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Group counseling Chicana troubled youth: an explanatory group counseling project.

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EDUCATION

GROUP COUNSELING CHICANA TROUBLED YOUTH:

AN EXPLORATORY GROUP COUNSELING PROJECT

A Dissertation Presented

by

Mariaelena Lopez Ochoa

Submitted to the Graduate School of the
University of Massachusetts in Partial Fulfillment
of the Requirements for the Degree of

DOCTOR OF EDUCATION

May   1981

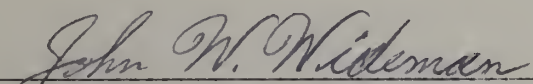EDUCATION

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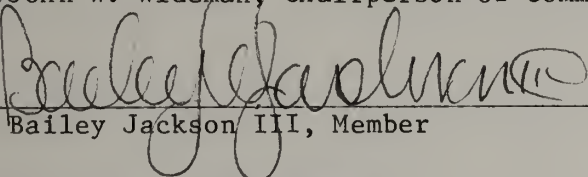
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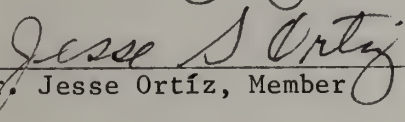Approved as to style and content by:

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ACKNOWLEDGMENTS

In writing a dissertation, there are always those who one feels continually supported and encouraged one's efforts. I wish to thank the following for their encouragement.

I wish to express my gratitude and appreciation to my doctoral committee. I thank Dr. Bailey Jackson for his determination to develop a counseling approach compatible to Third World persons. I thank Dr. Jesse Ortiz for his concern, precision and guidance in writing a cohesive study and for his Latino perceptions towards my work. And I thank Dr. John W. Wideman for his constant probing, encouragement and clarity in the organization of this study; and especially for his gentle counseling style I hope one day to emulate.

My appreciation also goes to Maida Torres Stanovik, for daring to try to reach our troubled high school Chicanas with me. In the midst of trying times, she provided support and focus to our work.

Lastly, to my father for his strength as a Chicano and concern for social equity, to my mother for her humanity, to Carol and Ron for their desire to contribute to the social and educational development of Chicanos, I am deeply grateful.

DEDICATION

To Alberto, your constant belief and encour-
agement in my counseling work and unselfish
guidance were the catalysts for my disserta-
tion. And thank you for the endless hours
you spent fathering our daughters, Yolanda
and Anjelica.

ABSTRACT

GROUP COUNSELING CHICANA TROUBLED YOUTH:

AN EXPLORATORY GROUP COUNSELING PROJECT

May 1981

Mariaelena Lopez Ochoa, B.A., University of California
at Los Angeles; M.S., University of Southern California;
Ed.D, University of Massachusetts

Directed by: Professor John W. Wideman

The purpose of this study was to design, implement and
evaluate a group counseling support base which is culturally
compatible to the academic and personal needs of Chicana
troubled youth.

The design of the study involved the development of a
group counseling process appropriate for Chicana troubled
youth. The implementation phase of this study involved fif-
teen tenth grade Chicana troubled youth who participated in
twenty-one group counseling sessions in the areas of aca-
demic achievement, personal and cultural development, prob-
lem-solving skills, and career exploration. A control group
of fifteen Chicana troubled youth was also selected by this
study to compare the impact of the group counseling process.
In the evaluation phase of the study, five varied indicators
were used to obtain multi-dimensional data to determine the
Chicana group members' growth and a profile of their involve-
ment in the group counseling process.

An assessment of the educational and personal influence that the group counseling support base had on Chicana troubled youth was made by this study. Four areas of growth were assessed: their personal and cultural development, career exploration, problem-solving skills and their desire to improve their academic competence. The study suggests that the group counseling support base has a definite, positive influence on Chicana troubled youth in all of the above four areas.

A significant finding in this study was the loss of only two (13%) experimental group members, while the control group which received no group counseling support lost seven (46%) of the fifteen Chicana troubled youth, suggesting the potential of the group counseling process as an enabling holding power process for Chicana troubled youth.

The study derived nine aspects of counselor competence found essential for working effectively with Chicana troubled youth: bilingual skills, cultural awareness, sociopolitical attitudes, role modeling, advocacy skills, matched ethnicity, social consciousness, group facilitation skills, and a societal approach to counseling.

The third question of the study examined the conditions that are necessary for a group counseling process to generate a support base for Chicana troubled youth. The study suggests group process conditions, group leader qualities,

group members' self-perception development and group ses-
sion conditions for effectively operationalizing the group
counseling process.

The societal approach to counseling, based on the so-
cial literacy approach of Pauc Freire, was also found by
this study to be essential in assisting Chicana troubled
youth to develop problem-solving skills in examining and
analyzing the sociocultural context of a problem.

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C H A P T E R I

INTRODUCTION

The educational process with all its interrelated com-
ponents--curriculum, teaching methodology, staffing, coun-
seling, administration, community participation--have not
met the needs of Chicano* youth. Often, the educational
process has aggravated rather than alleviated the problems
encountered by culturally and linguistically distinct youth
--Chicano youth who are unable and unwilling to assimilate
into Anglo society. The causal factors for Chicano youths'
alienation, frustration, confusion, and often anger lie not
just with the educational process. It is interrelated to
other societal factors--economics, health, juvenile jus-
tice, political influence, education, cultural value sys-
tems, race--laden with institutional and cultural incom-
patibilities which directly affect Chicano youth. But it
is the institution of education which is the socializing
instrument of Anglo society and often becomes the battle-
ground for Chicano students (Culp, 1979).

The holding power of our educational institutions with
respect to Chicano youth is a reflection of the cultural and

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*The term Chicano will be used throughout this paper in
the generic sense, inclusive of male and female, unless
otherwise specified or used in companionship with Chicana
(the female Chicano).

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institutional incompatibilities existing in our schools. Local statistics support this premise. In urban San Diego, 95.5 percent of all Chicano fourteen and fifteen year olds are enrolled in school, while only 85.7 percent of sixteen and seventeen year olds are enrolled in school (U.S. Bureau of the Census, 1973). At Sweetwater Union High School in National City, San Diego County, at which the writer is a counselor, an entering tenth grade class of 600 will grad- uate a class of 400 (a 33 percent holding loss). Of the 200 students which the school loses, Chicanos/Mexicanos make up 60-70 percent of the loss. This is an alarming percentage considering the fact that the school's Chicano/ Mexican population is approximately 50 percent. Chicano students are dropping out of school at a much higher rate than their Anglo counterparts. Of those Chicanos who do graduate, many are underachieving more than three grade levels (Espinosa, Foote, and Garcia, 1978).

This study will attempt to address this problem from a counseling approach. A group counseling process will be initiated for the purpose of establishing a support base for Chicana troubled youth and assisting them to develop problem solving skills, to examine their role as Chicanas and to explore varied career alternatives. In this explor- atory study, a support base will be defined as those coun- seling services which provide a receptive climate for the

identification and resolution of personal and academic problems of Chicano students.

Statement of the Problem

One of the most potentially powerful support services in schools for Chicano students is the counseling and guidance department. A counselor can open doors for students by establishing a receptive climate for learning and building self confidence by monitoring and challenging them to try a larger variety of courses, by assisting students to explore various career alternatives, by presenting higher education as a viable option, by involving students' parents in their educational development, and by encouraging students to actualize their potential; which in essence is simply and strongly believing in Chicano students and in their capabilities. A counselor, by providing personal support, can trigger the motivating influence for students to achieve success in their course work and their educational goals.

Yet, few Chicanos use these services. In a recent research study of California high school students conducted by the Citizen's Policy Center, the findings determined that students in urban schools feel that guidance services are not easily accessible to them and do not assure them of the confidentiality needed to discuss personal problems. Students do not see the counselors as the appropriate

persons with whom to discuss their problems and concerns. The study also found that sexist and racist stereotyping continue to exist in career counseling, job placement, course assignment, and accessibility to college admissions information (Olsen, 1979).

When counseling is provided to students it is usually on a one-to-one basis with emphasis placed on the student's unacceptable behavior as defined by the school personnel. The cultural incompatibilities between how Chicano adolescents are perceived by school personnel and their own school expectations compounds the inaccessibility of the counseling staff and prevents them from finding a support base from which to further develop their academic achievement, personal growth, decision making skills, and career exploration while maintaining their Mexicano/Chicano perspective on life.

The Citizens' Policy Center report on the California school guidance system supports Chicano students' needs for counseling in these areas:

> Students emphasize three areas in which the need for information and guidance is greatest: assistance planning for their futures, including work and further education; help getting through school by ensuring their physical safety, directing them to appropriate courses, and seeing that they earn proper graduation credits; and help understanding themselves and relating to others (Olsen, 1979).

An additional counseling factor in meeting the needs of Chicana troubled youth is the ready availability of the counselor as a viable source in meeting the immediate concerns and needs of the Chicana students when crises do occur. This is vital in developing effective credibility with Chicana troubled youth who in the past have not felt comfortable or trusting in using a school counselor as a viable resource person in helping them in their career development or in the solution of academic and personal problems (Hurtado, 1979).

At the high school level, Chicana troubled youth have the most difficulty in the tenth and eleventh grades. This age group consists of the adolescent years when physical and emotional changes take place, and when there exists an evolving change in the Chicano culture's view of the female role, which adds an additional stress factor to a growing adolescent Chicana. This is a time when these students are most in need of appropriate and trustworthy counseling assistance. This issue must begin to be addressed by other Chicanas (e.g. teachers, counselors) who are also experiencing this evolution.

Thus, the term "Chicana troubled youth"* refers to Chicana students who are having trouble with school. They are

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*Other synonymous terms for "Chicana troubled youth" are: hard girls, cholitas, vatas locas.

troubled by their poor academic achievement (Carter and Segura, 1979), by their Chicano values in conflict with the Anglo norms set in the school (Pantoja, 1975), by their personal development as Chicanas (Senour, 1977), and by their future goals (Majchrzak, 1976). Chicana troubled youth are often doing poorly academically and are often absent from school because they see no relevancy in the coursework to their daily lives. They are not involved in the student body's social activities, since it is Anglo oriented. They do not relate well to Anglo personnel and Anglo personnel do not relate well to them. They see no relevancy to their schooling and their future goals in life. Yet, they and their parents are well aware of the importance of a high school diploma. At times their troubled frustrations are acted out in school; oftentimes their turmoil remains hidden within the Chicana troubled youth's self while in the school environment. Consequently, there is a substantial unmet need for appropriate counseling assistance and intervention for Chicana troubled youth in high schools.

Purpose of the Study

The purpose of this exploratory group counseling project is to design, implement and evaluate a group counseling support base which is culturally compatible to Chicana troubled youth, and which will address the following needs:

academic achievement, personal and cultural development, problem-solving skills, and career exploration.

In the course of identifying a culturally compatible group counseling support base for Chicana troubled youth, this study will address the following questions:

1. What counseling skills were necessary in a group counseling process in order to be culturally compatible to Chicana troubled youth?

2. Can a societal approach to counseling used throughout the group counseling process assist Chicana troubled youth to develop problem-solving skills which view the total problematic situation?

3. What conditions were necessary for a counseling group process to generate a support base for Chicana troubled youth in developing a cohesive group which can act as a sounding board for discussing and resolving personal, cultural, academic, and career concerns?

4. What educational and personal influence can the group counseling support base have on Chicana troubled youth in their personal and cultural development, career exploration, problem-solving skills, and desire to develop academic competence?

Indicators for the questions. To obtain pre-post indicators as to Chicana troubled youths' self-perceptions and attitudes

towards the group counseling process, their problem-solving ability, the support base created, their role as a Chicana, and their career exploration, an attitudinal questionnaire will be developed.

Secondly, critical incidents will be utilized in order to see growth of the members in their ability to analyze and provide solutions to their problems.

Thirdly, interviews with the assistant principals both before and after the sessions will be held to see if there is any visible growth in the young Chicanas as perceived by the school assistant principals. Since the assistant principals are responsible for discipline, student referrals from teachers, suspensions, transfers to Palomar Continuation High School, and any other discipline concerns with students, they would be able to cross validate any positive growth demonstrated by the Chicana students.

Fourthly, case studies of five of the participants will be developed in order to get a more in-depth look at each Chicana's personal growth.

Fifth, an analysis of the group sessions will be reviewed in order to record the dynamics of the group sessions and their compatibility with Chicana troubled youth.

These five indicators will evaluate the success of the group counseling process as a support base for Chicana troubled youth.

Significance of the Study

There is limited research in the area of counseling Chicanos, and research on group counseling Chicana troubled youth is almost nil. Yet, the schools' lack of holding power on Chicano youth is devastating. Chicano youth today drop out or are pushed out at a disaproportionate percentage to the Chicano population of the community and in comparison with Anglo youth.

In the 1978-79 school year at Sweetwater Union High School, specifically, 65 percent of the students who dropped out were Mexicanos/Chicanos while the Mexicano/Chicano student population at Sweetwater High School is 50 percent. In the 1979-80 school year, the Mexicano/Chicano drop-out percentage increased to 75 percent.

Districts surveyed in California indicate that Mexican Americans are 2.5 times more likely than Anglos to leave school before high school graduation. Fewer than two out of every three Mexican American students, or 64 percent, ever graduate (U.S. Commission on Civil Rights, 1971).

One of the main functions of school counselors is to be gate keepers for students aspiring to mainstream into our economic middle class through our educational system. Gates to courses and course sequence of higher rank are opened to some students, while others are prevented from passing through those gates. School gatekeeping decisions

have implications and consequences which go beyond the school system. These decisions can either facilitate or block access to the wider society (Erickson, 1975). The potential resource of a group counseling support process as a tool in the intervention and gatekeeping of Chicano troubled youth has not begun to be tapped. This study will present a first step in the direction of opening doors for Chicana troubled youth by examining the group counseling process as a support system.

This study will also contribute to the knowledge bank of counselors seeking alternative approaches to working with Chicana troubled youth. Not only must a counselor look at counseling techniques but also at the counselor's approach and perspective on counseling Chicana troubled youth that is culturally compatible to Chicana youth and liberating to the individual. The intent of effective and liberating counseling is to train Chicano youth to do their own self counseling (Hurtado, 1979). Counselors working with Chicana troubled youth must explore alternative liberating counseling approaches in order to assist Chicano youth develop their own personal power in the exploration of self. This study will utilize the societal approach to group counseling in training Chicano troubled youth to develop skills in self and peer counseling.

The implications of this study have ramifications for all Chicano youth. It is not just the troubled Chicana

student who is struggling with stereotypic perspectives, oppression and school survival issues, but also those Chicanos who are succeeding in our schools who are in need of a group support base from which to reflect on his/her frustrations, acculturation issues, and oppressive societal perspectives in order to seek and find one's own personal power.

Background of the Study

The alarming drop-out, push-out and suspension rate of Chicanos at the high school level became blatantly apparent to the writer in her first years counseling at a minority dominated high school--76 percent of the student body are minorities; 50 percent of which are Mexicano/Chicano. The hardest hit class is the tenth grade. It is in the tenth grade that Chicano troubled youth have the most difficult time dealing with personal, cultural and institutional conflicts (U.S. Bureau of the Census, 1973). One of the reasons is the nature of the age group; fourteen through sixteen year olds are going through puberty, one of the most difficult times of their lives. The other reasons are due to cultural conflicts, such as difficulty accepting the Anglo value system in the school; and institutional conflicts such as the minimum number of absence of Chicano role models and the absence of curricula that includes a Chicano perspective. The conflicts arising from these

incompatibilities result in Chicanos walking-out, being pushed-out, or being suspended from school (Cardenas, 1972).

It is a well-established fact that our high schools do not meet every student's needs (Weinstein and Fantini, 1970). Yet politically and economically speaking Chicanos are not being given the rightful opportunity, beginning at the elementry grades, to complete high school and to explore career avenues in a culturally compatible environment.

For the past two years (1977-1979) the writer experimented with the development of a group counseling process that is culturally compatible to Chicana troubled youth and which can serve as a support base in resolving personal, academic, cultural, and career explorative concerns.

The first year a counseling group was initiated, the group was co-facilitated with another Chicana counselor. The main concern was to develop an intervention process that would assist Chicana troubled youth with the problems they were experiencing in our school system. A counseling group seemed the best place for dialogue to occur on various issues. We chose to work with Chicana troubled youth, because of the alienation factor with the school and the need to explore alternative routes for Chicanas other than immediate marriage and children.

Our first group ran from October, 1977, through June, 1978. Our group consisted of nine Chicana troubled youth. We began by presenting structured exercises to get to know

one another and to relieve the mistrust and doubt that ex-
isted with Chicanas towards us as school counselors. Why
should they trust school staff when they never have in the
past? The mistrust slowly seemed to disappear; the trust
we had developed was sincere and well-tested. We explored
and shared our own schooling and home experiences with them
as Chicanas. Being Chicana counselors was a strong plus
for us, for Chicana troubled youth are the least accultur-
ated to the schools and feel the most alienation toward
the schools. In addition, our being bilingual allowed the
Chicanas to express themselves in English and Spanish, and
code-switch when they so desired.

We spent the majority of the sessions exploring our
value systems and developing problem-solving skills and
peer counseling skills. Some of the sessions were directed
specifically towards exploring our role as Chicanas and
what that meant to each of us. There was a strong advan-
tage in having two Chicana models, because we presented
two different Chicana life styles while maintaining our
cultural similarities. This raised many endless questions
and discussions within our group. The last few weeks were
spent beginning to examine various career alternatives.
The last session was spent at a restaurant for lunch, since
we had developed quite strong friendships by the time June
rolled around.

The group chose to continue the following year. We, as counselors and facilitators, also felt the need to continue. In our analysis of the group counseling support process, we felt that we needed to explore more deeply the areas of problem-solving, the role of the Chicana, and a more intense career exploration.

The need for flexibility and availability of the counselor when called upon by the Chicana troubled youth was imperative. Crisis situations did occur when we had to aid in the resolution of personal and school related problems. This availability helped build the trust needed for a positive counseling environment.

The second year, the group continued minus three who had dropped out of school early in November, 1977, for disliking school, one's best friend had dropped out of school, and another was pregnant. The other six remained and asked to include four of their friends. We discussed this among ourselves and voted to include the other four women. Our group then became ten. In January, one other member was dropped from school for non-attendance, so the group dropped to nine and remained a stable nine the rest of the year.

The group met from October, 1978 through June, 1979. The other co-facilitator was promoted to assistant principal at a neighboring junior high school, so the group had one facilitator the second year. Since rapport and trust had already been built, only a few exercises were spent in

introducing the new four members to the others (many were already acquainted).

Emphasis the second year was placed on career-orientation, exploring one's role as a Chicana, and further developing problem-solving skills. Speakers were brought in and dialogue was held following each presentation. Various career interest inventories were given and the results were discussed with each of the Chicanas by the facilitator and the career counselor. By the end of the group sessions, they had an indication of what field they wished to pursue, while some were quite definite in their choices. Phone calls to training schools and colleges were made, materials sent for, and interview appointments made for those who were graduating and preparing for a future career. A luncheon was held again as part of the last counseling session.

Another on-going group of eight Chicana troubled youth (most were tenth graders) was initiated the same year (1978-79). Many of the same exercises which were presented to the first group were presented, shared, and explored with this new group, with varied additions, deletions and modifications from past experiences.

Occasionally, both groups met simultaneously to discuss a topic relevant to both groups or to listen to a speaker together. This was a positive experience for both groups, as it gave more opinions and insights on the topics

of discussion. But it also made the group too large and too easy for an individual member to hide or get lost.

The result of the group counseling sessions enabled Chicana youth to develop a supportive environment from which to explore alternatives to problems, to develop problem-solving skills, and to look beyond the stereotypic role of the Chicana in terms of developing one's self and in the exploration of career alternatives.

It is from this two year experience that the writer will be examining and refining the skills, processes and strategies necessary for the development of a group counseling support base for Chicana troubled youth.

Overview of the Study

Chapter I has been an introduction to the purpose of and need for a study in the area of group counseling Chicana troubled youth. The writer has been practicing in this field for the past five years in order to develop a culturally compatible group counseling support base for Chicana adolescents.

Because of the paucity of literature and research in the field of group counseling Chicana adolescents, the focus of Chapter II, the Review of Literature, will be threefold. The first section will focus on the sociocultural incompatibilities impacting the lives of Chicano troubled youth. The second section will examine the literature and

research in the area of group counseling adolescents. The third section will review the literature and research pertinent to counseling Chicano youth in order to determine the skills that are culturally specific to Chicanos.

In Chapter III, the design of the project will include the development of a group counseling process appropriate for Chicana troubled youth, the implementation phase involving fifteen Chicana adolescents, and the evaluation of the process, dynamics, and suggested results of the group counseling process for troubled Chicana adolescents. Four questions will be posed by this study with regard to group counseling Chicana troubled youth.

Chapter IV will examine and analyze the data in response to the four questions posed in Chapter III using five indicators evaluating the effectiveness of the group counseling support base for Chicana troubled youth. The five indicators will be the following: 1) an attitudinal questionnaire developed by the writer to obtain information on the Chicanas' academic concerns, their cultural development, their problem-solving skills, and their career exploration; 2) two group counseling evaluation instruments; 3) interviews with the assistant principals with regard to the participants' behavior in school following the group counseling experience; 4) critical incidents developed to evaluate the problem-solving ability of the participants;

AN OVERVIEW OF THE STUDY

QUESTION	TO DERIVE	INDICATORS
1. Counseling skills	Group counseling skills compatible to Chicana troubled youth	Review of literature as defined by Chicano experts in the field of individual and group counseling
2. Societal approach	Problem-solving and critical thinking skills with Chicana troubled youth	Critical incidents
3. Conditions for group counseling process	To generate a support base for Chicana troubled youth for resolving personal, cultural, academic, and career concerns	Individual ratings of each session Group Counseling Evaluation Form
4. Group counseling support base impact on Chicana troubled youth	Educational and personal influence derived by Chicana troubled youth from the group counseling support base	Case studies Post-group interviews with assistant principals

and 5) case study profiles of five of the Chicana participants.

