultural communication. Encourage attitudinal and behavioral self-awareness through structured values clarification activities. Avoid confrontation and moralizing in processing experiential activities. Assess current counseling skills through role plays or other structured formats. Build or enhance active listening skills.
2	Emerging awareness of own ethnocentric attitudes and behaviors. Knowledge of other cultural groups is not organized and is dealt with in a detached manner. Wears a "halo of naivete," believes that his/her basic skills and knowledge are adequate to counsel persons from other cultural groups. Counseling approaches and goals continue to reflect trainee's ethnocentrism and are applied in a rote manner.	Trainer continues to act as instructor by providing information on (1) individual attitudinal barriers to effective cross-cultural counseling; (2) ethnocentrism in the mental health disciplines; and (3) the world views of persons from cultural groups in the trainee's present situation. Use structured activities to examine the source and accuracy of trainee ethnocentric views and behaviors that impede effective cross-cultural communication. Expand counseling skill repertoire using Sue's (1981) cross-cultural counseling critical incident approach, media simulation and role plays. Encourage creative utilization of counseling techniques and counseling goal setting to meet unique needs of culturally different clients. Provide role model of white counselor working in cross-cultural settings.
3	Conflict associated with feelings of guilt and responsibility. For one's ethnocentrism prompts an attitude of "colorblindness" that is expressed either as an active attempt to *deny* cultural differences or an effort to become immersed in another cultural group.	Trainer encourages autonomous self-review and provides a normative structure. Through readings, presentations, simulations and cross-cultural encounters trainees are encouraged to explore the impact of their colorblind attitudes and behaviors of their culturally different individuals. Pederson's (1978) triadic counselor training approach is used to reinforce the importance of recognizing and legitimizing attitudinal differences.
4	Emerging self-identity as a cross-cultrual change agent and participant. Selectively blends new cross-cultural knowledge, attitudes and skills with desirable features of own reference groups. Creatively applies counseling approaches and selects counseling goals to match the world view of the client.	Trainer acts as a supervisor in helping trainee to clarify and select a personal direction. Information is provided as needed to the trainee. Direct counseling experience is provided in multi-cultural settings under supervision by persons from representative cultural groups. Client load is matched to trainee levels of experience. Varied approaches to cross-cultural counseling are presented, practiced, and critiqued in the light of the trainee's experience.
5	Assumes a self-directed activist posture in expanding own cross-cultural knowledge, attitudes, and skills, and in promoting cultural pluralism in society at large. Challenged by decision regarding nature and extent of personal involvements in cross-cultural counseling situations.	Trainer acts as a peer consultant by helping the trainee clarify his/her future objectives as a counselor. Trainer assists in identifying and/or supplying resources needed for trainee to accomplish personal directions.

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Asian, Hispanic, American Indian and Black clients. They suggest that white trainees who hold the prevailing American world view are apt to value the practical application of ideas, strive to maintain their individuality, develop situationally defined friendships, enjoy competition and achievement striving, seek to manipulate or control the environment, believe in social equality and value building for the future. This view contrasts with their culturally different clients who are likely to value cooperation and work to protect the interest of the group or family, strive to live in harmony with nature, respect social status and tradition, and revere either the past or the present.

Because trainees who operate at Stage 1 are unaware of these contrasting world views, they are apt to build treatment approaches and set counseling goals that push others to be like themselves (Sue, 1977; 1981). Owing to their desire to retain a self-consistent view of the world, and fear of social-economic change, they are also likely to resist participating in cross-cultural awareness programs. This is especially true if the program is required of them and relies heavily on abstract unstructured intercultural encounter group activities that do not meet their needs for concrete goal-directed action.

Training Environment. The learning task for trainees at this stage is to accept the need to become aware of how their limited knowledge, ethnocentric attitudes, and lack of cross-cultural training may lead them to rely on faulty treatment strategies and goals in assisting persons who are not similar to themselves.