In order to analyze the specific impact of the group counseling support base on the participants, a representative sample of five case study profiles will be presented in Chapter V of this study. Each profile will provide insight into the following areas: reason for referral; family composition and dynamics; educational and social development; participation throughout the group counseling sessions; and the social, cultural, and academic growth of the young women.

Chapter VI will summarize the study. Recommendations will be made for future research and evaluation, and conclusions as to the effectiveness of the group counseling support base will be made and discussed.

Limitations of the Study

1. Since this is an exploratory group counseling process with a small sample, limited statistical analysis will be done with regard to the characteristics of the counseling process and group support base. However, it is expected that data from the indicators will support hypotheses for research.

2. The instruments have been pilot tested but not statistically validated and consequently will yield

data that may be considered in terms of plausibil-
ity, but not as proof. Empirical proof will have
to be obtained through formal research which can
follow the recommendations derived from this ex-
ploratory project.

3. In selecting to work with Chicana troubled youth,
the writer will not deal directly with the issue
of acculturation, as Chicana troubled youth hold
strongly to their value system and their sense of
Chicanismo (Penalosa, 1970). However, it is the
contention of the writer that it is their strong
cultural identity, their strong sense of Chicanis-
mo, that adds to the troubles they have in school.
One should not have to sacrifice one's cultural
identity in order to succeed in our school system.

Definition of Terms

CHICANA--the feminine gender of the word Chicano; refers to
the female population of the Chicano culture.

CHICANA TROUBLED YOUTH--female adolescents who are having
trouble with school and who are potential drop-
outs or push-outs. They are troubled by their
poor academic achievement, by their Chicano values
in conflict with the Anglo norms set in the school,
by their personal development as Chicanas, and by

their future career goals. Other synonymous terms
are "hard girls," "cholitas," "vatas locas."

CHICANO--a person who is not only acutely aware of his/her
Mexican identity and descent but who is committed
to the defense of Mexican American values, and who
strives to work actively for the betterment of
his/her people (Penalosa, 1970).

CRITICAL THINKING--the ability to perceive personal, social
and political contradictions, to reflect on the
conditions contributing to these contradictions,
and to take action against the oppressive elements
that impact one's life.

PERSONAL POWER--the ability of a person to take control for
his/her life in evaluating personal decisions and
actions which effect his/her life.

SCHOOL HOLDING POWER--the ability of a school system to
"hold" its students until they have completed the
full course of study (U.S. Commission on Civil
Rights, 1971).

SUPPORT BASE--those counseling services which provide a
receptive climate for the identification and reso-
lution of personal and academic problems of Chi-
cana students.

C H A P T E R   I I
REVIEW OF THE LITERATURE

The review of the literature will focus on three general counseling areas: the sociocultural incompatibilities affecting Chicano troubled youth, group counseling the adolescent, and counseling Chicano adolescents.

The first section will focus on the institutional and cultural incompatibilities affecting Chicano troubled youth in order to take a societal view of those factors impacting the lives of Chicano troubled youth.

The second section will examine the literature pertinent to the group counseling process for actualizing the potential of adolescents.

The last section will review the literature pertinent to counseling Chicano youth in order to determine the specificity of Chicano troubled youth needs and the appropriate counseling considerations in developing counseling skills which are culturally compatible to this group of troubled youth.

I. Institutional and Cultural Incompatibilities Affecting Chicano Troubled Youth

Social perspectives on the analysis of troubled youth.
This section, as a strategic first step in developing a

counseling approach compatible to Chicano troubled youth, will examine the universalistic perspective in the analysis of institutional and cultural incompatibilities directly impacting the lives of Chicano troubled youth. In addition, social perspectives as well as economic, health care, juvenile justice, political influence and educational factors will be discussed as they affect the lives of Chicano troubled youth.

The educational process with all its interrelated components--policies, diagnostic procedures, curriculum, instructional programs, counseling, staff development, administration, community participation--have not been able to meet the needs of Chicano youth; and in particular, Chicano troubled youth. In its delivery of educational services the educational process has aggravated rather than alleviated the problems encountered by culturally and linguistically distinct youth--Chicano youth who are unable and often unwilling to assimilate into Anglo society (Espinosa, Foote and Garcia, 1978). The causal factors for Chicano troubled youth's alienation, frustration, and anger lie not just with the educational process, but with other societal, economic, and political factors. One cannot isolate any one societal factor to look for an understanding and/or solution to Chicano troubled youths' alienation, for the web is closely intertwined with social, economic and political factors that impact a Chicano youth's life.

In the examination of social problems, a sociocultural analysis of society is usually lost amid the specialization process encouraged in the professions. Partial views become circumscribed with an individual's professional frame of reference which limit the individual from a "totalology"-- the analysis and description of the interrelationship of institutions (totalities) within any society (Romano V, 1971). Daniel Jordan further states:

> The social structure, because of a number of incompatible cultural values it reflects, systematically suppresses the potentialities of a number of different human groups. Individuals who belong to those groups e.g. Chicanos, Blacks, ...will be victims of that suppression, will have to endure the consequent frustration, and respond to it by conforming...by withdrawing or regressing, or developing anti-social patterns of adaptation (1970:12).

Thus, two perspectives can be taken with respect to attitudes and behaviors about the causes and cures of social problems. William Ryan (1971) in his book, Blaming the Victim, states the dichotomy as exceptionalism vs. universalism. The exceptionalist position holds that problems are a result of particular circumstances affecting individual persons or families and causing them to react in unusual ways. The universalist position sees social problems as rooted in social causes--both predictable and usual. Ryan emphasizes that the position of blaming the victim occurs

when the exceptionalist analysis is applied to universalistic problems. The universalist position, then, looks not at problem families, but at family problems; not on motivation, but on opportunity; not on symptoms, but on causes; not on adjustment, but on change. Nowhere more critical than in the field of counseling is there the need to adopt a universalist view of societal factors and its effect on individuals as well as a totalological analysis of these factors.

In the field of counseling, the exceptionalist approach has generally been the focus of study. Symptom-centered therapy and counseling has been the emphasis of most counseling philosophies, techniques, and styles within counseling problems. Most counseling styles, even eclectic counseling styles, have focused on the individual and his/her "problem", with very little focus being given to the underlying causes of the symptoms (Morales, 1971c).

The socio-economic and political concerns of the Chicano community have been psychologized away, and his/her frustrations and anger have been looked at as pathological rather than as a political outcry. This is particularly true for Chicano individuals receiving counseling services. Armando Morales has introduced the medical term, iatrogenic, that speaks to the issue of the symptom-centered counseling perspective. An iatrogenic solution refers to:

> ...a problem, condition or disorder that is
> induced, produced or aggravated by the phy-
> sician or healer. In other words, the healer
> makes the problem worse (1972:133)

Such has been the approach of counseling in "helping" the Chicano. The iatrogenic counseling perspective has been destructive rather than healing for Chicano troubled youth. Counseling approaches, techniques or styles which blame the victim, and which result in iatrogenic solutions are oppressive to all individuals, but particularly to Chicanos, Blacks, Native Americans, and other Third World persons who have been the least politically powerful to halt such abuse.

This has been the case for Chicano troubled youth. It is not the psychology or pathology of Chicano troubled youth that must be studied any further, but the structural conditions of the larger society which are incompatible with the culture of Chicanos.

There is no question as to the close interrelationship between the economic, health care, juvenile justice, political, and educational factors which affect Chicano youth. These societal factors will be examined from the perspective of incompatibilities, both institutional and cultural.

In the case of the Chicano youth, in order to understand the educational process one must be able to understand the differences, the incompatibilities, which affect his/her life in an Anglo society.

Thus, one cannot develop compatible alternatives for Chicano youth unless one looks at both the institutional and cultural incompatibilities, for one without the other will not eliminate the racism and ethnocentrism inherent in the society and directly influenced by the Anglo-oriented educational system.

Economic factors. The economic factors of our society permeate and influence every social and political institution. In the analysis of economic factors influencing Chicano troubled youth a general overview of the major economic dimensions will be presented.

Institutional incompatibilities. The United States has one of the highest standards of living today, which is enjoyed by most of white America. Such is not the luxury of the Chicano in the Southwest. There are approximately twelve million Chicanos in the United States, most of whom reside in the Southwestern states of Arizona, California, Colorado, New Mexico and Texas. Seventy-five percent of the Chicano population live in or near urban centers, with the remaining 25 percent living in rural settings. The median age for Chicanos is 18.9 years as compared to 28.5 years for the United States. The median income of the Chicano is two-thirds that of the total U.S. population, with one-fourth of the Chicano population below the low-income level, and with unemployment in the 1970's reaching

20-30 percent (U. S. Department of Commerce, 1974). This
varies with the area; in Los Angeles 62 percent of the
population below the poverty level are Chicanos (Ximenes,
1973).

The search for better living conditions has pushed
the rural to the city. The pattern of the urban Chicanos
(75-80 percent) has been a movement from a rural to a sea-
sonal rural-urban environment to a permanent urban setting
in search of better opportunities. With high unemployment
in the city, the Chicano is twice as likely to be unem-
ployed than the Anglo. The fact that the unemployment sta-
tistics do not include the unemployed seasonal farm workers
hides the severity of the situation (U.S. Commission on
Civil Rights, 1968). For those Chicanos employed, condi-
tions are not promising.

Chicanos are concentrated in the lowest paying jobs.
Seventy-two percent of the Chicano workers labor in un-
skilled and semi-skilled jobs (U.S. Department of Commerce,
1974). The statistics make it evident that Chicanos have
difficulty obtaining jobs and gaining promotion once in a
position. One of the reasons for this is the use of hiring
criteria, such as the high school diploma or high school
equivalency tests, not because of a direct causal connec-
tion between the completion of high school and job perform-
ance, but because employers believe that completion of high
school relates to other characteristics for job success,

such as perseverance, motivation, and stability. Using
high school graduation as a prediction of job performance
assumes that success in the world of work requires the
same personal responses and adaptations as are required
for success in the school (Grebler, Moore, and Guzman,
1970). It is quite evident that economic corporate inter-
est, and the educational institutions work hand in hand
to augment rather than eliminate the discrimination against
Chicano youth. The U.S. Government's few attempts to as-
sist in broaching these issues have been designed to help
an "impoverished" group of victims, rather than developing
programs to build both needed technical skills and create
job opportunities for Chicanos. An example of this approach
is the Neighborhood Youth Corps Program created for disad-
vantaged youth. Rather than develop a skill-training and/
or apprenticeship program for such youth, the program pro-
vides for manual labor no one else cares to do. There is
little if no direct supervision, no learning experience
is created, and many youth either quit from boredom or go
from place to place looking for a non-existent interesting
job experience (Sanchez, 1971). Such bandaid programs
are seen to create more frustrations and hostility among
Chicano youth. This perpetuates a public welfare system
that works on a rehabilitative premise. There can be no
emancipation of the poor if the problem is dealt with in
a rehabilitative construct rather than at a causal level.

The welfare system is working at the level of the victim, rather than with the political and economic power issues which have caused the imbalance (Sanchez, 1971).

Amid the barrios of the Southwest are the ever present outsiders, who own the businesses of the barrios--real estate agents whose urban renewal programs destroy Chicano communities; the slum landlords who perpetuate the overcrowded and sub-standard housing conditions--all of whom exploit the Chicano community during the day and return to their suburban communities with the day's profits. The Chicano community is not able to share in the profit of its own community through the recirculation of its profits. A Chicano youth growing up in his/her barrio lives and confronts economic incompatibilities daily. The implication for our educational system is the training of competent youth in order for the Chicano community to control economic resources, and not simply be provided with dead-end manual labor and low income jobs.

Cultural incompatibilities. The most blatant cultural incompatibility facing all Chicanos is the use of hiring criteria that is highly correlated with one's English proficiency and accumulation of American values which by design, intended or not, screens out Chicano applicants at all levels of the economic ladder (Arciniega, 1976).

More subtle discrimination occurs in the process of promotion for Chicanos. In promoting or not promoting a

Chicano to a supervisory position, careful consideration is given to the Anglo group's acceptance of a Chicano as supervisor, when there is no question as to an Anglo's ability in handling a minority group working under him/her (Salazar, 1970).

Another work-related incompatibility is the Chicano and Anglo on the process of achievement. The Anglo culture has inculcated its youth with the importance of competitiveness as a means to achieving success, an individualistic and driving ethic. The Chicano culture, in contrast, does not stress competitiveness, but lays a stronger emphasis on cooperativeness as a means of completing tasks and achieving one's goals (Cardenas, 1972). This is closely related to the emphasis placed on a high relationship with a fellow worker or a supervisor in his/her job performance.

Educational interrelationship. The Anglo cultural perspective on what constitutes potential, high task performance, leadership qualities, success and the proper means to success, and motivational qualities is culturally incompatible with that of the Chicano culture. These incompatibilities predominate the realm of employment; they are expressed in every level of our educational system. To succeed in school he/she must accept the Anglo cultural norms. Only recently have educational programs begun to recognize the differences in cultural styles and norms. Even then, these programs are compensatory and only for the

culturally and linguistically distinct, and they continue to track Chicanos towards low skills and manual jobs. Since education is a gateway and a dominant criteria to the more desirable occupations and higher income, the educational gap is an enabling cause of the depressed economic condition of the Chicano (Grebler, Moore, and Guzman, 1970).

Health care. Good health is a basic social resource, not a special privilege. It is valued because it is productive, and it is a prerequisite to other desired life goals. Since good health is not uniformly distributed or constantly possessed over time, those who possess it have advantages over those who do not (Weaver, 1973). An overview of the Chicano community health care facilities and services will be examined and compared to those of the Anglo community.

Institutional incompatibilities. Studies analyzing the quality of health services received by the Chicano population indicate a significantly low and irresponsible quality of health care provided by the health care institutions. This situation is seen to be attributed to the incompatible services and structures of health institutions (Knowles and Prewitt, 1969).

There are two basic factors that are overlooked in the health care services offered to the Chicano community--the availability and accessibility of such health services. Faustina Solis (1967) in a testimony before the Cabinet

Committee on Mexican Affairs delineates some of the incompatible patterns of health care delivery and staffing:

1. Most health services are offered during the daytime hours, when it becomes a financially crucial decision for a Chicano family to lose one day's pay in order to receive health care.

2. Health centers are remotely situated from the Chicano community, causing further complexities in finding transportation, interpreters, and child care. Thus, "free" service becomes subtly expensive.

3. Minimum or no information about the existing health services (e.g. food stamp program information) and procedures are communicated to the Chicano community. The same holds true for health education in the barrios.

4. Excessive costs of health care cause the Chicano to use family remedies, which are inadequate for major illnesses.

5. There is a gross lack of health facilities in the Chicano communities.

6. There is a minute number of Chicano doctors and a shortage of Chicano staff at all levels of the health profession.

More specifically, in the field of Mental Health, the above institutional incompatibilities exist for Chicanos. Armando Morales (1971c:257) outlines the following problems:

1. the brutal discrimination that America practices towards the poor;

2. racism, and;

3. an institutionalized delivery system of mental health care that emphasizes quality, individualized psychiatric treatment for the

> affluent, and an almost complete denial of
> quality mental health care for those that
> need the services the most--the poor.

In other areas such as drug and alcohol rehabilitation,
there is a gross under-representation of Chicanos in most
rehabilitation programs. While there is a vast over-repre-
sentation of Chicanos in jail (25 percent in Los Angeles
County alone) for alcohol-related offenses and in prisons
(20 percent in California) for drug-related offenses the
choice of rehabilitation programs offered to the Chicano
are incarceration programs. This is not to say that one
only finds drinking and drugs in the Chicano community, but
is presented to demonstrate how institutional and incompat-
ible approaches are developed to "handle" Chicanos based
on historical and racial stereotypes (Morales, 1971c). Con-
sequently, a cyclical pattern is perpetuated by the helping
professions.

The failure of the health care institution to treat
people equitably is due to the fact that health care is
rationed according to purchasing power rather than need
(Knowles and Prewitt, 1969). Until Chicanos have control
of the decisions which directly affect their health, insti-
tutional incompatibilities will continue to be expanded
and perpetuated.

Cultural incompatibilities. In a study conducted for
the purpose of finding out what happens to a patient of a
"visible minority group" (Chicano, Black and Oriental) when

he/she seeks psychiatric treatment, the results showed that the minority group patients are offered or receive the least intensive therapy, with less than two-fifths of Chicanos receiving treatment (Yamamoto, James, and Palley, 1971). Part of the reason can be attributed to Anglo therapists who are not culturally aware and responsive to the Chicano culture in perceiving nonverbal behavior, values, norms, and social relationships. This is the general case for most medical and mental health professionals.

Undue emphasis is placed on motivating the Chicano to use the already established health care systems rather than providing culturally and responsive health services reflective of the Chicano community needs. Hostile, indifferent, and impatient reception and treatment of Chicano patients by some staff results in the Chicano's avoidance of the health centers (Solis, 1967). The need for bilingual, bicultural manpower has been proposed, explained, researched, and finally demanded by the Chicano community and Chicano professionals (Padilla, 1976). However, token responses and programs are provided.

A subtle yet strongly influential factor affecting the health care for Chicanos has been the research done with respect to Chicanos. Almost all of the research up to 1968 has dealt with the Chicanos' health care behavior rather than the incompatibilities between the health care structures and the Chicano culture. An overdrawn significance

has been placed on the traditional folk health culture of the Chicano, and an overwhelming percentage of the research has dealt with this "exotic" topic (Weaver, 1973). Thus, the blame has been placed on the victimized Chicano, and not upon the cause for poor and often non-existent health care services for Chicano communities.

Educational interrelationship. The priority placed on education by both Chicano parents, grandparents, and youth cannot be fulfilled unless the family as well as the youth are in good health. Family health problems can pull a Chicano youth from school in order to carry out his/her responsibilities within the family structure. He/she may be asked to translate for one of their family members at the clinic, and this usually entails a full day from school; he/she may be asked to care for the younger members of the family; or in the case of serious or chronic illness of one of the parents, he/she may volunteer to work fulltime to relieve some of the financial burden placed on the family unit. Unless these more basic needs of good health and socialized medicine are met, an education becomes a luxury that cannot be fulfilled. Of great importance, is the need for an educational process that is able to create an environment and avenues in which Chicano youth are able to enter the health professions and fill this void within the Chicano, Spanish-speaking communities. Unless viable programs, both in the field of education and health care are developed to service

Chicano youth, the cyclical interrelationship between education and health care will continue to perpetuate the blocked opportunities for Chicano youth.

Juvenile justice. It is often stated that law is the foundation of our society, for the law explicitly sets forth those standards of behavior so that social controls may be applied to a society in an orderly and consistent manner (Knowles and Prewitt, 1969). Yet it is the feeling of too many Chicanos in the Southwest that to Anglos "justice" means "just us" (Sanchez, 1968). In the Southwest Chicanos are arrested, tried, convicted, and returned to prison more often than Anglos (Clinard, 1973). In many barrios more than half of the Chicano youth population appear in court at least once (Monahan, 1967), where staying out of trouble with the police is considered a stroke of fortune whether participating in delinquent activities or not.

Institutional incompatibilities. The main factor to the problem of judicial conflict between California juvenile justice and the Chicano youth population lies with the ultimate function of the juvenile judicial system and its agencies: the satisfactory adaptation of the juvenile offender to the dominating Anglo society (Nyquist, 1960). It is within this realm that the following issues of dissonance predominate.

The California juvenile justice system, particularly
the juvenile court, acts on the basis of protective and
assisting super-parental guardianship philosophy, such as
that "the care, custody, and discipline of a ward of the
juvenile court...shall approximate as nearly as possible
that which should be given by his parents" (Harris, 1972).
In particular, there are three statutes in the California
Welfare and Institutions Code which permit juvenile courts
to assume jurisdiction over youth who are dependent or ne-
glected (section 600); who are _in danger of leading_ an idle,
dissolute, or immoral life, or who are beyond parental con-
trol (section 601); or who have violated state of federal
law (section 602). While section 602 deals directly with
a _committed_ delinquent act, sections 600 and 601 permit
the intrusion by the courts and law officials into the per-
sonal affairs of Chicano youth and their families. These
sections gave broad discretionary powers within the area
of "suspicion," and allow for a subjective decision as to
what is "delinquent," with such vague terminology as: "en-
gaging in conduct harmful to himself or others;" "incorrig-
ible;" or "a child beyond the control of his parents" (See
Appendix G).

The creation of juvenile statutes and courts in and of
itself has created juvenile delinquency and juvenile prisons
(detention halls). A review of California's state and local
juvenile detention facilities disclosed that approximately

50 percent of the youth in these facilities consisted of de-
linquents who had committed no crimes. The highest ranked
delinquent act was "incorrigible, runaway," followed sequen-
tially by "disorderly conduct," "contact suspicion, inves-
tigation, and information," and "theft" (Lerman, 1971).