Trainees at this stage who enter a cross-cultural training situation are likely to experience the dilemma of wanting to maintain their ethnocentric views while simultaneously embracing the professional value which emphasizes the appreciation of cultural and lifestyle differences. The surfacing of this dilemma marks a significant transitional point in the trainee's development. It is likely that the trainees will abandon the training context if they express this dilemma and are challenged to change by moralizing or emotional confrontation. First and second generation Americans in particular are likely to become puzzled and angry if they are told that they are responsible for the past mistreatment of the American minority groups (Greeley, 1975). This suggests that in order to maintain the trainee's involvement in the training process, their dilemmas should be worked through in a highly structured and supportive learning environment that encourages the exploration of diverse views.

The trainee's knowledge base may be expanded through lectures and readings that focus on the history of American cultural groups and the institutional and societal forces that inhibit effective cross-cultural communication (Berry & Tischler, 1978; Greeley, 1975; Jones, 1972; Marden & Meyer, 1978; Rich, 1974; Simpson & Yinger, 1972). Recommended standards for practicing psychologists (Sue et al., 1982) may be discussed as a response to changes in our society.

The optimal attitudinal awareness training component for trainees at this stage invites them to explore the origins of their world views, with the goal of increasing their self-awareness and self-understanding. Personal value differences that are brought out through structured value clarification activities should be explored openly, without fear of judgment, and examined in terms of how they affect the trainee's beliefs and behaviors. Excellent resources for such activities include books by Fromkin and Sherwood (1976); Katz (1978); and others (Hoopes & Ventura, 1979; Weeks, Pederson, & Brislin, 1979).

The skills-building component level may be focused on identifying current competencies and counseling styles through role plays or media simulations (Ivey & Gluckstern, 1976; Ivey & Authier, 1978). Active listening should be modeled and trainees should be encouraged to examine how their skills and styles may reflect their personal values.

To remove the threat of failure, counseling experiences with individuals of different cultural/ethnic origins should be delayed until later stages in the training program when the trainee's knowledge base is more complete, their attitudes are more open, and their skills are more polished.

We also recommend assigning trainees the task of keeping personal journals which require them to describe and reflect upon their learning experiences in the training program. Journals may be collected at different times and reviewed by the trainers. Personal notes from the trainers may be used to invite trainees to consider alternative views and reinforce their efforts at growth.

Based upon these learning experiences, trainees will complete this stage of development with a knowledge of the historical and lifestyle characteristics of other cultural groups, have a more flexible attitude toward exploring such differences and possess basic relationship-building skills.

Stage 2

Counselor characteristics. Owing to the training experiences described above, trainees who enter this stage will have begun to recognize their embeddedness in their own cultural views and will have begun to appreciate the role that different cultural groups have assumed in our society. However, because information about other cultural groups may be new to them, they may lack an organized view of cultural differences and will be inclined to deal with such information in a detached scholarly manner.

Attitudinally, counselors at this stage appear to be wearing a "halo of naivete." That is, because of elementary knowledge that they acquired in Stage 1, they may believe that they now know enough about cultural differences and need only to learn the appropriate counseling skills to use in different cross-cultural settings. Consequently, they may resist any attempt to explore at deeper levels their attitudes towards other cultural groups.

Subtle expressions of sterotypic and ethnocentric thinking will still be seen, and the counseling approaches will still reflect a pattern of prodding others to become themselves. They will apply the new skills that they acquire in an imitative manner with little awareness of how those skills may be most effectively used in different settings.

Training environment. The trainees' tasks at this stage are to develop more detailed knowledge of the norms, values and customs of particular cultural groups and to recognize how their ethnocentric beliefs affect their approaches to counseling persons who are culturally different from themselves.

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The learning environment that is provided for trainees at this level should remain highly structured and supportive and attempt to build their knowledge in three areas that are directly linked to counseling: (1) individual attitudinal and behavioral barriers that impede effective intercultural communication (Rich, 1974); (2) ethnocentric beliefs that have shaped the mental health disciplines and American social institutions (Sue, 1981; Thomas & Sillen, 1979); and (3) the world views of individuals from cultural groups they will encounter in their own settings (Levine & Padilla, 1980; Atkinson, Morten, & Sue, 1979; Marsella & Pederson, 1981; Martinez, 1977; Sue, 1981; Sue & Wagner, 1973; Walz & Benjamin, 1978). Biographies of persons from different cultural groups may be used to personalize information about those groups.