Once a youth is cited for a possible offense, there is
no time limit as to when his/her hearing will be conducted
(Nyquist, 1960). The length of stay ranges from one day to
two months for a hearing, and from one day to six months
after adjudication to be transferred to a home, camp or
program. It is during this time element and the mixture
of youth without crimes and those who have committed crimes
within a detention facility helps to provide learning ex-
periences for the nondelinquents (Lerman, 1971). Juvenile
detention halls and reformatories harbor more brutality,
intimidation, and homosexual coercion for both male and fe-
male youth than in adult prisons (American Friends Service
Committee, 1971). This is also verified by the writer's
two years' work experience within a juvenile detention
facility in Los Angeles, California. A youth often leaves
a facility in a worse psychological state than when he/she
entered. Juvenile institutions which house non-criminal
offenders are used as human depositories for youth who do
not fit the Anglo standard of youth behavior. It is not
surprising then to find that the majority of institutional-
ized youth are Chicanos and Blacks.

Because of the guardianship philosophy of the Califor-
nia system, the court assumes the role of helping the youth,
such that an informal hearing is held rather than a trial.
Because of this approach, almost every conceivable abuse
occurs, such as the use of unsubstantiated evidence, coer-
cive imposition of psychiatric and social welfare treatment
on the basis of presumed need, and confusing procedures
that leave parents and youth unable to present evidence
without the aid of a lawyer (American Friends Service Com-
mittee, 1971). For a Chicano family, the luxury of a law-
yer is beyond their financial realm. If a court-appointed
lawyer is available, he/she is usually unfamiliar with
juvenile law or in a novice position, which debilitates
the juvenile's defense.

Cultural Incompatibilities. The relations between the
Chicano community and the judicial system at all levels has
caused many Chicanos to believe that in the Southwest United
States, "Justice is not blind, it is selective" (Morales,
1972). It has been through the judicial system where forced
cultural assimilation has been most explicitly confronted.
One of the most common complaints made by Chicanos to the
U.S. Commission on Civil Rights was "that Anglo juvenile
offenders were released without charge to the custody of
their parents, while Mexican American youths were charged
with offenses and jailed or sent to a reformatory" (U.S.
Commission on Civil Rights, 1970).

Because of the vagueness of the sections 600 and 601, as previously discussed, the subjective decision in bringing in a youth lies in the hands of the Anglo police. A common complaint made by the Chicano community was the manner, tone of voice, and degrading names used by law enforcement officers, the frequent stopping of Chicanos on suspicion, and the "stop and frisk" practices in Chicano barrios, particularly with Chicano youth (U.S. Commission on Civil Rights, 1970).

The police activity within the Chicano community is reflective of Anglo middle-class criteria for what constitutes delinquent acts or predelinquent tendencies. The situation is amplified by the inability of the police and other judicial officials in speaking the language of the Chicano community, and often an ordinary contact escalates into a more serious inflamed situation (U.S. Commission on Civil Rights, 1970).

Another incendiary factor affecting the Chicano-police relations is the quantity and quality of the law enforcement personnel in the barrios. Armando Morales (1972), in a study of Mexican American--police conflict, compared the area crime rates and police per-population in Hollenbeck, a Chicano community, and Wilshire, an Anglo, upper-middle-class community in Los Angeles in 1969. The results showed that although the crime rate per-population in Hollenbeck and Wilshire was 7.3 percent and 8.2 percent respectively,

there were more police assigned to the Hollenbeck area. This assignment is based on a "proportional need theory", which assigns police to an area on the belief that socio-economic and ethnic conditions lead to a much higher proportion of crimes of violence. Thus, this stereotyping of a community by a police department can augment the crime rate just by its presence.

The insensitivity of the courts is blatantly visible in its attitude toward Chicano culture and language. The state of California requires that English be used in the courtroom (U.S. Commission on Civil Rights, 1970). In addition, the Chicano youth's manner of dress, hairstyle, way of walking, vocabulary, and set of traditions are incomprehensible to most Anglos, and are cultural barriers to a just decision-making process. The legal jargon is just as incomprehensible to the Chicano youth and his/her family.

A Chicano juvenile offender probably has less chance for breaking away from a life of repeated return to detention than adult offenders (American Friends Service Committee, 1971). In his/her neighborhood, a Chicano troubled youth is continually harrassed, searched, and arrested on suspicion for any incident (U.S. Commission on Civil Rights, 1970).

Thus, it is not difficult to see why Chicano youths' attitude toward the administration of justice--the police, the courts, and related agencies--is distrustful, fearful,

and hostile. Police departments, courts, and the law it-
self are viewed as Anglo institutions, by and for Anglos,
in which Chicanos have no stake and from which they do not
expect fair treatment (U.S. Commission on Civil Rights,
1970).

Educational interrelationship. Parallel to the eco-
nomic and health care factors, there exists a close cyclical
interrelationship between the educational and the juvenile
justice processes.

For Chicanos, educational failure due to cultural and
institutional incompatibilities begins at an early age, then
builds up and accumulates, setting in motion reactions from
teachers, counselors, other students, and within the youth
him/herself. The Chicano youth then turn to those others
from whom he can receive respect and, in turn, develop a
positive self-image. Miriam Goldberg (1973) summarizes
these connections between educational failure and delin-
quency:

> Early difficulty in mastering the basic intel-
> lectual skills which the schools and thus the
> broader society demand leads to defeat and
> failure, a developing self-image, rebellion
> against the increasingly defeating school ex-
> periences, a search for status outside the
> school together with an active resentment
> against the society which the school repre-
> sents. The child early finds status and pro-
> tection in the street and the gang which re-
> quires none of the skills which are needed in
> school but makes heavy use of the kinds of
> survival skills which he learned in his early
> home and street experience (1973:89).

In addition, the stigma of having been detained in a juvenile hall receives negative reaction from all personnel within the educational process--from secretaries to superintendents--as well as other students. There is little chance of a fresh opportunity.

One prevalent factor that contributes to the youth's delinquency patterns is the school's sanctioning system. It can prevent behavior problems by involving Chicano youth legitimately in their educational process, or it can push the Chicanos out by imposing overly punitive and/or Anglo middle-class sanctions in a degrading way (Winslow, (1973). Generally the school has taken the punitive role--debasement, exclusion, and locking out--rather than contributing to the respect for culturally and linguistically distinct youth, reinvolvement, and recommitment of the Chicano troubled youth.

Political influence. Most of the existing research related to Chicano politics has been done by non-Chicanos. Anglo writers, politicians, and historians have imposed the Chicano with the problem of passivity, thus shifting the burden of responsibility and blame to the Chicano (Morales, 1972). It is in the arena of politics and not psychology that one must look in order to understand how due process under the law has been used by Anglo America to protect their racial and ethnic privilege (Knowles and Prewitt,

1969). The institutional and cultural incompatibilities which have functioned for the Anglo and against the Chicano in gaining political control and influence will be examined.

Institutional incompatibilities. Chicanos share with Native Americans the distinction of being the only territorial minorities in the U.S. (de la Garza, Kruszewski, and Arciniega, 1973). Therefore, the position of the Chicano in the U.S. is not comparable to any other ethnic group. The position is best understood within the context of colonialism: Anglo American conquered and colonized the Southwest by forcing their way in, transforming and destroying indigenous values and way of life, managing and manipulating politics, and through the enforcement of power in a racist fashion (Acuna, 1972; and Blauner, 1969). Chicanos are seen as second-class citizens, with little community control of their political lives. The dominant political system maintains control of the Chicano community through gerrymandering and other vote diluting efforts, thus reducing opportunities for Chicano representation (Padilla and Ramirez, 1974).

The 1970 California Roster of Federal, State, County and City Officials noted the fact that only 1.98 percent of the elected and appointed positions were filled by Mexican Americans, while Mexican Americans comprise 16 percent of the California population. In the 1970's, this percentage increased only a few points.

In California, "racial gerrymandering has resulted in the fragmentation of large Chicano communities denying Chicanos an opportunity to share in the political life, experiences and rewards..." of the state (Padilla and Ramirez, 1974). The responsibility of reapportionment and redistricting lies with the State Legislature. The past California State Assembly Speaker Jess Unruh bluntly states:

> Reapportionments are designed by incumbents for incumbents and as a service of incumbents. I have gone through three reapportionments... In no case have I seen anything except the actions of the legislature to protect the members of the legislature and to favor the party in power (Padilla and Ramirez, 1974:200).

The emergence of a new party in the Southwest for an independent Chicano political power force has begun to attract many disillusioned and distrustful Chicanos. El Partido de La Raza Unida is a grass roots party of, by and for Chicanos. The party's present goal is to increase the socio-political awareness and the political education of the Chicano community. Its main concern is an increased Chicano representation at the local level, as a first step, through person-to-person contact and honest discussions on the issues facing the Chicano communities (La Raza, 1972).

Political organizations (MAYO, MECHA, Etc.) have become very attractive to Chicano youth who are beginning to take an active part in community organization; while repressive measures such as police harrassment and bookings on suspicion have begun to take their toll. The tactics used by

the police in urban centers is an issue that is uniting the Chicano community. In other rural sectors hostile and repressive tactics have also been experienced by Chicano farm workers in their struggle to unionize and gain control of their lives. Thus, to truly organize the Chicano community to demand social justice, the implication is direct confrontation with established systems of social and political control. Signs of counter-reaction to law enforcement of justice is seen in the civil strife and turmoil of East Los Angeles in 1970--a manifestation of the feelings of political powerlessness and inattention in the Chicano community on the part of Anglo-Saxon politicians (Morales, 1974).

In the pursuit of the American ideal, Anglo politicians and writers have assumed that Chicanos desire to acquire all the norms, values, and attitudes of the dominant society. Studies made on ethnic groups and ethnic politicians begin with the assumption and the cultural value that assimilation and integration should be the goal of all ethnic groups as if there existed a mystical culture everyone is trying to reach (Padilla, 1974).

Chicanos predominantly live in communities controlled by decision-makers of the dominant society, this will be the case until political self-determination becomes a reality for Chicanos. Police-Chicano conflict, outsiders control of the institutions of economic, housing, health,

and law; and employment; the double standard of community rule; and selective democracy will not be eliminated until Chicanos are part of the democratic process and begin to eradicate socio-economic and political inequities that have worked against the self-determination of Chicanos.

Educational interrelationship. One of the major criticism of American civic education has been that the norms of political behavior stressed in the classroom are highly idealistic if not hypocritical.

Civic teachers tend to stress the individual basis of politics. Emphasis is placed on the individual citizen political activities, and little mention is made of the group process in politics. Yet, political scientists stress the importance of group political efficacy (Garcia, 1973a). This discrepancy is confronted by a Chicano youth who is quite aware that he/she is not judged as an individual, but as a stereotyped member of an ethnic group. Civic instruction also stresses one particular political activity above all others--the act of voting. Yet, for the Chicano youth political effectiveness is the engagement in mass politics (boycotts, marches, demonstrations) (Garcia, 1973a).

Perhaps the major emphasis placed in schools is deference to rules and obedience to authority. These values are inculcated into Chicano youth through the invisible curriculum. The ideal student is the ultraobedient, well disciplined, super-conforming, passive youth. The values

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have the potential to keep Chicano youth in a politically powerless and socioeconomically subordinate position, while there exists a need for Chicano youth to challenge those authoritative decision-makers who must respond to Chicano needs, rather than submissively accept further educational incompatibilities. Civil disobedience can be an effective and appropriate Chicano political tactic to challenge the authorities and halt injustices, yet even mentioning these actions would evoke strong negative reactions from teachers, counselors, and school administrators (Garcia, 1973a). It would challenge the American system, in which they have a great stake.

In a study exploring the political orientations of Chicano children toward U.S. politics, the findings showed that as the Chicano students' "perceptions of the U.S. sharpen with age, disillusionment seems to occur at a more rapid rate for Mexican Americans" (Garcia, 1973b). This could be explained as the result of severe social and political rejection by the Anglo society, and as experiences with the Anglo environment increase.

It is clear that the most important political institution of the nation is the educational system. Chicano historian Gilbert Gonzalez (1971) states:

As institutions in the social order, schools
support and reinforce that social order.
Schools are thus a reflection of society
and contribute to the maintenance of the
status quo. Rather than agents _for_ social

> change, schools are agents of social
> change. (1971:107-143)

Thus, it is through the educational system that initial introduction to American politics is made, and cultural and institutional conflicts with regard to the political system arise for Chicano youth, and are increased as he/she enters the reality of political activity.

The educational process. The statistics on the failure of education for Chicano youth is devastating. By the time Chicanos have reached the twelfth grade, 40 percent have already dropped out. The percentage increases to 50 percent by the time of high school graduation. Of the 60 percent in the twelfth grade, three out of five are reading below the level acceptable for that grade. Chicanos are twice as likely to repeat a grade and seven times more likely than Anglos to be over-age for their grade (U.S. Commission on Civil Rights, 1974). Clearly, the needs of Chicano youth are not being met. At the same time, it would be naive to say that the total blame lies with education. Yet, education could play a major role for the Chicano troubled youth in his/her achievement.

Institutional incompatibilities. While the Chicano community lacks political influence, the educational process imposes educational practices on Chicano youth that are geared and designed to assimilate and prepare him/her to American norms and values. This is evident in the

diagnostic procedures used by the school and in the implementation of instructional programs, curriculum, staffing, and counseling practices reflective of monolingual monocultural American Anglo-Saxon values (U.S. Commission on Civil Rights, 1974).

At the university level, higher education institutions play a major role in the training of teachers and counselors. Yet little or no attention is given to the need for specific training of teachers and counselors who will be working with Chicano youth or other Third World individuals.

In both teacher and counselor preparation programs, little or no material and courses are offered which specifically relate to preparing them to work effectively with Chicano students and community. In a cross-section of twenty-five institutions in the Southwest, only 1.1 percent of the courses offered in teacher and counselor education even mentioned anything relating to Chicanos. The few education texts and courses offered about Chicanos are often inaccurate, paternalistic and derogatory (U.S. Commission on Civil Rights, 1974). It has been pointed out by many Chicano educators that those who write the texts and teach the courses often have little contact with the Chicano culture and still present sterotypic views of Chicanos (U.S. Commission on Civil Rights, 1974).

A powerful factor affecting the policies made with respect to Chicanos and their education is the blame of

apathetic community participation in the decision-making processes from the local to the state level. It is a political tool which has been sabotaged by Anglo administrators. School authorities have placed the blame for drop-out rates, absenteeism and discipline problems, and the lack of community participation on the Chicano community itself by saying that "culturally deprived people" do not value education. Yet, in a U.S. Commission on Civil Rights investigation, the area of most concern for Chicano parents was the education of their children as a means to a positive future. The problem is not a lack of interest in education, but the lack of power for Chicano communities (Knowles and Prewitt, 1969).

One further dimension in the exclusion of the Chicano community in controlling the education of its youth is the busing programs being developed as a means to desegregation. Busing programs will send Chicano youth outside their community, and thus leave parents at an even more nebulous position of giving input into and control over their child's education. The integration will still be on an Anglo-controlled basis (Knowles and Prewitt, 1969).

One cannot review institutional incompatibilities in education without taking note of the role that funding plays in the scheme of incompatible and inequitable educational practices for Chicanos.

The single largest source of public school revenue has been and still is local property taxes. The value of property varies from school district to school district, such that schools in low property valued districts cannot raise as much revenue as schools in richer districts. In the area of school finance, the U.S. Commission on Civil Rights found that "poor districts...tax themselves at a greater rate and generate less revenue than wealthier districts" (U.S. Commission on Civil Rights, 1972). In the majority of cases, not even state aid is sufficient to help equalize the inequitable funds. Thus, the quality of education becomes the function of the wealth of the districts. It also deprives residents in poorer districts of equal protection of the laws under the 14th amendment to the U.S. Constitution (U.S. Commission on Civil Rights, 1972). The inequitable funding of school districts multiplies the incompatible education faced by Chicano youth.

Cultural incompatibilities. Tomas Arciniega (1973), in looking at the myth of compensatory education for Chicano youth, presents two ways of viewing cultural differences. The first is the view that cultural differences are perceived as strengths to be enhanced, capitalized on, and promoted. This view entails a completely new perspective on Chicano culture and a total restructuring of the present educational system. The task is to create school systems which validate cultural differences and develop the full

potentialities of the student. Thus, equal benefits from education are achieved by transforming the educational system and not the Chicano youth.

The second is the view that <u>cultural differences are perceived as deficiencies</u>. In this perspective, the educational system takes steps to remedy the deleterious influences on the Chicano child from his/her home, neighborhood, and peers. The goal of this approach is achieved by overcoming the negative effects of the deprived environments of Chicanos. This is done through programs developed to compensate for his/her environmental influences and to acculturate him/her to the American way of life (Arciniega, 1973). The latter viewpoint and attitude has been accepted by this society's educational system in response to the educational needs of the Chicano and the culturally and linguistically different youth. A perspective that has legitimized the educational system to rape the Chicano's language and culture.

Cultural exclusion of the Chicano has also been practiced in the absence of Chicano history, heritage, and culture in the academic curricula. Curriculum is neither neutral nor impartial. It reflects value judgments on customs, life styles, and values. Culture content is evident in all grade levels and in all subject matter. Textbooks, as the basis for most curricula, impart value judgments about particular cultures (U.S. Commission on Civil Rights,

Report VI, 1974). Carlos Cortes in his evaluation of his-
tory textbooks for Chicano culture content found that:

> The U. S. educational system in part through
> the textbooks has reinforced a sense of Anglo
> superiority and degraded the image of Mexican
> Americans and other ethnic minorities. Con-
> tent analysis of a dozen popular U.S. history
> textbooks revealed little in these texts
> which would specifically contribute to the
> pride of the young Chicano, but much that
> could assault his ego and reinforce a concept
> of Anglo superiority (1972:5).

The pattern of Chicano stereotypes, lack of curriculum
relating to the Chicano culture, and the paternalistic and
ethocentric attitudes perpetuated in the educational litere-
ate, help in the alientation of the Chicano youth from the
Anglo-based educational system.

One of the most critical factors affecting the educa-
tional opportunities for Chicano youth is the climate of
learning created by the teacher. The interaction between
the teacher and student is the heart of the educational
process. The U.S. Commission on Civil Rights (1973) in
its fifth report on Mexican American education states that
schools in the Southwest are failing to involve Chicano
children in the classroom to the same extent as Anglo chil-
dren. Anglo teachers were found to praise or encourage
Anglo children 36 percent more often than Chicano students.
They responded 40 percent more positively (approving of
accepting behavior) to Anglos than to Chicano youth. Teach-
ers directed significantly more questions to Anglos than to

Chicanos. In addition, Chicano students receive significantly less overall attention from the teacher (U.S. Commission on Civil Rights, Report V; 1973). It is not surprising, then, to find Chicanos participating less in class and responding less frequently to questions. The climate of learning fails to motivate and recognize the student in an active role or learning.

Chicano students receive just as little attention from counselors. Due to time-consuming paper work and the student counseling load, the counselor generally relies on IQ and standardized achievement scores in advising Chicano students on their academic careers, rather than on the personal interview with the youth and his/her parents. Compounding the problem is the counseling technique used with Chicanos. The usual practice is one-to-one counseling, which limits the time for each student and makes it almost impossible for counseling to take place. Very little group or peer counseling is applied (U.S. Commission on Civil Rights, Report VI, 1974).

One other limiting factor in the counseling of Chicano youth is that of cultural differences in developing rapport and relationships with Chicanos. Culturally compatible counseling styles for Chicano youth is an area which has only been minimally explored.

The chief impediments to success by Chicanos in school cannot be attributed to deficient linguistic ability, and

cultural characteristics, nor to deficient home or peer environments. The impediments lie in the devergent restraint systems imposed on Chicanos by virtue of their subordinate position in society (Cardenas, 1972).

Implied in this examination of cultural and institutional incompatibilities is the fact that as federal and state courts pronounce indicting judgments on school systems and entire states for denying equality and educational opportunity, the Anglo middle-class devises new techniques in order to preserve its privileged position in education. Gerrymandered school districts, the transfer of students, allocation of resources, matching fund requirements, college admission tests, invalid intelligence tests, etc., are but a few of the devices developed and implemented to perpetuate inequality of educational opportunity (Arciniega, 1973).

Summary. In spite of the incompatible societal factors confronting the Chicano youth, the Chicano has been able to retain and strengthen his/her cultural roots within an Anglo society. But because the Chicano has chosen to remain culturally and linguistically distinct, he/she has been excluded from the right to equal economic opportunities, to competent health services and care, to justice before the law, to political influence at all decision-making level, and to an equitable education.

The focus of this section has been to look beyond past research in its study of Chicano troubled youth, which has emphasized the study of his/her personality, character, culture, family, deviance patterns, ad infinitum, as an attempt to understand and "help" Chicano troubled youth. This section addresses the need to move away from the study of the pathological Chicano client to one encompassing the study of the environmental factors affecting, influencing, and/or contributing to Chicano troubled youth.

In developing a counseling approach compatible with Chicano youth, the approach should be to move beyond symptom-centered counseling and iatrogenic solutions to Chicano concerns and problems. The environmental factors affecting the Chicano client must be addressed in the counseling process in order to relieve the client of the burden of responsibility as the sole causal agent in his/her problem, dilemma or anomie.

The analysis of the societal incompatibilities affecting Chicano troubled youth is seen as a first step towards developing a compatible counseling framework for Chicano youth. A universalist and totalological perspective is both compatible with and a basis for the writer's goal as a counselor: empowering Chicanos to become self-determined and facilitating their process of finding a base from which to focus their lives.

The task of the counselor of Chicano/a troubled youth, who has been exploited socially, linguistically and cultur- ally, becomes a dual one, of not only providing assistance to the youth, but also changing those conditions that are the underlying causes of the symptoms. This calls for a social action role on the part of counselors; an active role of support, both personal and dialectical, with the counselor's energies directed toward institutional change as well as toward support of Chicano youth.

It is only through an environmental based approach, an approach which encompasses the societal influences on an individual's problematic situation, which will lead to an individual's awareness of the societal factors acting upon him/her. Only through this awareness can an individual become responsible for his/her own actions and decisions with respect to his/her own life.

The following two sections of the review of literature will address itself to the development of a culturally com- patible group counseling support base for Chicana troubled youth.

II. Group Counseling the Adolescent

This section will examine the literature that describes those group methods, approaches, skills and concepts which create a supportive environment for the developing adoles- cent.

Adolescence is a peak period of personality growth and a period of heightened identity formation. Yet, the adolescent who is engaged in this encounter with self understanding receives far too little assistance from the school systems and society while he/she is in the process of self-actualization. One approach for assisting the adolescent to actualize his/her potential can be offered through group counseling experiences which nurture a life-affirmative attitude and which are relevant to the development of an adolescent's maturity (Otto, 1975).

Origins of group counseling. The origin of group counseling as a technique in working with students is difficult to pinpoint. A review of the literature depicts the development of group counseling as an amalgamation of many group techniques used by various scientists and the medical profession. Some examples are: the child study approach of Alfred Adler in the 1920's (Ansbacher and Ansbacher, 1956); group psychotherapy and psychodrama conducted by J.L. Moreno in 1931 and 1932 (J.L Moreno, 1966); and the group guidance carried out by Dr. Richard D. Allen (1931).

The first use of group counseling was directed toward what we know today as group guidance and was mainly vocational in nature. Students were taught to make career and vocational decisions. In the 1930's and 1940's, the group dynamics movement was lead by Kurt Lewin whose application

of group dynamics principles were basically used in guidance classes (Gazda, 1971; Duncan, 1974). Early work in group counseling in the school setting was done by Gazda in his early attempt to research group counseling (Gazda, 1971 and 1976; Hardy and Cull, 1974).

The group counseling, per se, did not receive much of an impetus until after World War II; with group counseling becoming an outgrowth of group guidance, group dynamics, and group therapy. Very few books were devoted solely to group counseling until Driver's (1958) Counseling and Learning Through Small Group Discussion. In this text, specialists such as Bennett Warters, Ohlsen, and Froehlich submitted chapters on group counseling. Furthermore, in 1961, Lifton's Working with Groups wrote on client-centered counseling and applied it to group work. In the same year, Mahler and Coldwell (1961) produced a booklet on group counseling called Group Counseling in Secondary Schools Gazda, 1971). It was in the late 1960's that group counseling texts emerged in great numbers. Some examples are: Lifton's second edition of Working with Groups, MacLennan and Felsenfeld's (1968) Group Counseling and Psychotherapy and Adolescents, and Gazda's (1969) Theories and Methods of Group Counseling in the Schools. Other contemporary contributors to the group counseling movement are: Irving H. Berkovitz, M.D., When Schools Care, Creative Use of Groups in Secondary Schools (1975), Hardy and Cull's Group

Counseling and Therapy Techniques in Special Settings (1974),
Merritt and Walley's, _The Group Leaders Handbook_ (1977).
Some of the contributors to the human potential movement
have been: Weistein and Fantini, _Toward Humanistic Educa-
tion: A Curriculum of Affect_ (1970), _Gestalt Therapy Ver-
batim_ by Frederick Perls (1969), and Herbert A. Otto, _Group
Methods to Actualize Human Potential_ (1975).

_Definitions: group guidance, group counseling, and group
psychotherapy._ Before examining group counseling as a tech-
nique, it is necessary to define group counseling within
the context of a school setting in contrast to group guid-
ance and group psychotherapy. These three group approaches
merit clarification in distinguishing their appropriate
uses.

Gazda, Duncan, and Meadows define group counseling as
follows:

> Group counseling is a dynamic interpersonal
> process focusing on conscious thought and
> behavior and involving the therapy functions
> of permissiveness, orientation to reality,
> catharsis, and mutual trust, caring, under-
> standing, acceptance, and support. The
> therapy functions are created and nurtured
> in a small group through the sharing of
> personal concerns with one's peers and the
> counselor(s). The group counselors are
> basically normal individuals with various
> concerns which are not debilitating to the
> extent requiring extensive personality
> change. The group counselees may utilize
> the group interaction to increase under-
> standing and acceptance of values and goals
> and to learn and/or unlearn certain atti-
> tudes and behaviors. (1967:5)

The essence of this definition is that group counsel-
ing is growth oriented. The projected outcomes of the
group counseling experience are intellectual, social and
emotional growth for the individual participant (Hardy and
Cull, 1974). Group counseling is also seen as both preven-
tion and remediation-oriented. It is prevention-oriented
in that the counselee is capable of functioning in society,
but may be experiencing some temporary rough spots in his/
her life. Group counseling can help students resolve these
rough spots successfully in a supportive environment. Group
counseling is remedial in nature for those individuals who
are in need of correcting existing problems or concerns
(Gazda, 1971). Others such as Ohlsen (1970) also see group
counseling for persons who do have serious emotional prob-
lems. Group counseling is most effective with a group size
between eight to fifteen (Gazda, 1976; Hardy and Cull,
1976; and Ohlsen, 1970).

As previously discussed, the Human Potential Movement
has been a current trend in group work, and is often con-
fused with group counseling. The terms most often used
have been T-groups and sensitivity groups. T-groups tend
to be short-term and intensive, designed to improve human-
relations skills for consultants or group leaders. In
contrast to group counseling, T-groups tend to be loosely
structured, focusing on the activity of the group formation
and group relationship as meaningful in itself. T-groups

tend to stress confrontation and interpretation of behavior, whereas counseling groups tend to stress empathy with and support for fellow clients while they are discussing their feelings and making changes in their actions (Ohlsen, 1970).

The second approach, group guidance, is prevention-oriented in nature. Its goal is to provide students with accurate information which will help them make more appropriate plans and life decisions (Gazda, 1971). One of the underlying assumptions of this approach is that by providing students information in areas with which they will need to deal in the process of growing and maturing, many concerns, problems, and conflicts can be prevented (Hardy and Cull, 1974). The content of the information includes educational, vocational, personal, and social knowledge which is not otherwise taught in school courses. In the group guidance approach, the group leader encourages members of the group to discuss concerns relevant to them. The general size of such a group is twenty to thirty, a normal classroom sized group.

The third approach, group psychotherapy, is defined as a therapeutic experience for emotionally disturbed persons who seek assistance with pathological problems (Ohlsen, 1970). Gazda (1976) believes group psychotherapy to be probably the most significant of the several disciplines contributing to the emergence of group counseling. Ohlsen (1970) believes that the difference between group counseling

and group psychotherapy is basically in the types of persons treated rather than the treatment process. Psychotherapy treats the more emotionally disturbed person. Brammer and Shostrom further describe the two counseling approaches:

> Group counseling is characterized as being educational, supportive, situational, problem solving, conscious-awareness, emphasis on "normals', and short-term; [While] psychotherapy is characterized as being supportive (in a more particular sense), reconstructive, depth analysis, analytical, focusing on the unconscious, emphasis on "neurotics" or other severe emotional problems, and long-term. (1960:6)

Almost all school counselors are trained in the group guidance techniques, and some are skilled in group counseling techniques, yet few school counselors have the credentials to practice and conduct group psychotherapy sessions.

Gazda's (1971) diagram below clearly summarizes the relationships among group counseling, group guidance, and group psychotherapy:

Group Guidance	Group Counseling	Group Psychotherapy
Preventive	Preventive-Remedial	Remedial

Primary purpose of group counseling adolescents. A part of the value that school provides to young people is their being brought together in order to learn from each other as well as adults. An effective way of focusing on this peer

exchange is through the use of groups in counseling that facilitate the improvement of students' self-esteem and understanding of themselves during the critical growth period of adolescence (Berkovitz, 1975). Berkovitz elaborates on purposes for forming groups with adolescents in a school setting:

> To support assistance and confrontation with peers; to provide miniature real life situations for study and change of behavior; to simulate new ways of dealing with situations and developing new skills of human relations; to stimulate new concepts of self and new models of identification; to feel less isolated; to provide a feeling of protection from the adult while undergoing changes; as a bind to therapy to help maintain continued self-examination; to allow the swings of rebellion or submission which will encourage independence and identification with leader; to uncover relationship problems not evident in individual therapy. (1975:6)

Hardy and Cull state similar and related purposes of group counseling:

1. To provide a learning experience for the participants that cannot be gained in any other way.

2. To provide help through peer support to adolescents with their developmental concerns.

3. To use the strengths of the group counseling techniques to facilitate positive change on the lives of the adolescent participants.

4. To utilize the group as a vehicle through which adolescents can explore ways in which they can prevent problems from developing in their lives as they grow and mature.

5. To use the group as a vehicle through which adolescents can receive help in resolving problems or concerns that they already have. (1974:7)

One other purpose often described in the literature is that group counseling is able to reach a larger number of students in a limited amount of time. While in theory it is represented as an advantageous practice, in this application it was far from an efficient means of counseling youth. Gazda, et al., (1967), Ohlsen (1970), and Hardy and Cull (1974), as well as the writer have found quite the contrary. Although the initial contact with a group of students seems to be an efficient use of time, the group members' realization of the availability, concern, and services offered by the group counselor invariably leads to greater demands of the counselor's time in individual counseling sessions both during and after the group counseling experience.

Goals of group counseling adolescents. In order to implement a group counseling program in a school setting, Ohlsen (1970) recommends that the counselor should specify his/her goals of the program. With a prepared list of goals the counselor is then able to explain his/her efforts to parents, teachers, school administrators, and if necessary, the school board.

Before a counselor begins a group, he/she must decide who he/she can assist best and under what circumstances.

Ohlsen (1970) further elaborates that the counselor should then set general goals for the group, as well as facilitating each of his/her counselees to define specific goals for themselves. The goals of a group will vary depending on the counselor's strengths, emphasis, world view of the counselees' problems, and what he/she wishes to accomplish with the group. The literature in group counseling identifies the following suggested goals:

1. To improve group members' self-esteem and increase acceptance of self (Pannor and Nicosia, 1975); Merritt and Walley (1977); Kilman (1963); Ohlsen (1970); Gazda (1976).

2. To develop an awareness of one's own strengths and identify skills and interests in which the group member can succeed (Merritt and Walley, 1977; Gazda, 1976; Otto, 1975).

3. To offer them an experience in an open, warm, close, safe setting to deal with their feelings and values (Pannor and Nicosia, 1975; Merritt and Walley, 1977; Kelman, 1963; Otto, 1975).

4. To help the members develop listening and communication skills, a sense of commitment and responsibility (Pannor and Nicosia, 1975; Merritt and Walley, 1977; Ohlsen, 1976).

5. To provide an opportunity for group members to discuss problems, fears, and anxieties with each other without being criticized or ridiculed (Merritt and Walley, 1977; Ohlsen, 1970).

6. To encourage group members to face their problems and train them in more advantageous problem-solving skills (Mahler, 1975; Frank, 1952; Merritt and Walley, 1977; and Ohlsen, 1976).

7. To help group members develop concern for themselves and other group members, and to express this within the group (Merritt and Walley, 1977; Ohlsen, 1976).

8. To train group members in peer counseling and self counseling skills (Hurtado, 1979; Ohlsen, 1976).

9. To help students to identify their interests, strengths, and capabilities in order to explore appropriate career choices (Mahler, 1975; Majchrzak, 1976; Otto, 1975).

10. To help personally troubled students feel less powerless in some areas of their lives and open up new constructive approaches (Kaplan, 1975; Hurtado, 1979).

11. To get group members to the point where they no longer need the group to cope with their problems (Merritt and Walley, 1977; Hurtado, 1979; Otto, 1975).

While it is unrealistic to assume that every one of these goals can be accomplished in a group session or in a series of group sessions, the counselor must decide which goals he/she should focus on in working with the group of adolescents. As the counselor developes more confidence and skills in facilitating a counseling group and as the group members become more involved with each other, the goals of the group will grow as the counseling group develops more confidence and skills in facilitating a counseling group and as the group members become more involved with each other, the goals of the group will grow as the counseling group develops and matures.

<u>Counseling advantages</u>. Leading researchers and counselors in the areas of group counseling agree that group counseling has many advantages over individual counseling sessions. Adolescent students, in particular, find it easier to discuss difficult topics in group counseling than in an individual counseling situation and much easier to talk to a group of peers than to an individual (Ohlsen, 1970; Hardy and Cull, 1974; Gazda, 1971). In an adult-student counseling interaction, a student can have an uncomfortable or negative feeling that is often a carry-over from their relationships with other authority figures. However, in a counseling group, the adult facilitator becomes just another group member.

Another advantage in forming a counseling group with adolescents is the tremendous strength of the peer group. Often an adolescent's support from his/her peers in a counseling group provides the participant with an environment in which to look at oneself and one's choices of roles. The group also offers the adolescent an opportunity to interact positively with his/her peers (Hardy and Cull, 1974; Gazda, 1976).

An additional advantage is that within a group session, some adolescents learn for the first time that they can <u>give</u> as well as receive help. In essence, the group support base provides not only an environment where one receives help, but also creates an environment where one can contribute to

the development of others. This promotes a sense of useful-ness within adolescents in that they become worthwhile and contributing persons in the lives of others (Hardy and Cull, 1974; Gazda, Duncan, and Meadows, 1967). Thus, members are not only given the opportunity to peer counsel fellow mem-bers but they can also be trained in counseling themselves to the point of no longer needing a counseling group to function effectively in other relationships and situations outside the group. Thus, the group becomes a place for a group member to contribute to the development of others (Hardy and Cull, 1974; Hurtado, 1979).

With respect to leadership skills, the group counseling experience also provides the opportunity to learn problem-solving skills, to develop social skills, and to carry-out decision-making for oneself, as well as helping others in their decision-making process. These are the same skills that need to be developed and refined during the growth years of adolescence (Hardy and Cull, 1974; Hurtado, 1979; Merritt and Walley, 1977).

The counselor's role. The counselor plays one of the most important roles in the group counseling process and rela-tionship. He/she sets the atmosphere and the tone of the group counseling sessions. In addition, the counselor must

be able to set up an accepting, trusting and safe environment where the counselees will feel confident in discussing their concerns and problems (Olsen, 1979).

Four general characteristics are identified by the literature in the field for counselors to be effective in the group counseling process and situation (Rogers, 1961; Carkhuff and Berinson, 1967; Lewis and Thomason, 1975; Troax and Carkhuff, 1967; Carkhuff, 1969a; Gazda, 1978).

1. Empathy toward group members by taking time to sense what is going on, verbalizing their responsive feelings, allowing silence, staying with the speakers, and permitting their reaction to show.

2. Facilitation of group and communication by showing respect for the group members and him/herself. They show respect by avoiding approving and disapproving members' statements, expressing their own feelings honestly and directly, treating group members as equals, and trusting the group.

3. Genuineness in reflecting one's true feelings and one's expression of warmth to the counseling group's success. The group facilitator is continually working towards authenticity in his/her responses through an awareness of his/her tone of voice, by responding person-to-person rather than person-to-group, and by his/her attitude of genuine interest, concern, and caring.

4. Concreteness in providing precise, complete responses to specific feelings and experiences. Concreteness helps the counselor be more accurate in his/her understanding of group members such that misunderstandings can be clarified and corrections made when group members share their feelings and experiences.

In addition to the qualities of a group counselor, emphasis must be given to the ability of the group leader to facilitate the group counseling process. Lifton (1976), Hardy and Cull (1974), Otto (1964) and Ohlsen (1970) describe seven functions that the counselor must be able to demonstrate in group counseling:

1. The group leader must first help group
    members learn to run the group, by facil-
    itating the group to develop ground rules
    covering confidentiality, limits, and
    procedures.

2. The counselor must be sensitive to and
    prepared to act upon the feelings, ideas,
    and emotions that emerge from the group.
    He/she must also be aware of his/her own
    attitudes, emotions, and interactions
    with each group member and the group as
    a whole.

3. Without being judgmental, the counselor
    must be accepting of the group members
    in order to allow them to explore their
    feelings, attitudes and ideas.

4. By his/her behavior, the group counselor
    demonstrates respect for the worth and
    perceptions of each member. In this way,
    the leader provides a role model which
    he/she hopes the group will emulate and
    internalize so that it will become a part
    of each counselee's way of dealing with
    other group members and eventually carry-
    over into their daily lives.

5. Ultimately, the leader's role is to induct
    the group members into the kinds of rela-
    tionships, roles, and skills that will
    permit them to carry on with decreasing
    dependence on the group leader. The leader
    accomplishes this goal by focusing the
    group on the resolution of their problems
    and the process involved in solving their
    problems.

6. The group counselor facilitates communi-
cation by showing how members are agree-
ing or disagreeing. This process helps
point up the nature of peer support and
how two similar statements may have dif-
ferent emotional roots.

7. Most importantly, the group leader must
be sure to help members see not only
their weaknesses but also their strengths
in being able to cope with problem areas.

In addition, an imperative characteristic of the coun-

selor within a group counseling environment is his/her

ability to treat all persons with respect and to accept

them completely--not for what they are, but for what they

feel they can become (Maslow, 1968; Rogers, 1961).

Selection of members. There are a number of ways to form a

group. Some counselors merely inform a student that he/she

will be entering a group. Others use a counseling group

session as a one-time experience to relay the same informa-

tion and counsel a number of students together (Ohlsen,

1970). One of the most effective procedures in forming a

group is the personal interview/invitation process. An

interview is held individually with each prospective member,

emphasizing what the student may gain from this type of

experience. The individual in resolving some of his/her

problems, explains the role of giving and receiving help

to and from others and the importance of confidentiality

both during and after the group counseling sessions. These

and other ground rules are discussed with the student. It

is also at this time that the counselor must honestly evaluate his/her ability to assist the individual resolve his/her problem.

> If the helper cannot establish himself as a
> person who is himself living at more effec-
> tive levels than the distressed person, if
> the helper cannot establish that given the
> same circumstances he could bring about a
> more effective resolution, there is no mean-
> ingful basis for helping. (Carkhuff,
> 1969a:45)

The screening interview also allows the person to review the other candidates in order to assess his/her ability to get along with the other group members. If there is an individual the student would not like to have in the group, the counselor would respect the wishes of the student and not include that person or persons (Duncan, 1974; Gazda, 1971; Lifton, 1976; Lewis and Thomson, 1975; Pannor and Nicosia, 1975).

By using the interview-invitation approach the counselor has: 1) made an assessment of the probable needs of each group member, 2) an indication as to the personality composition of the group, and 3) established the probable goals for the group (Duncan, 1974).

Open and closed groups. Prior to forming the group, the counselor must determine whether the group will be an open or a closed group. An open group is one in which members are allowed to join periodically throughout the duration of the group. This can bring new personalities to the

character of the group as well as new views and ways of solving problems. Looking at the other side, the group can lose time "initiating" new members to the rules and the unwritten understandings that the group has developed. Duncan (1974) recommended the closed group for adolescents because confidentiality is more easily maintained and adolescents seem to prefer that membership of the group remains constant. Others, such as Pannor and Nicosia (1975) feel it extremely meaningful to allow adolescents to bring friends on occasion, with group permission, to expose other students to a new experience.

Homogeneity versus heterogeneity. Another dimension of the group couseling process is that of the selection of a homogeneous group or a heterogeneous group. For instance, should the group be composed of adolescents with the same type of concern, such as potential dropouts, or should the group be made up of adolescents whose major concerns are dissimilar, such as career decisions, peer relationships and underachievement. There are advantages and disadvantages to both.

Homogeneous grouping helps the members see that they are not alone in their problem. They feel that others "know" what it is to have that problem. It also pinpoints the focus of the group to one singularly redefined area.

It allows a person to see alternative approaches and solutions to the same problem. Homogeneous grouping can be disadvantageous if it tends to stagnate the resolution of the members' problems by concentrating on the negative aspects of the problem (Duncan, 1974; Gazda, 1976).

Heterogeneous grouping is a miniature representation of the larger community. Individuals can compare their problems to others who are more serious in nature. It allows the interaction of group members with different problems and different possible solutions. On the other hand, heterogeneous grouping can place the concentration on only a few problems, losing the support of other members. It can also tax the skills of the group leader to interact with each member with a variety of concerns (Duncan, 1974; Lifton, 1976).

Duncan (1974) states that in the final analysis the decision as to the type of group selected is based on three major considerations: 1) the kind of problems to be dealt with, 2) the background of the prospective members, and 3) the professional judgment and the preference of the counselor.

Composition by sex. Two factors must be considered when deciding the sex composition of a group. The first is the social and emotional maturation of each prospective member. Particularly in the adolescent period, the maturation

differences between males and females can be critical in
the development of an effective group process. In addition,
adolescence is a time of increased awareness towards the
opposite sex. This increased awareness can develop into
members either becoming inhibited or performing for the
opposite sex, which would inhibit the group interaction.
The second factor is the purpose for meeting in a group.
If a male group is concentrating on one's homosexuality,
it would not be the place for a female member, while a group
of obese girls would not welcome male members (Duncan, 1974;
Merritt and Walley, 1977).

If both sex groups are mature adolescents, the group
setting would be an accepting environment to develop one's
inter-personal skills with members of the opposite sex.

Physical setting. Effective group counseling can be pro-
vided with a minimal amount of space and equipment. The
two primary prerequisites for group counseling are comfort
and privacy. In terms of comfort, this requires a room
spacious enough to accommodate eight to fifteen comfortable
chairs placed in a circle. The circle helps reinforce the
concept that no one is first or last and that the group
leader is also a group member. A table ultimately serves
as a barrier to communication and group facilitation and,
therefore, should not be included. The room should be
as non-threatening as possible, accessible to all members,

and as warm, friendly, and comfortable as possible. Generally, it is helpful to have the same meeting place every week in order to set a tone for the group meeting. A carpeted floor helps accommodate the need to use the floor when the group prefers to and for various group exercises.