Attitudinal exploration and reshaping may be begun through structured activities that encourge trainees to examine the sources and accurcy of their beliefs about other cultures and help them identify behaviors that impede effective cross-cultural communication (Fromkin & Sherwood, 1976; Hoopes & Ventura, 1979; Katz, 1978). The written critical incidents developed by Sue (1981) can be especially useful in helping trainees examine their knowledge and attitude towards others. It presents a client from a particular culture group who has a specific concern and asks trainees to develop and discuss the treatment approaches that they would use to assist that individual. The processing of the information that is gathered in this way may be taken to deeper levels of understanding by asking trainees to place themselves in the position of being the client who is the recipient of their assistance.

The gains in knowledge and attitude exploration that are derived from lectures and critical incident exercises can be reinforced in the skill domain through role plays and video simulations that require the trainees to respond to problems presented by members of different cultural groups. Connections between knowledge, attitudes, and specific counseling behaviors can be brought to light by examining how the trainee's response affects the client. Alternative responses can be generated and practiced in light of recent research on how client preferences for counselors are shaped by their stage of ethnic identity development (Atkinson, Maruyama, & Matsui, 1978; Parham & Helms, 1981) and the beliefs different cultural groups have regarding the locus of control and responsibility for their actions (Sue, 1981). This approach will discourage a reliance on pat techniques that ignore cultural and individual differences. The micro-counseling training approach developed by Ivey and his associates (Ivey & Authier, 1978; Ivey & Gluckstern, 1976) is especially helpful for such training purposes.

Supervisors and role models are also critical at this stage. White trainers who work in cross-cultural settings may encourage trainees to examine their ethnocentric views by sharing their own struggles in intercultural relationships. Guest speakers from different cultural groups can be provided to share their views on professional issues and model alternative approaches.

Activities of the type described above may arouse a considerable amount of dissonance in trainees who are confronting their ethnocentrism for the first time or who believe that they should treat each client in the same manner irrespective of that person's world view. Some trainees may react to the dissonance created by this challenge by becoming resistant to change and remaining at Stage 2. Others may be propelled into the next stage when they realize that they can no longer rely on simple dichotomous categories to interpret the styles of others or when they become intensely aware of the emotional consequences of being a member of a cultural group that has been unfairly treated in American society. Both of these experiences may evoke strong reactions of guilt about their ethnocentrism and anger toward society as its source. The surfacing of these feelings acts as a catalyst that propels the trainee into Stage 3.

Stage 3

Counselor characteristics. The third stage of attitudinal development is the most complex. It marks a period when the most intense feelings of uncertainty are aroused in trainees because the perceived locus of responsibility for their enthnocentrism has begun to shift from external authority to themselves. This important attitudinal shift has been described as the "choice stage" by Valdes et al. (Note 2), as "hostility against the host" by Oberg (1972), and a stage of "disintegration of old familiar cues" by Adler (1975). Each of these writers described this stage as a time when old cultural standards are greatly challenged and any attempt to incorporate the norms of another cultural group is frustrated because the individual has not yet learned all of the intricacies of the host culture.

The increased sense of personal responsibility and guilt associated with this stage may promote an internal conflict which may be dealt with by an attitude of "colorblindness" that is typically expressed in one of two forms: *denial* or *immersion*. The trainee who uses denial will play down the importance of race and culture in counseling by focusing only on the common experiences of persons across cultural groups (Thomas & Sillen, 1979; Wilson & Calhoun, 1974). Differences between cultural groups are leveled by such trainees in statements to the affect that "everyone has a right to his/her own point of view," or "when I look at a client I see him/her, not skin or color."

Immersion as a form of resolution is demonstrated by a tendency to blame society for one's actions. Here, the individual is likely to express anger toward his or her cultural origins, or toward mainstream psychology because "they have made me this way." An identification with the plight of a particular cultural group is also common. This behavior parallels Allport's (1958) description of the "tolerant person" who "identifies with the downtrodden." It also shares common features with Oberg's (1972) "fascination" stage where the individual ignores cultural boundaries by attempting to "go native."