Complete privacy is a necessary condition to group counseling. The room must be free from any outside intrusion or interruption. This means that the intercom system should not be operating so its use will not interrupt the counseling session (Duncan, 1974; Gazda, 1971; Merritt and Walley, 1977; Ohlsen, 1976).

Group size. There is no definitive research which has concluded that for a counseling group, the optimum group size should be a specific number of members. Various functions require various size groups. However, there are generalizable guidelines which can be used in making such a decision.

Ohlsen (1970) states that if a group is to function effectively, each member must be able to capture the floor to speak, must feel safe in discussing his/her feelings, must be able to interact meaningfully with others, and be able to obtain feedback. In deciding group size, the counselor must consider each client's maturity, attention span, and ability to invest in others.

Thelen (1959) proposes that a counselor must look at the group's least group size (or optimum number) in terms

of the group's achievement and socialization skills. By achievement, he refers to the group's ability to set goals. Socialization is the concern for the socio-emotional needs of a group. Therefore, a counselor must look at the task and the personalities of members involved to decide the optimum size.

Psathas (1960) suggests that with an increase in group size, members experience less direct involvement and participation. Ohlsen (1970), Lifton (1976), Gazda (1971) concur with Psathas in the loss of productivity as groups increase in size.

Gazda (1971) further states that in his clinical experience he has found that the smaller the group, the more frequently it meets, and the longer it meets, the greater the opportunity for intensity of group involvement and growth.

Summarizing the literature on the optimal group size for group counseling, the research recommends between five to fifteen members (Lifton, 1976; Ohlsen, 1970; Gazda, 1971; Machler, 1975; Merritt and Walley, 1977; Glanz and Hayes, 1967).

Frequency, length and duration of group sessions. Many studies have demonstrated that high school students can be helped in eight-to-ten weekly sessions of approximately ninety minutes (Ohlsen, 1970). Both counselors and psychotherapists strongly support the premise that clients who

are ready for counseling can be helped in six months or less (Adler, 1972; Carney, 1971; Mann, 1973; Rhodes, 1973; Thomas, 1973; Torre, 1972).

Setting a limit to the number of sessions helps the counselee set a time limit in achieving their goals and, therefore, helps the therapeutic process.

In educational settings, the quarter, semester, and academic school year are natural division points in the consideration of length of counseling groups. If a quarter (nine weeks) is to be used as the division point, at least two group sessions in a week would be called for. If the semester (eighteen weeks) or an academic year (thirty-six weeks) is to be used, one session a week would be appropriate. The recommended duration of each counseling session by most group counselors is approximately one to one and one half hours or one class period (Gazda, 1971; Ohlsen, 1971, Mahler, 1975; Merritt and Walley, 1977; Duncan, 1974).

A cardinal rule stated by Duncan (1974) when counseling a group of adolescents is that everything should be done to assure that the schedule on meetings will be maintained and that a group session will be cancelled only as the last resort. Students in this age group begin to invest themselves in the group rather quickly and extensively. Therefore, the cancellation of a group reflects non-importance to the group by the counselor, and discourages the adolescent to have any commitment to the group.

Dynamics of group sessions. Carkhuff (1969b) and Gazda (1971) take the position that counselees as individuals and the group as a whole go through recognizable stages or phases during the helping process. The group leader is in a position to control the pace and the development of the stages in helping. Carkhuff elaborates on three stages: Exploration--Understanding--Action. These three stages on an individual basis are consistent with Gazda's Exploratory --Transition--Action stages in a group setting. Gazda (1971) as well as Duncan (1974), Lewis and Thomson (1975), and Merritt and Walley (1977) include a necessary Termination State in group counseling. Bonney (1969) and Mahler (1969) name similarly defined stages in their group counseling work.

Exploratory stage. During the initial stage, the members of the counseling group usually feel awkward in the situation. Through the first meetings they ordinarily will be cautious in exposing themselves to the leader and other members, and therefore, will tend to listen and wait. During the "thawing out" period, which may take from two to four sessions, discussions are light and introductory in nature. During this stage, the members engage in a process of getting acquainted, learning the ground rules, and establishing their roles and functions in the group (Gazda, 1971; Lewis and Thomason, 1975; Merritt and Walley, 1977).

Ball and Palomares (1977), Gazda (1976), Duncan (1974), and Merritt and Walley (1977) are in agreement on the following group counseling ground rules:

1. Bring yourself to the session and nothing else (e.g., combs, pens, magazines).

2. You will be on time and attend regularly until termination of the group (if a closed group) or until you have met your goals (if the group is open ended).

3. Discuss as honestly and concretely as you can the nature of your troubles.

4. When you are not discussing, listen to the other group members. Communicate your understanding, caring and empathy for them.

5. All decisions affecting the group as a whole will be made by consensus only.

6. There are no put-downs, gossip, or interruptions in the group session.

7. You are to maintain the confidentiality of all that is discussed in the group.

During this phase the counselor sets the stage by carefully expressing the core caring conditions of empathy, respect, concreteness, and genuineness (Gazda, 1971). Carkhuff (1969b) points out that empathy is the key ingredient in the establishment of a viable communicating process. In the early stages of helping, Carkhuff (1969b:97) specifies two critical functions of the helper:

1. The helper does not impede the helpee's development of himself and his problem in any respect.

2. The helper has an opportunity to assess the helpee's level of development. (1969b:97)

The counselor also serves as a role model that the members will come to emulate in dealing with the verbal interactions that will result during the growth of the group (Duncan, 1974).

Transition stage. As rapport and trust become established, the ventilation of feelings develop. In a school setting this ventilation is generally directed toward school, such as teachers, vice principals, counselors, and other school personnel. The group leader, by showing interest in understanding the problem allows the members to learn to feel more at ease with each other and the leader (Lewis and Thomason, 1975). At this stage the counselor's empathic communications are increasingly more probing and dynamic as he/she assists the counselee in understanding themselves at deeper levels, particularly in those areas which are dysfunctional and where understanding is lacking. It is here that the counselor communicates his/her positive regard and respect to the helpee(s) (Carkhuff, 1969b; Gazda, 1971).

Carkhuff (1969b) and Gazda (1971) concur that at this stage of development, the helper assists the helpee in his/her directionality. The probes and reinforcements made by the counselor serve to:

> Give directionality to the helpee's own
> efforts to come to understand himself at
> deeper levels in areas which he is not now
> functioning effectively.... (Carkhuff,
> 1969b:98-99)

The counselor must also be willing to self-disclose when appropriate in order to serve as a model in problem-solving. Counselor self-disclosure early in the life of a group is discouraged, for it tends to place too much focus on the helper rather than the helpees.

Action stage. This action stage is the work or productive stage of a counseling group. By the fourth to eighth session, the group will be seriously discussing their personal problems and interacting with wisdom upon the problems of their peers (Lewis and Thomson, 1975). The group counselor must orient the counselees toward a brief that their conditions will not change until they take definite steps or action to modify it (Gazda, 1971).

At this stage the group, counselor and counselees, considers various actions that may be taken by a member which can help resolve his/her problems. All possible variables and consequence of the alternative solutions are discussed and evaluated by the group in order to give the member a complete view of his/her problem and the appropriate steps to its resolution. Each counselee should have a plan of action developed which will be implemented outside (and inside where appropriate) the group sessions. The members will report back to discuss what succeeded and what failed. Attempts that fail to achieve the desired goal can be appraised and modified, even role-played in the group until counselee satisfaction is achieved (Gazda, 1976).

If the group counselor has involved all the group members in this action phase, the counselor will seldom need to confront members. Rather, the group members will confront each other, and the counselor will be more of a gatekeeper of group safety. The counselor will be the one who can best predict when a counselee is ready to decision-making and action (Gazda, 1976). Carkhuff states that the helper...

> ...will not accept the helpee at less than he can be. He will employ all of his resources in differentially reinforcing the helpee in order to enable him, in turn, to employ all of his resources in searching for the highest levels of productivity and creativity within himself. (1969b:100)

The group counseling setting provides a family-like situation where peers can encourage, support, criticize, and offer suggestions as siblings within a family. In the security of a trusted group, each member can experiment with new patterns of behavior and learn directly from the reactions of those around him/her (Lewis and Thomson, 1975). Warters (1960) further adds that in groups there appears to be a therapeutic compulsion to improve.

Termination stage. This is the stage in which the participants come face-to-face with the realization that the group as they have come to know it will cease to exist (Duncan, 1974). In a closed group with a pre-set termination date, the group members usually begin to taper off in selfdisclosure and press for last-minute help from the group

around the last two-to-three sessions. Particularly impor-
tant is the need to tell how much the group members and
the group experience really meant to them. They are reluc-
tant to terminate and usually make plans for a group reun-
ion in the near future (Gazda, 1971; Gazda, 1976).

The group counselor's responsibility during this stage
is to reinforce the growth made by the members and to make
sure that all the group counselees have had the opportunity
to work out their differences with members or with the lead-
er, as well as their own particular problems before leaving
the group. If any one member continues to need counseling,
the counselor should assure this responsibility on an indi-
vidual basis or refer the student to another counselor (Gaz-
da, 1976).

Carkhuff (1969b) summarizes the behaviors demonstrated
by members of the group counseling process throughout the
stages:

> In summary, the early stages of the helping
> dimensions enable the helper to make himself
> known, the intermediary stages to allow the
> helper to give the helping process internal
> direction. The later stage of helping empha-
> sizes a shared, highly interactional process
> in which both the helper and the helpee con-
> centrate upon the relationship of the internal
> and external worlds of the helpee and the reso-
> lution of his areas of dysfunctioning within
> and between these worlds. (1969b:191)

Closing group meetings. Importance must also be given to
the closure of each counseling session. The importance of

this lies in the fact that the thoughts and feelings that a group member has at the close of each session are what he/she retains for the next meeting in terms of enthusiasm and desire to participate in the next meeting. Merritt and Walley suggest four considerations to keep in mind when closing a group session:

1. Time Factor--Close the meeting in a positive, supportive manner within the time allotted for it.

2. Individual Feelings--Close the meeting in a way that leaves a positive feeling about the meeting in each individual group member.

3. Group Feelings--The closing should help pull the group together in an expression of a "we" feeling.

4. Future Meetings--Close the meeting in a manner that leaves the group excited and looking forward to the next meeting as well as encouraging individual members to apply something they have learned to their daily lives. It is important that members see their group as a continuous, on-going learning process. (1977:59)

Merritt and Walley (1977) strongly suggest various ways of accomplishing these closure goals, such as through verbal summaries made by an alternating group member, a group summarization, or a summary made by a member who was not paying much attention to the group process for that day.

Therapeutic forces in counseling groups. Bonney (1976) and Ohlsen (1971) identify nine major therapeutic forces that a successful counselor must understand, recognize, and know

how to use within a counseling group. These therapeutic forces they propose must be taught by the counselor to his/her counselees for purpose of recognizing and using these forces. Intelligent use of the therapeutic forces tends to prevent much antitherapeutic behavior, or minimally enables counselees to cope with their behavior. The nine therapeutic forces proposed by Ohlsen (1971) are as follows:

1. Commitment--Those who profit most from group counseling recognize and accept the need for assistance and are committed to talk about their problems and to solve them when they are accepted for group counseling.

2. Expectations--Clients profit most from a counseling group when they understand what is expected of them upon entering a group.

3. Responsibility--As the counseling group increases responsibility for itself, the therapeutic process increases the counselees' chances for growth within a counseling group.

4. Acceptance--Genuine acceptance by the counselor and his/her fellow counselees enhances self-esteem and encourages a member to act on solutions for his/her problem areas.

5. Attractiveness--The more attractive the group is to its members, the greater the influence that the group can exert on its members.

6. Belonging--A member's therapeutic potential is increased when he/she feels he/she truly belongs to the group.

7. Security--When counselees come to feel reasonably secure within their counseling group, they can be themselves, discuss the problems that bother them, accept

others' frank reactions to them, and
express their own genuine feelings
toward others.

8. Tension--Counselees' growth in counsel-
ing usually involves some tension in
wanting to change.

9. Group Norms--When a client understands
and accepts the necessary conditions for
a therapeutic group, he/she is reluctant
to ignore his/her group's norms, because
he/she wants to be helped by the group
members and accepted by them.

Ohlsen (1971) further emphasizes that whenever an indi-
vidual joins a group, accepts its norms, makes a commitment
to help its members achieve their goals and invests of him-
self in helping them, then he/she will have some impact up-
on the other members, and they upon him. This holds espe-
cially true for persons in a counseling group.

Precautionary measures in group counseling. A ground rule
which must constantly be proctored in the group counseling
process is the one dealing with confidentiality. It is often
difficult for peers to maintain silence when inquiries are
made as to what transpires in the group sessions by other
classmates, friends and even teachers. One way of handling
this is to inform the group that it is only natural that
others will be asking questions about the group due to a
natural curiosity. An honest answer would be to tell them
that the group discusses school, studying, and getting
along with others. This will usually satisfy most inquirers
(Duncan, 1974).

One other potential problem that Duncan (1974) address-
es is the use of a teacher's class time with particular
students. This is a legitimate concern from teachers. By
informing the teacher of the function of the counseling
sessions and that your goal as a counselor is the same as
the teacher; that each student do well in school and re-
ceive a good education, most teachers will cooperate with
the efforts of the counselor. In addition, it must be made
clear that the couselor is trying to build a support system
for those students in order that they, too, may succeed in
school. In addition, as a result of the group sessions,
adolescents often find courage to come to teachers to dis-
cuss problems with them, and at such time, teachers are
then an additional support for the students if they are
receptive to them (Duncan, 1974; and the author's own exper-
ience with counseling groups, 1978 and 1979).

An additional potential problem can arise in asking
written permission from the parents of potential group
members. The request raises suspicion in the minds of
parents concerning the real purpose of the group, i.e.,
what is wrong with my child that he/she needs extra help?
What is this really about? Why should my child have to
discuss his/her problems to a stranger (the counselor)?
The list of creative suspicions can go on and on. There
are two alternatives in resolving the issue. The first is
the position that written permission is not necessary, as

it is a form of counseling, as individual counseling is. Asking written permission can be counterproductive for the purpose of group counseling (Duncan, 1974). The second alternative is to directly communicate with the parent. The author usually calls the parent of each of her group members and informs the parent of the goals of group counseling (e.g., problem solving, etc.) and answers any questions he/she may have with regard to group counseling. This has been most effective in eliminating the fears and suspicions of the parents and opens avenues of communication with the parents.

Summary. Adolescents can be counseled successfully in groups of five to fifteen members. Group counseling gives students the opportunity to define their own problem-solving goals, to assume responsibility for resolving their problems, acting on achieving their goals, and to experience genuine participation. Adolescents thrive on the support and encouragement from their counselor and peer group members and from recognition of their own real accomplishments. The counselor enhances these therapeutic conditions by communicating to group members what their expectations of the group are by teaching them to function as helpers as well as counselees (peer counseling skills), and by helping them to learn to accept responsibility for their own growth

(Ohlsen, 1976); Duncan, 1974; Gazda, 1976; Hardy and Cull, 1974).

In the group counseling, the group environment enables the creation of a setting for the exploration and development of self-actualization. It provides an environment for experiencing, reflecting on one's experience and analysis of the overall problematical situation, praxis (action) taken on one's position, and internalizing one's praxis in order to once again experience with new knowledge and experiences as background (Freire, 1970). It is within a group setting that the necessary dialogue in one's self-actualization process can take place.

Many adolescents, for many different reasons, have come to see this world as an uncaring place. Often the group counseling structure can provide them with new and caring relationships with whom they are able to work through their feelings and attitudes (Hardy and Cull, 1974).

III. Counseling Chicano Adolescents

Because of the paucity of research available regarding group counseling Chicana troubled youth, this section of the review of the literature will focus on the research and recommendations in counseling Chicanos in general and which has been done primarily by Chicanos and Chicanas. The following areas will be covered in this section: the counselor's

bilingual skills, cultural awareness, socio-attitudinal in-
fluences, role models, counselor advocacy, counselor ethni-
city, the counselor's social consciousness, the counselor
as a group facilitator, and counselor approach.

Traditionally, group counseling has not addressed it-
self to the culturally distinct members of our society.
Counseling theory and approaches for the most part take a
value position and dominant culture role (Hernandez, 1977;
Pantoja and Blourock, 1975). Rogerian, Gestalt, and Trans-
actional Analysis are examples of counseling approaches
that have an Anglo cultural perspective on counseling and
make little or no mention of counseling culturally different
clients. It was in the decade of the seventies that Chi-
cano/Chicana counselors began to document the research and
experimental approaches to counseling Chicano/Chicana coun-
selees.

Effective counselor skills for Chicano youth. A major ques-
tion asked by the literature with respect to Chicano youth
refers to the characteristics needed to effectively counsel
Chicanos (Marcos de Leon, 1964; Ruiz, A., 1975).

Bilingual Skills. An important skill stressed through-
out the literature relating to counseling Chicanos has been
the counselor's bilingual ability (Saucedo, 1977; Ramirez
and Boulette, 1975; Hurtado, 1979). At the high school and
university level Aureliano Ruiz (1975), who has developed

interaction facilitation techniques in group counseling Chicano adolescents, states that for the most part ethnicity has been disregarded by group facilitators. Yet, he stresses that culture and language play significant roles in the group counseling process. Ruiz, A., further discusses the prerequisites of a counselor planning to group counsel Chicanos and the advantages of possessing bilingual skills:

> ...this person must be bilingual, speaking
> Spanish and English. This requirement is
> essential for optimal communication, since
> it minimizes the risk of communication break-
> down. Bilingualism also allows group mem-
> bers to work through an impasse by permitting
> them to revert to their primary language,
> which often is Spanish. Furthermore, it
> broadens the availability of emotional
> responses from group members, as the coun-
> selor can encourage them to use either lan-
> guage in expressing feelings. (1975:463)

Gordon (1968) provides a number of suggestions regarding the counselor who works with Mexican-American youth. He stresses the importance of understanding nonverbal communication. Body language may account for much of the communication process and interaction. If the counselor does not comprehend the nuances of non-verbal communication, there is a corresponding decrease in the range of information available.

Rodriguez (1975), in counseling a group of Chicana troubled youth at the high school level in the Los Angeles area, emphasizes the need for well trained group counselors

in the Chicano/Chicana experience who can relate to the Chicana's bilingual and bicultural world in a group process. In addition, Rodriguez elaborates on the importance of understanding the jargon as well as the non-verbal cues of Chicana troubled youth. She (1975) explains that the Chicana student in particular may have more difficulty verbalizing her feelings with counselors because of her apprehensions and uncertainty of the counselor's sincerity and reactions. Furthermore, the language spoken in the barrio varies from totally Spanish, to a mixture of Spanish and English, to pochismos (a combination of an English word with a Spanish ending), to slang words created in Spanish specifically used by Chicano youth. A counselor must be aware of the variances in language with Chicano youth, from Spanish speaking to English dominant. This also entails understanding and respecting their particular mode of communication (De Blassie, 1976). Other Chicano counselors such as Medina and Reyes stress:

> Since Spanish speaking counselors are sub-
> ject to the same cultural characteristics as
> are their clients, they are aware of nuances
> of language and behavior that Anglo counselors
> might miss. (1976:575)

Juan Hurtado et al., (1979) in Counseling and Culture and Marcos de Leon (1964), Marcelino Saucedo (1977), and Teresa Ramirez Boulette (1976), elaborate on the bilingual counseling skills necessary for working with culturally distinct students in the school. A vital skill in working

with Chicano troubled youth is the ability to speak and understand the student's home language, regional dialect, or language variant.

The counselor as an advocate in reducing student defensiveness and in assuming equal educational benefits for the student is another significant skill in working with students who find their schooling experience to be alien and even hostile to their linguistic and cultural background. Speaking and understanding the language of the student will help remove the defensive barrier of the student (Hurtado, 1979; De Blassie, 1976).

A Spanish speaking counselor serves as a positive role model in group interaction when Spanish is used with pride, and encourages others to do so (Hurtado, 1979; Saucedo, 1977). Spanish is not generally accepted as a prestige language Chicanos have learned when and where to use it. When the bilingual counselor uses Spanish interchangeably, he/she provides an excellent opportunity to validate their bilingualism (Hernandez, 1977).

In summary, Chicano researchers, counselors, and psychologists stress the importance of communicating in the counselee's/client's own language and understanding the variances of dialects for a given area. It is particularly crucial that the counselor not only be bilingual, but also aware, knowledgeable, and accepting of the Chicano jargon when counseling Chicana troubled youth. These young women

have, in general, been alienated from our school system and are quite leary of those in authority. Acceptance of them as a total person (language and culture) will help break down the initial resistance of Chicana troubled youth (Rodriguez, 1975).

Cultural awareness. There are other sociocultural qualities necessary in counseling Chicanos besides the ability to speak both Spanish and English. Cultural awareness, social attitudes, values, religious and social commitments, and world view of the culture of the Chicano student are vital knowledge sources for any counselor to acquire in working with Chicano troubled youth. (Ruiz, A., 1975; Medina and Reyes, 1976; Hernandez, 1977; Hurtado, 1977; Rodriguez, 1975; Morales, 1976; De Blassie, 1976; Boulette, 1976; Saucedo, 1977; and de Leon, 1964).