These attitudes are difficult to maintain, regardless of their form of expression. Despite their attempts to ignore differences, or to take on a new cultural identity, colorblind trainees soon find that they cannot ignore or bridge the experiential differences that separate cultural groups. The trainee who identifies with a particular cultural group, for example, will most likely experience rejection by members of that group, either because of his or her ignorance of

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behavioral norms, or a failure to recognize that the group has established its boundaries to insure its survival. When properly dealt with in the training context, this type of experience may serve as a catalyst for the trainee to re-examine his/her identity as a separate individual who may participate in a number of cultural contexts with varying degrees of acceptance.

Training environment. The goals of training for individuals at this stage are to promote continued cross-cultural exploration and help them resolve their dissonance through a continued examination of the meaning and importance of cultural differences.

Trainees who believe that to acknowledge and act on cultural differences is an expression of prejudice should be encouraged to examine this belief more closely with the goal of appreciating and respecting differences rather than denying their importance to others. Their knowledge base may be expanded through lectures and readings which demonstrate how client preferences for counselors are shaped by the type of concern they are experiencing (Atkinson, 1983; Atkinson, Morten & Sue, 1979; Levine & Padilla, 1980; Marsella & Pederson, 1981; Martinez, 1977; Sue, 1981) and the stage of their cultural identity development (Atkinson, Morten, & Sue, 1979; Parham & Helms, 1981; Sue, 1981). Colorblind attitudes can also be challenged through direct experience with persons from different cultures. In-group out-group activities which require trainees to take on the identity of a person from another culture may also be used to reinforce the importance of culture in shaping client beliefs and actions. Such experiences allow for the identification of common forms of self-expression across cultural groups while heightening an awareness of the importance of cultural variation.

The individual who attempts to resolve conflict by becoming immersed in a cultural group may be educated through lectures and readings to understand why that group protects its boundaries from outsiders (Berry & Tischler, 1978; Greeley, 1975; Rich, 1974). The feelings that occur because one has been rejected by members of another cultural group may be explored through structured activities that highlight the importance of remaining culturally distinct and processed in a manner that encourages a continued commitment to assisting persons who are culturally different without having to become like them.

A team of culturally and ethnically diverse trainers is very important in shaping the attitudes of individuals at this stage of development. This mix provides continued experiences of cultural diversity while presenting opportunities to secure support for self-discovery from different cultural sources. Trainers from different cultural groups can be especially helpful for the colorblind trainees by helping them become aware of the impact of their behavior on clients who are struggling to retain their own cultural identity. They can also be helpful for trainees who seek to become immersed in another culture by encouraging the examination of that culture for features that may be taken on as a part of the trainee's emerging self-identity. Such exploration will encourage trainees to disengage from the categorical thinking that prompted their attempt to become immersed in another culture.

Cross-cultural encounter groups are also very powerful tools for individuals at this stage. We recommend that group membership be balanced by cultural group and composed of participants who share a common goal of increasing their intercultural awareness. The group should be run over a number of weeks to allow for slow steady periods of growth with periods for private contemplation between meetings. We also recommend that the group leaders be balanced by culture and have carefully worked through the roles that they will assume in the group.

The knowledge and attitudinal awareness that is gained through the experiences described above may be reinforced in the behavioral domain through the usage of Pederson's (1978) triadic model of cross-cultural counselor training. Under this model, three individuals participate in a counseling dialogue: a white counselor, a culturally different client, and an "anticounselor." The anticounselor serves as an active ally of the client's cultural group by resisting the interventions of the white counselor. The learning task for the trainee in this situation is to develop a treatment strategy that invites the anticounselor to become a therapeutic ally. This training approach will increase trainee awareness of the impact of their colorblind behaviors, and expand their repertoire of effective cross-cultural counseling behaviors (Ivey & Authier, 1978).

Stage 4

Counselor characteristics. At the fourth stage of development, the trainee recognizes the importance of validating the world view of others and begins a process of blending particular aspects of his/her cultural reference group with those of other groups to form a new self-identity. The trainee's tastes in music, food, dress, and language may thus reflect a blending of old and new life experiences. The trainee's views of the similarities and differences between cultures reflect a fluid figure ground relationship rather than a rigid set of categories in which one view must prevail. Continued interactions with others highlight the implications of this emerging identity and promote an awareness that one's identity may be self-determined and changing. This flexible approach to cross-cultural situations is also reflected in an ability to utilize and create counseling strategies that fit the world view of each client.