Cultural awareness and sensitivity towards the value structure of Chicano students are imperative for the counselor. Hernandez (1977) places emphasis on bicultural competencies:

> The alleviation on intrapersonal conflicts often depends on the student's responses being met by understanding and acceptance. This cannot be accomplished if the group facilitator has had little awareness of the intra-conflicts of Chicanas. (1977:6)

Edgerton and Karne (1976) accentuate the need for understanding and demonstrating cultural sensitivity of the

Mexican-American culture in the field of mental health.
In their research, they report:

> Our findings point to the need for mental
> health professionals who possess both flu-
> ency in Spanish and sensitive understanding
> of the culture of the Mexican-American
> poor. (1976:236)

In other research, Maes and Rinaldi (1974) looked at those characteristics needed in counseling Chicano students. They emphasize the fact that there are a number of unique attributes needed on the part of the helper. Besides the quality of bilingualism, they also stress the quality of cultural awareness.

> In order to better understand the values, goals
> and behavior of the Chicano child, the counselor
> should have extensive first-hand experience with
> an understanding of Chicano religion, history,
> art, music, dance, and literature. Experiencing
> and understanding the cultural script of the
> Chicano is as important as individual life
> scripts are in the counseling process.

Hurtado (1979) and Rodriguez (1975) concur on socio-cultural skills and characteristics vital to effective counseling of Chicano students. They express the need for a counselor's familiarization and experience in working with the community of the Chicano. Often the counselor must visit the home of the student to address sociocultural values, perspectives and practices seen by the school as incompatible to its norms. Thus, the counselor must be willing to extend oneself to the home of the student when the family is unable to come to school or feels that the

school is an uncomfortable setting. For the counselor, this requires finesse and sensitivity to the situation and to the individuals involved (Hurtado, 1979; Rodriguez, 1975; de Leon, 1964).

In his/her understanding of the Chicano community, the counselor should also be quite familiar with the available resources in the student's community in order to make proper referrals when needed, such as psychologists, family counseling, child abuse services, job placements, runaway centers, mental health clinics, and free medical clinics to name a few (Hurtado, 1979; Morales, 1976; De Blassie, 1976).

Thus, the need for a counselor's cultural awareness and sensitivity and a thorough knowledge of the cultures and values reflected in the language involved in the school-community is imperative when working with Chicano youth (Hurtado, 1979; Rodriguez, 1975; Gonzalez, 1972).

Socio-attitudinal influence. The attitude of the counselor toward the Chicano counselee can be of great disservice to the Chicano student. The need for counselors to relate positively to Chicanos is crucial to the reinforcement necessary in self-development. The counselor must be committed to assist each Chicano student to continually develop self-understanding and positive self-image (Rodriguez, 1975; Gonzalez, 1972; De Blassie, 1976). In the affective domain, Gonzalez (1972) points out that counselors must be skilled in working with the Chicano student's

feelings of indecision, frustration and anger in order to develop an awareness and positive regard for self. These feelings might exist because he/she has finally learned that his parents' history and culture are of great worth and consciously or by omission disregarded by the school curricula (Acuna, 1972). Unless counselors of Chicano students are willing to help them recognize that their two cultures can and often are incorporated into one, with a mutual respect for each, counselors are not fulfilling the responsibility of helping Chicano youth realize their full potential (Pantoja and Blourock, 1975; Acuna, 1972).

A counselor of Chicanos must accept the Chicano student's lifestyle and his/her perception of the world. In so doing, the counselor will be able to enter into the Chicano student's world of reality. This takes patience, honesty, and commitment particularly when working with Chicana troubled youth. They will certainly test the counselor before allowing him/her to enter their "world."

Hurtado (1979), Leo (1972), and Palomares (1971) all stress the importance of the counselor's knowledge and ability to develop counseling programs which will alleviate social and ethnic prejudice while promoting ethnic and racial pride and cultural understanding. Palomares further stresses the fact that our training as counselors has not equipped us to include ethnicity, race or the minority perspective as valid reasons for actualizing the feelings and

being of the minority child. Palomares strongly emphasizes the need for counselors to receive training and undergo intensive scrutiny of their non-verbal behavior and value position in counseling ethnic youth. He stresses that counselors can no longer ignore the racial and ethnic experience in counseling Chicano youth (Palomares, 1971).

Rodriguez (1975) and De Blassie (1976) discuss other necessary counseling dimensions in the area of community influences that impact the lives of Chicano youth. With respect to community influences, they encourage counselors to have an awareness of behavior typical of youth growing up in certain environments and social settings (gangs, urban, rural, drug abuse, etc.) owing to social pressures. If the helper is unaware of the pressures of youth, a Chicano student's disclosure of his/her behavior and feelings will not be fully appreciated within the context of the student's environment.

Hernandez (1977), Hurtado (1979) and Rodriguez (1975) propose that the counselor must also develop the ability to distinguish between the effect of poverty (socioeconomic) and that of the Mexican-American culture (sociocultural). Often, the experts in the field of counseling see Chicano troubled youth as a societal problem caused by his/her condition of poverty and fail to understand the sociocultural incompatibilities between the culture of the Chicano community and that of the school. Thus, the counselor must have

a broad range of experiences within the Chicano community to be able to succeed with Chicano troubled youth who are perceived by the school as problem students (Rodriguez, 1975).

Ruiz, A., (1975), Saucedo (1977), and Rodriguez (1975) in their work with group counseling Chicano adolescents, strongly advocate that the counselor must be committed to honestly reflecting, investigating, and analyzing any personal biases, role expectations and stereotypic attitudes he/she has toward Chicanos. This is especially true in counseling Chicano troubled youth who have been given a negative and stereotypic image by the school with regard to their behavior.

A counselor of Chicano youth must also be aware of the possibility of cultural differences between parents and their children within the same family when working with Chicano youth. Therefore, the need to experience the life-style of the Chicano community in which one works is crucial to the development of rapport, understanding, and trust with Chicano students (Rodriguez, 1975).

However, in order not to over generalize cultural characteristics, Morales and Karno, (1971a), Cross and Maldonado (1971), and Acosta (1976) present a precautionary note when counseling Chicanos. Although an understanding of cultural factors is most important in counseling Chicanos, there is also the danger of over interpreting cultural factors in a

stereotypic manner, which can lead to the detriment of an adequate understanding of the Chicano counselee. Thus, a comprehensive awareness of the Chicano community is essential (Atkinson, Morten, and Sue, 1979).

Role models. Mendoza (1974) and Gonzalez (1972) further suggest that the counselor needs to be aware and be able to utilize and provide adult Chicano/Chicana role models who are truly bicultural and who have had similar experiences as Chicano/Chicana adolescents. The use of Chicano role models brings reality to the goal of succeeding as a Chicano in an Anglo dominated world (Gonzalez, 1972). Discussions among Chicano adults and adolescents assisted in positive goal setting. Role models also provide an environment where authentic dialogue about the day to day difficulties and barriers confronted by Chicano role models and the problems presently confronting the Chicano adolescents can honestly take place.

Counselor role models, according to Cross and Maldonado (1971), who can relate to Chicanos and their Mexican culture, are essential in a school community with over five percent of the students of Mexican descent. They state that the student who has strong identification with his/her culture will very often find it difficult to relate to an Anglo counselor.

Counselor advocacy. The counselor must take an active role when counseling Chicano youth. De Blassie (1976), Morales (1971c), and Ruiz, J., (1975) point to the need for an action-oriented counselor who is prone to become a social change agent. The counselor must be willing to take an active role in attacking the underlying causes of school and community problems. At times, this will include the need to change social conditions which are creating problems. The counselor is expected to seek to change those conditions which make for difficulty and frustration on the part of these youth, as opposed to helping the Chicano counselee to accept, attempt to cope with, or adapt to culturally incompatible and institutionally racist conditions (De Blassie, 1976; Morales, 1975; Ruiz, A., 1975). This role as advocate for Chicano youth is a relatively new area of endeavor for counselors. It is a role which required a great deal of courage and commitment on the part of the counselor (De Blassie, 1976).

The role of the counselor as an advocate of Chicano/a adolescents calls for reaching out and committing oneself to the adolescent who has not been serviced by the school system and who is skeptical of most school officials as to their sincerity and commitment towards helping them succeed (Morales, 1971). Other Chicano counselors, such as Padilla and Ruiz (1973) document the fact that Mexican-Americans under stress do not turn to traditional Anglo-American

counseling services, in part because they feel unwelcomed
by traditional counseling and educational services.

Counselor ethnicity. The counselor as an advocate of
Chicano/a troubled youth has provoked the study of whether
one need be of the same ethnicity to be effective in working
with these adolescents. The review of the literature with
regard to the ethnicity of the counselor varies in its sup-
port of ethnic counselors for ethnic counselees.

Concerning counseling Chicano youth in particular, Maes
and Rinaldi state:

> The counselor should possess helping charac-
> teristics such as empathy, warmth, positive
> regard, congruence, and authenticity. The
> question is often raised, "Must the counselor
> be Chicano?" The answer has to be "NO."
> Unique people can defy all conventional stan-
> dards. However, the above mentioned charac-
> teristics are usually essential to highly
> effective work and are not often possessed
> by persons other than Chicanos.
> (1974:248)

Atkinson, Casas, and Furlong (1979), in their study of cli-
ent ethnic identification, counselor ethnicity, attitudinal
similarity, and counselor credibility and attractiveness,
found that a number of authors suggested that barriers are
likely to exist and render counseling ineffective in any
counseling dyad involving an Anglo American counselor and
a client from a racial/ethnic minority group (Calia, 1966;
Mitchell, 1970; Sue and Sue, 1977; Vontress, 1969, 1971;
Williams and Kirkland, 1971). Other studies have provided
evidence to support the existence of cultural barriers,

generally concluding that subjects express a greater pre-
ference for counselors of their own ethnicity (Atkinson,
Maruyama, and Matsui, 1978; Grantham, 1973; Wolkon, Moriwaki
and Williams, 1973; Banks, Berenson and Carkhuff, 1967);
engage in more self-exploration with counselors of their
own racial ethnic background (Carkhuff and Pierce, 1967);
and are better understood by counselors of their same
linguistic background than by counselors whose background
is dissimilar from their own (Brysen and Cody, 1973; Atkin-
son, Casas and Furlong, 1979).

Still other studies have resulted in findings that
directly contradict the cultural barrier position. In one
study, Mexican-American subjects attributed more trustwor-
thiness and attractiveness, as well as skill and understand-
ing, to Anglo American professional and non-professional
counselors than to a Mexican-American professional counselor
(Acosta and Sheehan, 1976). Furthermore, Black students
who saw an Anglo counselor were reported as having engaged
in significantly higher levels of self-exploration than
those who saw a Black counselor (Grantham, 1973).

Atkinson, Casas and Furlong (1979) elaborate on the
contradictions of these findings by pointing to the designs
of these studies in failing to take intra-group ethnic
identification and attitudinal differences into account in
their conceptualization of their designs. Cimbolic (1972)

further suggests that future studies should employ pre-measures of racial attitude to identify sources of variance within groups.

As to the issue of degree of assimilation into the mainstream and one's choice of counselor ethnicity, one of the few studies to account for within-group differences, Jackson and Kirschmer (1973) asked 391 Black students to designate their race as Black, colored, Afro-American, or Negro and to express their preference for counselor race. Self-designated Black and Afro-American students expressed a significantly greater preference for a counselor of African descent than did those who regarded themselves as Negro (the number self-designated as colored was too small to make comparison possible). This finding tends to support the Negro-to-Black Conversion Model (Cross, 1971), the Black Identity Development Model (Jackson, 1975), and the Minority Identify Development Model (Atkinson, Morten, and Sue, 1979). These models predict that minority individuals who value assimilation into mainstream society are likely to prefer an Anglo-American counselor while those who value a separate, exclusive ethnic identification will prefer to work with counselors from their own racial/ethnic background (Atkinson, Casas, and Furlong, 1979).

Counselor social consciousness. Research in social psychology has also suggested that attitude similarity may be a more powerful determinant influence than membership

group similarity (Simons, Berkowitz, and Moyer, 1970; Ro-
keach and Mezeu, 1966). This research tends to suggest
that an analogous effect may be present in the counseling
relationship, a relationship that Strong (1968) and Gold-
stein (1971) argue parallels that of the communicator-com-
municatee paradigm examined by social psychologists (Atkin-
son, Casas, and Furlong, 1979).

With respect to a counselors' social consciousnes,
Bailey Jackson (1976) in his Black Identity Development
Theory presents a construct consisting of four levels of
consciousness, which describes the developmental sequence
that a Black person experiences relative to his/her experi-
ences in a racist environment. These four levels of con-
sciousness are passive acceptance, active resistance, re-
direction and internalization. Within the context of the
counseling process, Jackson compares the compatibility of
each of the four stages of consciousness with a Black
client being counseled by a Black and an Anglo counselor,
respectively. He demonstrates that only in the first
level of consciousness, that of passive acceptance which
is reflective of the Anglo preferred value position, is a
Black client perspective compatible with that of the Anglo
counselor. In the other three stages: (2) active resis-
tance--rejection of Anglo standards, (3) redirection--de-
velops unique Black values, goals, behaviors, and (4) in-
ternalization--integrates his/her sense of Blackness with

the other aspects of his/her personness, the Black client is most compatible with the perspective of a Black counselor. This research study has implications for Chicanos resisting or in the process of assimilating to the Anglo preferred value position (Pantoja and Blourock, 1975).

Atkinson, Casas, and Furlong's (1979) and Jackson's (1976) research studies suggest that self-designated ethnic students show a preference for an ethnic counselor. Since Chicano troubled youth, in general, label themselves Chicano, and have had trouble in school due in part to the hostility and alienation held towards the Anglo value systems and inculcated through the dominant society's school system, whether verbalized or internalized, the need for a Chicano group counselor who also sees him/herself as Chicano/a is almost imperative in building a trusting and open relationship with Chicano/a troubled youth.

Counselor as a group facilitator. Mendoza (1974), in her work with adolescent Chicanas, highly recommends the use of Chicana mutual support groups as part of outreach efforts which could "tap into" natural helping networks, such as peer groups and siblings. Rodriguez (1975), Ruiz, A., (1975), Hernandez (1977), and De Blassie (1976) also found the use of support groups to be quite successful in group counseling Chicana adolescents.

Chicano counselors working in the field of group counseling also agree that group success depends largely on

the group facilitator's bilingual skills, one's training in both group leadership and group counseling, and the exposure to Chicano/a cultural experiences (Hernandez, 1977; Ruiz, A., 1975; Sanchez, 1971a).

Ruiz, A., (1975) emphasizes an additional factor-- biculturalism in a group setting. He (Ruiz, A.) states five critical reasons for biculturalism in group facilitation:

> ...the facilitator must be bicultural, having undergone Chicano experiences and being aware of the dynamics of these experiences. Biculturalism is necessary for a complete understanding of Chicano perspectives and language in a cultural context. It also leads to greater insight into the client's frame of reference, the facilitation of counseling processes, and the establishment of rapport, empathy, and trust. (1975:463)

Goldstein further stresses that the counselor:

> ...must be cognizant that the target behaviors are not in contradiction to the cultural system within which he is working. (1974:89)

Ruiz has found in his group counseling experiences that biculturalism facilitates this quite well.

Paul Leo (1972) confirms the position of Hernandez, Sanchez, and Ruiz in his doctoral dissertation, "The Effects of Two Types of Group Counseling Upon the Academic Achievement and Self-Concept of Mexican-American Pupils in the Elementary School." He recommends the employment of Mexican-American counselors to identify and work with Mexican-American students. In his study, the ethnicity of the counselor

closely correlates the positive academic achievement and self concept of Mexican-American students.

Medina and Reyes (1976) further identify group counseling skills in their work with counseling Chicanas. For the Chicana counselor to deal effectively with the sociological and psychological problems that affect the Chicano population, she must:

> ...acquire the flexibility to evaluate, se-
> lect, and practice theoretical concepts that
> will help her work most effectively with the
> wide range of cultural differences and degrees
> of assimilation among her clients. (1976:577)

Medina and Reyes add that Chicana counselors carry a heavy burden in attempting to provide guidance, leadership, teaching, role modeling, parenting, and a new direction to women's lives. Thus, Chicana counselors must have strong and healthy egos, for they will often be the sole representatives of their world view and positions within their professional mileu. They, therefore, recommend a support group for Chicana counselors outside of their working environment.

Counselor approach. The need to look beyond the quality of bilingualism in counseling Chicano youth effectively and in a non-oppressive manner is adressed by Sanchez (1971-a).

> The posture to integrate Spanish-speaking per-
> sonnel with no change in philosophy is assimi-
> lative in nature and avoids the central issue
> of what is mental health.

A counselor's world view and counseling approach must also be considered in counseling Chicano youth.

Gonzalez (1976) states that progress has been made in the mental health field in terms of increased sensitivity to cultural differences. However, attempts at incorporating a Chicano cultural world view have not been made. She stresses that the issue of who defines mental health and how it is defined must be examined from a Chicano perspective and world view.

Leo (1972), in his study of two approaches in counseling Chicano elementary school students, used a bicultural approach in counseling Chicano youth. He stresses the need to allow and motivate Chicano youth to examine and learn about Mexican-American culture and values in order to build pride in their heritage and aid in motivating them toward being successful in school. Hernandez (1977) also stresses the importance of evaluating one's bicultural experiences in order to select those values that promote self-identity and self-actualization.

The counselor working with Chicano youth, according to Kaplan (1975), must not be afraid to help group members look at the anger around ethnic relationships, as well as the hurt and fear that underlie the anger. Kaplan found that in her group counseling experiences with minority adolescents, ethnic issues constituted one of the important wellsprings from which group counseling themes developed.

In the role of the counselor as an advocate for youth, Rodrĭguez (1975), in her work with Chicana troubled youth ("cholas") found that these Chicanas needed a more personalized relationship which went beyond the group counseling sessions. She emphasizes that individual counseling, parental contacts, counselor advocacy and institutional intervention are vital roles in the process of counseling Chicana troubled youth. Others, such as Hurtado (1979) state that the intent of effective counseling is to train the students to do their own self-counseling. Morrill (1974) suggests that counselor interventions must reach out to peer groups in order to extend one's skills to a larger member of persons.

Boulette (1976), in a research study of counseling approaches for Mexican-American women, concluded that innovative counseling approaches need to be developed that enable the client to analyze the factors contributing to his/her situation, problem or concern rather than placing the client as the source of the problem. De Blassie confirms this position in counseling Chicanos by stating:

> It will be necessary for the counselor
> to obtain the counselee's perceptions and
> verbalizations of those things concerning
> him and to focus more on the dynamics of
> the problems and concerns than on the prob-
> lems or symptoms themselves. (1976:82)

Mejia (1975) and De Blassie (1974) also recommended that a counselor working with Chicano youth should avoid using a

counselor approach which forces the counseling to be actualized only from the cultural frame of reference of the dominant society at the expense of his own desires and cultural identity.

In the development of a mental health theory for La Raza, Mejia (1975) suggests a systematic assessment of the cultural values and the structure of the social institutions within which Chicanos must function, as a cause for mental health problems and as areas for treatment activities.

De Blassie (1974), Boulette (1976), Rodriguez (1975), Kaplan (1975), Gonzales (1976), and Mejia (1975) in their respective studies and research, advocate the need to include a broader societal approach which focuses on the dynamics of the problem, those environmental factors that impact the social, educational, economic and political conditions of the Chicano community and in the counseling of Chicano youth.

Summary. The literature which concerns counseling culturally and linguistically distinct members of our society is very limited. The research and literature currently available suggest a need for counselors of Chicano youth who are knowledgeable of the sociocultural characteristics of the Chicano community and who are familiar with both verbal and nonverbal communicative styles and cues of the Chicano community. The communication skills also include

competency in Spanish, English and the local jargon and dialects used by students.

Another necessary skill in working with Chicano troubled youth is the counselors' sensitivity and awareness of the culture of the Chicano youth, while avoiding the pitfall of stereotyping and generalizing about the culture when counseling Chicanos. Every Chicano is as different as any other person. Stereotyping by the counselor inhibits the counselee's growth.

The counselor as an advocate for Chicano youth is suggested as a necessary value position for addressing those organizational and attitudinal factors that work against the social and academic self-actualization of Chicano youth. The role of an advocate calls for the counselor to reach out and dedicate time in working with youth to develop skills in coping with his/her concerns, problems or needs.

Chicano counselors working in the field of group counseling strongly suggest that bicultural skills are essential in working with Chicano youth. A facilitator's biculturalism enables him/her to understand the Chicano value perspective, social experiences, language and insights into the client's frame of reference. This is particularly important as Chicano troubled youth are generally quite leary of Anglo administrators and counselors.

The need for counselors to have an open and unlabeling attitude towards Chicano troubled youth is another skill

area suggested for counselors in order to have positive communications with youth. This open attitude calls for the ability of the counselor to respect and promote the cultural identity of the youth, while working with him/her to analyze the social and educational factors that are hindering his/her social and academic development and self-determination. This quality of a counselor assumes a type of counseling which includes a broader societal approach and focuses on the environmental factors affecting Chicano youth.

With respect to Chicano counselors, the literature suggests the need for counselors who also see themselves as Chicano/a in order to build a trusting and open relationship with alienated Chicano adolescents, and to serve as a positive role model for them.

The writer will attempt to incorporate the direction given by the experts in this review of literature in the development of a group counseling support base for Chicana troubled adolescents.

CHAPTER III

METHODOLOGY

The review of the literature suggests the need for a counseling process that provides a support base which is compatible to the academic and personal needs of Chicano troubled youth.

The design of this project involved: 1) the development of a group counseling process appropriate for troubled Chicana youth, 2) the implementation phase involving fifteen tenth grade Chicanas at Sweetwater Union High School from October 1979, through May 1980, and 3) the evaluation of the process, dynamics, and suggested results of the group counseling process for troubled Chicana youth.