Training environment. The goal of training at this stage is to assist trainees in making autonomous decisions about their emerging personal and professional identities. A review of literature on social roles in other cultures should be encouraged, as should the exploration and critique of alternative approaches to cross-cultural counseling. Opportunities should be provided that encourage continued self-review and an examination of features of other cultural groups that trainees may be attempting to incorporate into their own lives. Supervised counseling experiences should be provided in cross-cultural settings with supervision provided by members of different cultural groups. The trainee's caseload may be increased in complexity of client and stage of ethnic identity consistent with the stage of the trainee's level of development.

A frequent by-product of field experiences in multicultural settings is a realization by the trainees that,

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although they are prepared to function effectively in a particular cross-cultural counseling setting, the institutions of the broader society still limit the options of the clients. The sense of frustration that accompanies this realization may spur the trainee to want to move beyond assisting individuals to developing strategies for changing social policy and institutions. This shift in view marks the trainee's entry into the fifth stage of counselor development.

Stage 5

Counselor characteristics. At Stage 5, the trainee seeks to take actions that promote social equality and protect cultural pluralism in society at large. Such actions may vary from a commitment to continue learning about oneself and other cultures, to a commitment to counsel in the inner city, and, finally, to an investment in changing social systems that impede the full participation of minority group members in the broader society. Although the nature of the action may vary from individual to individual, the effects across people are generally similar: an excitement about one's capabilities, a desire to continue learning, an acceptance and celebration of cultural differences, and a commitment to affect change in society.

Training environment. The commitment to action seen at this stage emerges from the energy created at the preceding stages. The goal of supervision for trainees at this stage is to help them clarify a personal commitment and to assist them in establishing action strategies for accomplishing their personal goals. Such planning is probably best done individually with a mentor of the trainee's choosing. Trainees who wish to continue to work in cross-cultural settings should be made aware of internship and opportunities that provide needed training and supervision. Trainees who commit themselves to work toward changing social systems should be provided with literature and seminars on social organizations and social policy formation (Gunnings & Simpkins, 1977). They will also profit from opportunities to identify the attitudes and behavior they possess that may impede their effectiveness as a systems change agent. Supervised training in settings that are designed to promote social change will be especially effective in promoting new knowledge, reshaping self-defeating attitudes, and in acquiring the skills that are needed to effectively intervene in social systems.

Implications and Future Directions

The model of counselor development presented here is based upon impressionistic observations gleaned from our own experiences and those of others. It has yet to be tested under the critical light of empirical observation. Reliable measurement devices need to be developed that tap each content domain and show sensitivity to movement across the five stages of counselor development. There is also a need for studies that more precisely determine how particular learning environments interact with each stage of counselor development.

The impact of training-team composition on counselor development also needs examination. In surveying the literature, we did not find any research on the issue of if and when trainers from other cultural groups should become involved in training white counselors. While Katz (1978), has proposed that white trainees learn best when working with persons who share their ethnic origins, it does not appear that this view has been tested empirically. The model that we have proposed presents an alternative approach; namely, that while trainers are most effective in working with trainees who are at the early stages of their development, trainees who are at later stages of development will be more responsive to a culturally mixed training team. This view also needs to be tested empirically.

At a more practical level, the model calls for trainers to develop the ability to create a learning environment that is most appropriate for trainees at different stages in their development. Stoltenberg (1981) has noted that the trainer must be capable of identifying the levels of development at which different trainees are operating. Factors to be considered in making such judgments include the trainee's capacity for flexible and independent thinking; the forms of feedback and regard to which the trainee is most responsive; the trainer's values and belief systems; trainee skill levels; and the sensory modalities that the trainee relies on in processing information from the environment (Stoltenberg, 1981).

Trainers must also be knowledgeable about a variety of training resources and be able to blend these resources to match the needs of trainees of each stage of development. They must also be aware of their own ethnic beliefs, attitudes, and behavior which may limit their approach to training. More specifically, trainers who are at a particular stage in their ethnic identity development (Atkinson, Morten, & Sue, 1979; Parham & Helms, 1981; Sue, 1981) may experience difficulty in working with trainees whose attitudes are greatly disparate from their own. The model presented here thus challenges us to take a fresh look at ourselves as we develop new approaches to training counselors to provide service in the cross-cultural context.

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Footnotes

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