Development of the Group Counseling Process

This phase of the project included the selection of subjects, the determination of the group counseling mode, the skills that must be possessed by the counselor, the availability of the counselor, the setting of the group sessions, and the actual focus and counseling approach of the counseling sessions.

Subject selection. This exploratory group counseling project focused on female adolescent Chicanas in a California

high school setting (10-12) who had been identified by school personnel as having trouble in school. The situation that prevails has consistently shown that the majority of Chicana troubled youth leave school in the first year of high school (tenth grade) in comparison to the eleventh and twelfth grades. The ability of the school's holding power for Chicanos/as is most critical in the tenth grade. For this reason the counseling group consisted and limited itself to incoming tenth grade Chicana troubled youth.

The process for the selection of the students for the study involved the assistant principals from the two feeder junior high schools, who were asked to submit a list of ninth grade Chicanas with whom they had worked, felt special concern about their personal and school problems, and had been identified by school personnel as troubled youth. Therefore, the participants selected were a biased sample of troubled youth and were not a random sample.

The criteria used for the selection of these students was: 1) poor academic achievement (grade point average of 2.5 and lower); 2) excessive absences from school (20 percent or more = one day per week or more = 36 days +); 3) poor or nonexistent relationships with school personnel (e.g., teachers, attendance clerks, counselors, assistant principals); and 4) numerous referrals to the assistant principals with reference to excessive absences, tardies,

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truancies, classroom and overall school conduct, and poor coursework completion.

Upon the identification of the Chicana troubled youth, a general meeting was held as an invitation to become involved with the group counseling process proposed by this study. The meetings were held on the junior high campuses in June 1979. All of the fifteen young women agreed to try out the first couple of sessions in the Fall of 1979, upon entrance to Sweetwater High School as tenth graders.

The counseling group was limited to fifteen Chicana troubled youth. Expert opinon recommends that the size of a group should range between five and fifteen members to allow for productive interaction (Gazda, 1971 and Ohlsen, 1970). Fifteen participants were selected in order to accommodate the high absenteeism which occurs among Chicana troubled youth and the high dropout percentages in the tenth grade.

The group counseling mode. The group counseling mode was chosen for its many advantages over individual counseling. Leading researchers and writers in the areas of group counseling agree that students at this age find it easier to discuss difficult topics in group counseling than in an individual counseling situation. They find it much easier to talk to a group of peers than to an individual (Ohlsen, 1970; Hardy and Cull, 1964: Gazda, 1971).

Another factor for forming a counseling group with adolescent Chicanas is the tremendous strength of the peer group. Often an adolescent's support from his/her peers in a counseling group provides him/her with an environment in which to look at oneself and one's choices of roles in one's life (Hardy and Cull, 1974). Another advantage is that within a group session, some adolescents learn for the first time that they can give as well as receive help. In essence, the group support base provides not only an environment where one recieves help, but also creates an environment where one can contribute to the development of others (Hardy and Cull, 1974).

A group environment also enables the creation of a setting for the exploration and development of self-actualization. It provides an environment for experiencing, reflecting on one's experience and analysis of the overall problematical situation, praxis (action) taken on one's position, and internalizing one's praxis in order to once again experience with new knowledge and experiences as background (Freire, 1972).

Counselor background and skills. Four major competency areas were suggested by the review of expert opinion in the counseling of Chicana troubled youth.

Because Chicana troubled youth are least acculturated to the Anglo school system and feel the most alienation

towards school, it connotes the need for a Chicana coun-
selor; one who is aware of and understands the cultural
and familial backgrounds and the language of these young
women; one who has undergone Chicano experiences and is
aware of the dynamics of those experiences (Ruiz, A., 1975).
Knowing the various Chicano family upbringings and sharing
one's own is a key factor in assisting in the trust build-
ing process which must occur with Chicana troubled youth
and the counselor in order to develop a group support base.
It also leads to greater insight into the client's frame of
reference (Ruiz, A., 1975).

Proficiency in the target language of Chicana troubled
youth is an essential requirement for the counselor for op-
timum communication, since it minimizes the risk of commun-
ication breakdown. The bilingual setting and environment
allows group members to work through an impasse by permit-
ting them to revert to their primary language. It also
broadens the availability of emotional responses from group
members, as the counselor can encourage them to use either
language in expressing feelings (Ruiz, A., 1975; Morales,
1972).

In addition, the counselor must be able to express his/
her genuineness, empathy, respect, and positive regard for
the Chicana participants (Gazda, 1971). The levels of
these qualities increase as the group increases its level
of trust and comfort within the group.

Lastly, the group facilitator must have the proper academic training in group leadership and counseling in order to assist the participants in the growth process. It is important that the counselor begin with structured exercises and be more directive as a facilitator so as to accomodate the uncomfortableness which usually occurs in the first few sessions. Once the trust and cohesion of the group has developed a more non-directive facilitation and increased open-ended discussion sessions can take place.

The availability of the counselor. To facilitate the group counseling process as a support base, the availability and flexibility of the counselor is crucial in building trust between the counselor and counselees. He/she must be able to show sincerity and concern for the students by offering his/her services when one of the Chicana troubled youth seeks help in a crisis situation; which may or may not be at the counselor's convenience. Unless the couselor makes him/herself available to the counselees, the support base will not be comprehensive in scope. There will be situations in which the group counseling sessions will only begin to probe particular problems, and the counselor must be willing and available to work with the counselees on a more intense nature and on an individual basis with the participants.

<u>The setting</u>. The group counseling sessions took place in a carpeted room which is smaller than a classroom and was easily amenable to placing chairs in a circular mode. The circle allowed for an easier flow of communication, easier visibility of the members, and lessened the powerful impact of the facilitator. Since this room was not a classroom it eliminated the majority of the interruptions, and allowed for a continuous, non-interrupted fifty to sixty minute session to take place. The relaxed atmosphere of the room also allowed the group to sit on the carpet on occasions when exercises facilitated its use (e.g., dream exercises, relaxing exercises).

<u>The societal approach to counseling</u>. There are three generalizable categories of counseling approaches (Jackson, 1976):

1. The intrapersonal approach—the context of the client's problem/need is seen as resting within the client. Examples of this approach are: Freud, Gestalt, Behavior Theory.

2. The interpersonal approach—the context of the client's problem/need is manifest in the client's interaction with others. Examples of this approach are: Rogers, Ivey's Microcounseling, Berne's Transactional Analysis, Sensitivity Training.

3. The societal approach—the client's problem/need manifests in the individual's reaction to societal issues, rules, norms oppressions. Examples of this approach are: Freire, 1970; Jackson, 1976.

It is the societal approach which this exploratory group counseling project emphasizes in counseling Chicano troubled youth; due to the cultural, societal, and environmental conflicts which affect their lives.

The basic assumption of societal counseling is that the various forms of oppression in this society negatively influence the growth and development of the person. This process involves helping the counselee name or rename his/ her situation in nonoppressive terms or from the group's perspective. After the situation is renamed, it is then "reflected on" or made sense of and then acted on (Jackson, 1976).

This process has been dealt with by counselors who feel the need for a more liberating counseling approach to working with oppressed persons. It is a new exploration. Paulo Freire (1970) worked with oppressed persons by raising their social consciousness and their ability to work on their problems. Bailey Jackson (1976) has expanded the societal approach to counseling, which has been chosen to be used in a group environment with Chicana troubled youth in this exploratory group counseling project.

Implementation

The second phase of the project covered the frequency and goal of the group counseling sessions, group expectations and ground rules, group sessions, skill development

in counseling sessions, description of sessions, and documentation and reflection of counseling sessions.

Frequency and goal of group counseling sessions. The group counseling sessions were held weekly. They began the first week of October, 1979, with the last session held the third week of May, 1980. Twenty-one sessions were held in total.

Each session had varied group counseling activities presented to the group, with the primary goal of creating an environment that enabled dialogue concerning the naming of the problem(s) in the student's own terms. The activities also provided for the exploration and reflection of the source and/or condition of their oppression and their feelings about it, and the analysis on the total problematic situation impacting their lives. The over-all design of the sessions provided for probing dialogue and reflection in order to develop problem-solving skills and critical thinking, which would allow them to take action on a particular dimension of their lives.

Group expectations/and ground rules. It is in the first session that the group's expectations were discussed and the ground rules were set. The following ground rules were developed with the Chicana counselees (Ball and Palomares, 1977):

1. Bring yourself to the session and nothing
    else (e.g., combs, pens, magazines);

2.   Everyone gets a turn to share;

3.   You are never forced to share;

4.   Listen to the person who is sharing;

5.   The time is shared equally;

6.   There are <u>no</u> put-downs, gossip, or inter-
     ruptions.

With these ground rules, the group began to explore various topics.

<u>Group sessions</u>. The review of expert opinion in the field of counseling supports the need for the following areas to be explored in a group counseling environment in order to help develop self-actualized Chicanas:

1.   Establishing Rapport: trust building exercises--
     getting to know you, getting to know me (Gazda,
     1978; Ohlsen, 1970; Trembley, 1974; De Blassie,
     1976);

2.   Values Clarification (Simons, Howe and Kirschen-
     baum, 1972; Bloom, Johnson, Markle, 1978);

3.   Problem-solving, critical thinking, peer counseling
     (Freire, 1972; Ohlsen, 1970; Hardy and Cull, 1974;
     Gazda, 1971);

4.   Chicana role exploration (Boulette, 1976; Senour,
     1977; Ruiz, A., 1975);

5.   Career education preparation (Ohlsen, 1979; Maj-
     chrzak, 1976, Senour, 1977).

Each of the five areas were operationalized in the form of fifty minute sessions to accommodate the school class lengths, with each area having approximately four sessions. Oftentimes, various topics were interrelated and were discussed in varying degrees in a particular session. For example, in the exploration of a career choice, one's role as a Chicana, one's values, and one's problem-solving skills were dealt with concurrently.

The following sessions were held with the Chicana counselees.

Session No.	Topic
1	An Introductory Family Relationship Discussion Session
2	Name Game Feel Wheel Anonymous Interviews
3	Feel Wheel on Grades Either-Or Forced Choice
4	Why Are You Here In School
5	Chicana Sexuality: #1
6	Career Planning Inventory
7	Chicana Sexuality: #2
8	Chicanismo--Being Chicana Today
9	Sweetwater High School Graduation Requirements
10	Value Surveys Twenty Things You Love To Do

Session No.	Topic
11	Societal Approach to Problem-Solving: #1
12	Societal Approach to Problem-Solving: #2
13	Drugs and Their Effect on Our Minds and Bodies: #1
14	Drugs and Their Effect on Our Minds and Bodies: #2
15	Societal Approach to Problem-Solving: #3
16	Career Planning Inventory Profile
17	Tying "What I Want in my Future" to "What I'm Doing Today"
18	Sweetwater Career Center Exploration
19	Graduation Requirements: New District Changes
20	A Chicana I Admire: Developing the Questionnaire
21	A Chicana I Admire: Reports on the Questionnaires

Skill development in counseling sessions. The twenty-one counseling sessions were designed to develop the following skill areas with the fifteen Chicana participants:

1. Peer counseling;

2. Critical thinking skills in problem solving;

3. Strengthening one's sense of Chicanismo;

4. Career exploration skills;

5. Knowledge of the course requirements needed to
graduate from Sweetwater High School.

Description of sessions. Each session began with either a
short warm-up exercise or a few minutes to share something
new, good, exciting, troublesome, sad, etc., that was "up"
for any member that day. Each session ran fifty minutes,
the length of a class period.

The planned exercises or design of the day's session
were then presented and carried out. Since the guidelines
were developed and agreed upon by the group, each member
was responsible for maintaining order, stopping put-downs,
listening, and maintaining confidentiality. Most of the
members carried out this responsibility well and sensitively.
The counselor introduced the day's experiences, facilitated
the dialogue, and controlled the time elapsed in each ses-
sion. The participants were responsible for maintaining
the group counseling ground rules and peer counseling other
group members with the assistance and guidance of the group
counselor. Within the counseling process, the group coun-
selor represented one of fifteen opinions and was not the
sole counseling authority in the group.

Upon the termination of a session, each member was asked
to evaluate the session with regard to two areas: Was the
session interesting to me? Was the session useful to me?
They rated the two questions using the scale of one to five,

five being the highest score possible and one the lowest. An average score was then compiled from all the responses and an average score recorded on the evaluation form for that particular session.

Documentation and reflection on counseling sessions. Each session was documented in order to reflect on the effectiveness of each individual session and the contribution each member gave to the group. This assessment was done by the counselor for each session.

An evaluation form was filled out for each session, which covered the following topics:

Topic
Objective of Session
Supportive Materials
Activities
What Succeeded
What Needs Improvement
Personal Notes and Recommendations
Participants' Average Rating of Sessions with
Respect to Interest and Personal Use

The second page of the evaluation form consisted of each individual member's degree of participation in the group counseling session. Each member was evaluated for her participation in the following areas:

Participated in Group Discussion
Contributed Ideas
Shared a Personal Problem
Helped Facilitate the Group
Helped Counsel Group Member(s)
Comments

The topic, objective of session, supportive materials, and activities sections were filled out prior to the group

session. Other items of the evaluation form were completed immediately following the group session to capitalize on the freshness of the session's activities and the members' contributions. This process took approximately half an hour immediately following the session. Please refer to Appendix B for the format of the Evaluation Form.

Evaluation

The third phase of the group counseling process addressed the procedures used in assessing the effectiveness of the counseling sessions. This was achieved through the implementation of five assessment indicators to assess: 1) the pre and post attitudes of the fifteen participants in four areas of self-development; 2) the group counseling process in itself; 3) perceptions of the assistant principals with respect to the participants' school behavior; 4) the ability of the participants in critical problem solving; and 5) the growth of the Chicana participants through case study profiles.

Assessment indicators. Five assessment indicators were developed and/or adapted for this group counseling project. Each assessment indicator is described with regard to its purpose, format, and proposed data to be derived. The five assessment indicators are as follow.

1. Attitudinal Questionnaire. An attitudinal ques-
tionnaire was developed for the group members in order to
obtain information on their academic concerns, their Chicana
cultural development, their problem-solving attitudes, and
their career exploration.

The attitudinal questionnaire consisted of forty-five
(45) questions, with twelve questions related to academic
concerns, twelve questions related to problem-solving atti-
tudes, twelve questions related to Chicana cultural devel-
opment, and nine questions related to career exploration.
The questionnaire's responses were modeled after the Likert
Scale. Each question had the possibility of five responses:

1. Never

2. Hardly ever

3. Sometimes

4. Often

5. Always

Two questions departed from the Likert-type scale used
in the total instrument. Question number one (1) asked the
participants if they knew the course requirements needed to
graduate from high school. The possible five responses were:

1. Not at all

2. A little

3. Somewhat/more or less

4. Pretty well

5. Very well

Question number forty-five (45) asked for the respondent's plans after graduating from high school. There were a possibility of nine (9) responses, which consisted of the following:

1. Join the armed forces

2. Go to a four year college

3. Do nothing for a while

4. Go to Southwestern College

5. Get a job

6. I don't know what I will do

7. Go to a vocational school (e.g., Coleman College, Kelsey Jenney, Pacific College)

8. Stay home and help out at home

9. Get married

The questionnaire was pilot-tested with a group of twenty eleventh and twelfth grade Chicana troubled youth at Sweetwater Union High School. The purpose of the pilot-testing was to check for the content validity and reliability of each question, the sensitivity of the instrument to the purpose of the study, and the appropriateness of the questionnaire. The pilot test requested the representative sample to criticize, correct, delete, add or make suggestions on any item or instructions of the instrument that were not clear or understandable. After some minor changes

and adjustments, the final version of the attitudinal questionnaire was developed for the group counseling participants.

The questionnaire was given prior to the commencement of the group counseling sessions in September, 1979, and after the completion of the sessions in May, 1980.

The instrument was given to an equal number (15) of Chicana youth who had been identified by the assistant principal and counselor as being the same type of students as the experimental group, who were to receive no group counseling support. The control group was given the questionnaire in September, 1979, and again in May, 1980. The purpose of the control group was to compare the variance in growth between the Chicana troubled youth who received group counseling support with those that received no group counseling support.

This indicator was used to answer question number four (4) of this study. A copy of the attitudinal questionnaire can be found in Appendix A.

2. <u>Group Counseling Evaluation Instruments</u>. Two instruments were used in the evaluation of the group counseling sessions.

The first was an evaluation form completed by the group facilitator which covered the following areas:

Session Number

Date

Topic

Objective of Session

Supportive Materials

Activities

What Succeeded

What Needs Improvement

Personal Notes and Recommendations

In addition, an evaluation of each of the group coun-
seling sessions was made by each participant at the end of
each session, focusing on two areas:

    1. Was the session _interesting_?

    2. Was the session _useful_?

A Likert-type scale was used in responding to both
questions, with the following values given to each number:

    1. Not interesting/not useful

    2. A little interesting/a little useful

    3. Somewhat interesting/somewhat useful

    4. Pretty interesting/pretty useful

    5. Very interesting/very useful

An average of the ratings on each evaluation question was
then made and recorded for each session.

The second page of the individual session evaluation
consisted of the recording of each member's participation
for each session with regard to the following areas:

    Participated in group discussion

    Contributed ideas

Shared a personal problem

Helped facilitate the group

Helped counsel group member(s)

Miscellaneous comments

This page was completed by the facilitator at the end of each session. The group counseling session evaluation form can be found in Appendix B.

The second instrument used in the evaluation of the group counseling sessions was an evaluation of the total group counseling process. The Group Counseling Evaluation Scale was developed by Ray E. Merritt, Jr. and Donald D. Walley (1977) and can be found in their text, The Group Leader's Handbook. This instrument was also pilot tested with the same group of eleventh and twelfth grade Chicana troubled youth. Five questions were omitted due to their inappropriateness to the study; leaving a total of forty-five (45) questions for the participants to answer. The response scale was also a Likert-type scale, using the following responses:

Strongly Agree,

Agree,

Disagree,

Strongly Disagree.

An additional Group Experience Evaluation consisting of fifteen (15) questions developed by Merritt and Walley (1977)

was also given as a post evaluation indicator and as a cross-validation on some of the same questions with the first evaluation scale by Merritt and Walley. Each question in this instrument had individual responses from which to choose. These two instruments were given to the group upon the completion of the total group counseling experience in May, 1980.

These group counseling evaluations were used to answer question number two (2) and three (3) of this study. A copy of the <u>Group Counseling Evaluation Scale</u> and the <u>Group Experience Evaluation</u> can be found in Appendix C.

3. <u>Interviews with the Assistant Principals</u>. Interviews were held with the assistant principals of the two feeder junior high schools prior to the commencement of the group counseling sessions. The pre-counseling interviews were held individually in the two assistant principals' offices in early September, 1979. The interviews consisted of two open-ended questions directed to the assistant principals:

    1. Why did you refer this young woman to me for group counseling?

    2. What problems did she have in junior high school? Any additional and insightful information which would be beneficial to the counselor was also requested. Responses to the two questions for each participant were documented for later comparison in May, 1980.

The post-counseling interviews with the Sweetwater
Union High School assistant principals were held individual-
ly in the two assistant principals' offices in May, 1980.
Four (4) questions were directed to the assistant principals
regarding each Chicana student:

1. What problems did _____ have in school
    this year?

2. Did she seek help from the counselor, teacher(s),
    and/or you (assistant principal)?

3. Have you seen a change over the school year with
    _____? Has it been positive or negative?
    Please explain.

4. What is your overall opinion of _____
    growth?

The assistant principals referred to their own files on each
participant in answering these four questions.

The reason for the inclusion of the assistant princi-
pals' input on each participant's evaluation of growth is
due to the fact that they are in contact with all the troub-
led students in the junior high and high school, as they
are the official disciplinarians of the school. The pre-
mise is that the less the assistant principals have made
contact with the Chicana participants, the less the young
women have been in trouble at school. The assistant princi-
pal's evaluation questionnaire and interview was completed
on each Chicana participant.

The assistant principals' interviews were used to answer question number four (4) of this study. A copy of the Assistant Principal's Questionnaire can be found in Appendix D.

4. Critical Incidents. A critical incident is a one to two paragraph incident which has occurred to one or more persons, which is used in identifying a person's ability to use a societal approach in solving problems or in identifying a person's consciousness of societal factors affecting his/her life.

In this study, five critical incidents were adapted and revised from the Cultural Awareness Assessment Process in The Evaluation for the Bilingual/Cross-Cultural Certificate of Competence from San Diego State University Multicultural Education Department. The critical incidents were rewritten to accomodate the language and interest of Chicano tenth grade students in San Diego County.

Each participant was presented with two critical incidents to discuss and analyze, both prior to and following the group counseling sessions. The pre-testing took place towards the end of September, prior to the sessions, and the post-testing occurred in late May, when the sessions had been completed. The participants were examined in groups of two and three, and a dialogue ensued around each critical incident presented. Two critical incidents were given each group in order for the evaluator to be able to

extract a more realistic perspective on each participant. The following three questions were asked by the facilitator for each critical incident presented.

1. What seems to be the problem?

2. Who or what is to blame for these conditions?

3. What can be done to resolve the situation?

The coding process was adapted from William Smith, How to Measure Freire's Stages of Conscientizacao, University of Massachusetts, 1976(b). Paulo Freire states that critical consciousness is a process of growth through three distinct yet interrelated stages: magical, naive, and critical consciousness. Magical individuals conform to the oppressive situation in which they find themselves. The naive person desires to reform a basically sound system which has been corrupted by evil individuals who violate the system's norms and rules. Critically conscious individuals perceive the "system" as in need of transformation. Critical individuals begin a process of seeking new role models, relying on self and community resources, boldness, risk-taking and independence of the oppressor (Smith, 1976a). The coding process will examine one's ability to use a societal approach towards problem solving.

Two evaluators were used to serve as a check for accuracy, Dr. Alberto M. Ochoa, associate professor at San Diego State University, who has worked with the coding system

extensively with the Evaluation for the Bilingual/Cross-Cultural Certificate of Competence issued by the California State Department of Education, and the writer.

The critical incidents were used to answer question number two (2) of this study. A copy of the critical incidents are found in Appendix E. The critical incidents coding summary can be found in Appendix F.

5. Case Study Profiles. In order to gain insight into the type of young women being counseled and the problems they confront both at home and at school, a descriptive analysis in the form of a case study was presented for five of the Chicana troubled youth. The five case studies were selected in order to highlight the diversity of problems and concerns among the Chicana troubled youth counseled.

The case study profile was presented in narrative form, addressing the family composition and dynamics pertinent to the participant's school performance, her educational and social development, her participation throughout the group counseling sessions, and a description of her social, cultural, and academic growth.

This information was compiled from personal discussions with the student, discussions with one or both of her parents, a review of the student's academic file, interviews with the assistant principals, the student's interaction in the group counseling sessions, discussions with teachers, and the student's attendance records.

Chapter IV will present and analyze the findings of this project in response to the four questions of the study.

C H A P T E R   I V

ANALYSIS OF DATA

This chapter will examine and analyze the data result-
ing from the indicators used to measure the effectiveness
of a group counseling support base for Chicana troubled
youth and the expert opinion from the review of literature.

In the evaluation of the group counseling support base,
five different indicators were used to obtain multi-dimen-
sional data to determine the Chicana group members' growth
and a profile of their involvement in the group counseling
process. Expert opinion derived from the review of litera-
ture and the five indicators were used to answer the four
questions proposed by this study. The four questions ad-
dressed in the study are:

1. What counseling skills are necessary in a group
    counseling process in order to be culturally com-
    patible to Chicana troubled youth?

2. Can a societal approach to counseling used through-
    out the group counseling process assist Chicana
    troubled youth to develop problem solving skills
    which view the total problematic situation?

3. What conditions are necessary for a counseling
    group process to generate a support base for Chi-
    cana troubled youth in developing a cohesive group

which can act as a sounding board for discussing and resolving personal, cultural, academic, and career concerns?

4. What educational and personal influence can the group counseling support base have on Chicana troubled youth in their personal and cultural development, career exploration, problem-solving skills, and desire to develop academic competence?

The first question will be addressed by the expert opinion discussed in Chapter II, the review of literature. The remaining three questions will be addressed by the five indicators described in Chapter III, the design of the study.

Question #1:

What counseling skills are necessary in
a group counseling process in order to
be culturally compatible to Chicana
troubled youth?

In reviewing the literature with regard to counseling Chicano adolescents, nine skills are consistently stressed by researchers and counselors working in this field. The nine skills will be discussed in response to question #1.

Bilingual skills. Chicano counselors and psychologists a-like, stress the importance of communicating in the coun-selee's own language. Of importance, is understanding and respecting the variances of dialects, Chicano jargon

and street talk, as well as the non-verbal cues of the Chicano. The ability of the counselor to speak Spanish helps to remove the communication defensive barrier of the students, broadens the availability of emotional responses from group members, broadens the field of cues from the counselees, and serves as a positive role model in group interaction when Spanish is used with pride and encouragement.

Cultural awareness. In order to successfully counsel Chicano troubled youth the counselor must be culturally aware of and sensitive to the Chicano counselee's social attitudes, values and norms, religious and social commitments, and world view of the culture of the Chicano student. Experiencing and understanding the cultural script of the Chicano is vital to effective counseling. The counselor's familiarity and experience in working with the Chicano community provides credibility in dealing with social issues impacting troubled youth. In addition, the counselor must be quite familiar with the available resources in the student's community in order to make proper referrals when needing family counseling, medical and mental health services, psychological assistance, and social services.

Socio-attitudinal influence. The attitude of the counselor toward Chicano troubled counselees can be of great service or disservice to the Chicano student. The counselor must

be skilled in working with the Chicano student's feelings of indecision, frustration, and anger in order to develop an awareness and positive regard for self. Chicano counselors stress the need for counselors to receive training and undergo intensive scrutiny of their non-verbal behavior and value position in counseling Chicano youth. The counselor must be aware of the pressures of Chicano youth growing up in his/her community in order to fully comprehend the Chicano student's world view, and the counselee's disclosures of his/her behavior and feelings. Thus, the need to experience the lifestyle of the Chicano community in which one works is critical. Finally, the counselor must be committed to honestly reflecting and analyzing his/her own biases, role expectations, and stereotypic attitudes she/he has towards Chicano troubled youth who often have been given a negative and stereotypic image by the school.

Role models. The presence and additional use of Chicano role models helps provide an environment where authentic and relevant dialogue takes place regarding the difficulties and barriers confronting both Chicano adults and adolescents. A support group involving role models also provides a climate of positive and realistic goal setting that can be validated by the group and the role model.

Counselor advocacy. The counselor working with Chicano youth must be willing to become an action-oriented social

change agent. He/she must be willing to work in changing those school conditions which are creating problems for Chicano youth, rather than facilitating the Chicano counselee adapt to or cope with culturally and institutionally incompatible conditions. Institutional intervention is a new role for the counselor which involves courage and honest commitment from the counselor. This role requires skills to enable the counselor to advocate for the student, while working with school personnel in addressing those institutional conditions (policies, practices, roles) that work against the Chicano troubled youth.

Counselor ethnicity. There is no conclusive research on studies in the support of ethnic counselors for ethnic counselees. This is due basically because the designs of such research and field studies have failed to take the group's ethnic self-identification and attitudinal differences into account as an important variable. The Black and minority identity models (Jackson, 1976; Atkinson, Casas, Furlong, 1979) which have studied these differences predict that the minority individuals who value assimilation into the mainstream society are likely to prefer an Anglo counselor, while those who value a separate, exclusive ethnic identification will prefer to work with counselors of their own racial/ethnic background.

<u>Counselor social consciousness</u>. The Atkinson, Casas, and Furlong (1979) and the Jackson (1976) research studies suggest that self-designated ethnic students show a preference for an ethnic counselor. Chicano troubled youth in general label themselves Chicano and have trouble in school due in part to the value structure of the school system and the hostility and alienation held toward the Anglo value systems. Due to the strong self-identification of Chicanos, the need for a Chicano group counselor who also sees him/herself as a Chicano/a is almost imperative in building a trusting and open relationship with Chicano troubled youth.

<u>Counselor as group facilitator</u>. Chicano counselors working in the field of group counseling, have found that success with Chicano groups depends on a large part upon the multiple skills of the counselor as a group facilitator. These include one's training in both group leadership and group counseling, bilingual skills, and the exposure to Chicano cultural experiences. An additional factor in group counseling Chicano troubled youth is the counselor's bicultural experience. Biculturalism is necessary for a complete understanding of the Chicano socio-cultural and political perspectives and language. It also leads to greater insight into the group members' frame of reference, and the establishment of rapport, empathy and trust.

Counselor approach. The counseling approach advocated by Chicano counselors and psychologists is a societal approach which enables the counselee to analyze the socio-economic and political factors contributing to his/her situation, problem or concern. This counseling approach rejects the counseling practice that places the counselee as the source of the problem. Advocates of the societal approach to counseling suggest that counselors working with Chicanos need to include a broader societal approach which focuses on the dynamics of the problem, those environmental factors that impact the socio-cultural, and political conditions of the Chicano community. The goal of the societal approach to counseling Chicano troubled youth is to provide problem solving and critical thinking skills, social responsibility, and self-determiniation to these youth in addressing their problems and concerns.

The nine counseling skills are suggested by this study to be imperative for any counselor working with Chicano troubled youth. These skills are critical for developing and implementing counseling services that have the potential for improving the schooling experience and developing a support base for Chicano alienated youth.

<u>Question #2</u>:

Can a societal approach to counseling used
throughout the group counseling process
assist Chicana troubled youth to develop
problem solving skills which view the
total problematic situation?

Critical incidents related to the Chicano community
and culture were used to obtain information in response
to question number two. A critical incident is a one to
two paragraph incident occurring to one or more persons.
The critical incidents were used to identify the group mem-
ber's ability to use a societal approach in solving prob-
lems and in identifying a person's consciousness of societal
factors impacting his/her life.

In the process of developing problem-solving skills
and in understanding the factors that shape and influence
one's life and socio-economic and political environment,
people generally pass through three perspectives of problem
solving (Smith, 1976b).

In the first, <u>blaming the victim</u> perspective, individ-
uals either do not recognize problems or see them as facts
of existence that have always existed or that cannot be
changed. In this stage, the person's response to the prob-
lem is one of resignation, the acceptance of conditions, or
passiveness--the problem is beyond one's power to act.

In the second, equal <u>access/cultural deficit perspective</u>, persons name problems in individuals, either in themselves or others. The problem exists due to the individual's failure to live up to the "proper" roles, expectations or rules. In dealing with the problem, the response is to reform the individual's behavior to meet the "proper" expectations of the system.

The third, <u>equal benefits/system change</u> perspective, problems in the system of roles and rules are identified which place people in conflict with each other and in maintaining the inequities in the system. In this perspective, people become conscious of how they have internalized social and cultural misconceptions, rules and roles and how the "system" has perpetuated these beliefs, rules or roles. The response to the problem takes an action-oriented strategy through change proposals and personal involvement to provide equal benefits to all persons.

The three cultural awareness perspectives are summarized in Figure 1, based on the codification work done by Alschuler and Smith (1976b) on the writing of Paulo Friere. It is most important that the results of the cultural awareness exercise not be seen as a way of labeling people in reference to their level of cultural awareness, rather it is a tool to be used to see how people can develop cultural sensitivity and promote the self-actualization of

others without mainstreaming individuals to one way of thinking, being and perceiving.

Each participant was presented two critical incidents to discuss and analyze in groups of two or three prior to and again following the twenty-one week group counseling experience. The critical incidents/problem solving exercises required the participants to respond to three aspects of each incident: 1) the way problems are named or defined; 2) the nature of people's reflection or understanding of causes of the named problem; and 3) the types of action people take to resolve the problem. The following three questions were asked by the facilitator for each critical incident presented:

1) What seems to be the problem?

2) Who or what is to blame for these conditions?

3) What can be done to resolve the situation?

In coding the value responses of the participants to each of the three questions for each critical incident, a summary chart was used to document the responses (see Appendix G).

The responses of the participants were documented and coded, and then given scores of: 1 = magical consciousness; 2 = naive consciousness; or 3 = critical consciousness. The coding process is adapted from William Smith, How to Measure Paulo Freire's Stages of Conscientizacao, 1976b. Once

(1) Naming	BLAMING THE VICTIM	EQUAL ACCESS/ CULTURAL DEFICIT	EQUAL BENEFITS/ SYSTEMS CHANGE
What is the problem? Should things be as they are?	Problem Denial • Individual(s), family, or community to blame • No problems or facts of existence	Individuals' behavior seen as deviating from ideal role, expectations, or rules	Self-Peer Affirmation • Seeks to identify factors, situations, expectencie etc. • reflects those factors, situations that dehumanize the individual
(1) Reflecting Why do these problems exist? Who? What is the basis for these conditions? What is your role in this?	Facts attributed to external power (God/ Fate/Luck/Age..(etc.) • Conditions are inevitable • Blames physical state/health/poverty	Individual inadequacies Understands how system violates norms • accepts explanations & expectations • blames ancestors • self and peer depreciation	Understands how system works/ Rejects a cultural deficit Ideology • self critical/see contradictions between actions and goals • reflects person blaming • macro-socio-economic analysis
(1) Acting What can be done to change this? What should be done? What have you done? What will you do?	Beyond One's power or personal action • resignation • acceptance • passiveness • conformity • waiting for things to change	Models system expectations • works towards being accepted and following expected roles • avoids conflict • paternalistic towards peers	Self Actualizing/ Transforming the system through action oriented proposals and personal involvement • seeks self-growth and self-esteem • reliance on community resources/ participation

(1) See Paulo Freire, <u>Education for Critical Consciousness</u>, the Seabury Press.

Figure 1.   Cultural awareness perspectives.

the responses were recorded in the summary chart, an analysis of the responses was made and scored to determine the problem-solving perspective of the participant. Each question had a minimum of three responses, and since two incidents were presented, there was a total of six responses per student. The six scores were summed and then divided by six to get a mean response. This was done for both the pre and post raw scores of each participant, the mean score derived, and the mean difference between the pre and post means. A mean difference was calculated for each of the thirteen participants to see if there was an increase in their perspective and ability to utilize a societal approach to problem solving.

In reference to the mean difference, one can see that there was an increase in all of the participants' pre to post responses, which suggests that the societal approach to counseling has the potential for assisting Chicana troubled youth to develop problem-solving skills which view the total situation.

Table 2 presents the consciousness levels. Magical consciousness was a score which fell between 1.00 and 1.75. Naive consciousness had a span from 1.76 to 2.49. A critical consciousness score fell between 2.50 and 3.00. With regard to the pre responses, the number of participants who fell in the magical consciousness level were nine or

TABLE 1

CRITICAL INCIDENTS

Participants	Pre Responses		Post Responses		Mean Diff.
	Score	Mean	Score	Mean	
1	8	1.33	16	2.66	+1.33
2	9	1.50	17	2.83	+1.33
3	12	2.00	16	2.66	+ .66
4	9	1.50	11	1.83	+ .33
5	8	1.33	11	1.83	+ .50
6	10	1.66	14	2.33	+ .67
7	8	1.33	15	2.50	+1.17
8	8	1.33	12	2.00	+ .66
9	12	2.00	16	2.66	+ .66
10	10	1.66	12	2.00	+ .34
11	10	1.66	13	2.16	+ .50
12	11	1.83	17	2.83	+1.00
13	11	1.83	15	2.50	+ .67
Mean Score		1.62		2.37	+ .75

Mean Scale of Consciousness

Magical Consciousness: 1.00 - 1.75
Naive Consciousness: 1.76 - 2.49
Critical Consciousness: 2.50 - 3.00

TABLE 2

PRE-POST MEAN RESPONSES
13 CASES

CONSCIOUSNESS LEVELS	PRE		POST	
	#	%	#	%
Magical 1.00 -- 1.75	9	69.3	0	0
Naive 1.76 -- 2.49	4	30.7	6	46.1
Critical 2.50 -- 3.00	0	0	7	53.8

69.3%. Four members or 30.7% fell in the naive conscious-
ness level, and no participants were at the critical con-
sciousness level. In the <u>post</u> interview sessions, no par-
ticipants fell in the magical consciousness level while
six members (46.1%) fell in the naive consciousness level.
Seven (53.8%) responded within the critical consciousness
level in the post interviews. The results show a growth
in the level of consciousness of each participant towards
viewing the total situation when problem solving.

In determining the critical thinking skills of Chicana
troubled youth, a few limitations must be considered in cod-
ing behaviors (Smith, 1976b). Primarily, the code is a
measure of verbal behavior; a measure of what individuals
<u>say</u>. There is always a tenuous relationship between what
individuals <u>really believe</u>, what they <u>say they believe</u>, and
what they <u>do</u>. This limitation is given when relying on <u>any</u>
verbal coding system. Some studies have been explored be-
between real-life and verbal responses, and the correlation
has been quite positive.

Another limitation is stage fluidity. It is almost
certain from Smith's work that the stages are not entirely
inflexible; that is, a single individual can demonstrate
behaviors in more than one stage at a given time, dependent
on the situation encountered. Thus, the participants of
this study were working on and examined in a school setting
with school-related problems to solve. Further studies

will have to examine its carry-over into the participants' daily lives.

If critical thinking is a valid developmental concept for Chicana troubled youth, it must be stable over time. Developmental stages are not transitory states through which an individual passes rapidly, but are irreversible, major conceptual frameworks within which individuals perceive the world. Critical thinking is not a skill one can learn in a workshop or two, or three group counseling sessions. It is developed in a supportive, non-threatening environment over a long period of time.

The learning assessed by this coding system derives from an education which is not something that is <u>done to</u> something else, but rather a <u>being with</u> and <u>growing with</u> others. This raises questions about the effectiveness of short-term relationships such as seminars and workshops in positively affecting consciousness-raising and critical thinking skills. For this reason, the writer carried out group counseling sessions over a seven-month period to work on building critical thinking skills. This time span seemed only a beginning; further work in this area will develop stronger skills.*

_____

*A final word of caution is appropriate (Smith, 1976b). Because the use of the instrument is a sensitive area, one's care must be taken how it is used. Using it carelessly and unethically can result in sweeping generalizations, pigeon-holing, and in alienating individuals and groups who quite rightly resent being "labeled." It is imperative that the user of such a coding process be ethically sensitive to the importance of these dangers.

What conditions are necessary for a counseling
group process to generate a support base for
Chicana troubled youth in developing a cohesive
group which can act as a sounding board for
discussing and resolving personal,
cultural, academic, and
career concerns?

Two indicators were used to respond to this question:
1) the individual ratings of each session with respect to
the session's interest and usefulness by each of the parti-
cipants; and 2) a group counseling evaluation form completed
by each participant at the end of the group counseling ex-
perience.

Individual ratings of each session. Table 3 gives a total
overview of how the fifteen participants responded on an
average to each session in terms of the session's 1) inter-
est; and 2) usefulness to them. Each area was rated on
a five-point scale: 1 = not interesting or useful; 2 = a
little interesting or useful; 3 = somewhat interesting or
useful; 4 = pretty or rather interesting or useful; and 5
= very interesting or useful. The overall average of all
the sessions with regard to the sessions' interest to them
was 4.5, which is between rather interesting and very inter-
esting. The overall average of all the sessions with re-
gard to the sessions' usefulness to the group members was
slightly higher at 4.6, still between rather useful and
very useful.

TABLE 3

MEAN RESPONSES TO EACH SESSION

Session Number and Topic	Interesting Mean Response	Useful Mean Response
1. An Introductory Family Relationship Discussion Session	5.0	4.0
2. Name Game Feel Wheel Anonymous Interviews	4.0	4.2
3. Feel Wheel on Grades Either-Or Forced Choice	4.0	4.5
4. Why Are You Here in School?	4.0	4.0
5. Chicana Sexuality: Session #1	5.0	5.0
6. Career Planning Inventory	4.0	4.5
7. Chicana Sexuality: Session #2	5.0	5.0
8. Chicanismo--Being Chicana Today	4.0	4.0
9. High School Graduation Requirements	5.0	5.0
10. Value Surveys Twenty Things You Love to Do	4.0	4.0
11. Societal Approach to Problem-Solving: Session #1	5.0	5.0
12. Societal Approach to Problem-Solving: Session #2	5.0	4.8
13. Drugs and Their Effect on Our Minds and Bodies: Session #1	5.0	5.0
14. Drugs and their Effect on Our Minds and Bodies: Session #2	4.9	4.5
15. Societal Approach to Problem-Solving: Session #3	4.5	5.0
16. Career Planning Inventory Profile	4.2	4.5
17. Tying "What I Want in My Future" to "What I'm Doing Today"	4.5	4.8
18. High School Career Center Exploration	4.2	4.8
19. Graduation Requirements: New District Changes	4.6	5.0
20. A Chicana I Admire: Developing the Questionnaire	4.6	4.0
21. A Chicana I Admire: Reports on the Questionnaires	5.0	5.0
MEANS OF TOTAL RESPONSES:	4.5	4.6

Six of the sessions were rated on an average at 5, the highest possible mark, in terms of being <u>very interesting</u> and <u>very useful</u>. Those sessions were the following:

<u>Session #</u>	<u>Session Topic</u>
5	Chicana Sexuality, Session #1
7	Chicana Sexuality, Session #2
9	High School Graduation Requirements
11	Societal Approach to Problem Solving, Session #1
13	Drugs and Their Effect on Our Minds and Bodies
21	A Chicana I Admire--Reports on the Questionnaires

In general, the participants felt that the information presented in the twenty-one sessions fell between being <u>somewhat</u> and <u>very interesting</u> and <u>useful</u>.

<u>Group counseling evaluation form</u>. The second indicator used to evaluate the group counseling process was a Group Counseling Evaluation Form developed by Merritt, Jr. and Wally (1977). This form consisted of sixty-four statements which evaluated the following areas of focus: a) the group process; b) the leader's role in the groups; c) groups members' self-perceptions and their perceptions of the other members; and d) the group sessions. Question 65 was an open-ended question, which asked for the participants to list what they liked about the group counseling support base and what they didn't like about it.

Table 4 gives an overview of the thirteen participants'
responses to the statements evaluating the group process,
which were statements 3, 4, 7, 15, 16, 21, 44, 45, 52, and
64. The ten statements which referred to the group process
show clearly the participants positive evaluation, with
all of the group members responding with <u>agree</u> or <u>strongly
agree</u>. Statements 52 and 64 varied in responses, such that
the responses were listed with the statements. On state-
ment 52, eleven of the participants felt that the purpose
and goals of the group were fully explained and discussed
and were clear to me, and two felt that the goals were ex-
plained or discussed but were still unclear to me. Ques-
tion 64 was an overall evaluation of the group experience.
Eleven of the participants felt the entire group experience
was excellent and two felt it was good.

The statements reinforced by the group counseling par-
ticipants as conditions which create positive forces in
developing a group counseling support base were the follow-
ing: group cohesion (#3); group safety (#4); clarity of
goals (#7, 52); non-threatening environment (#21); subjects
and topics of interest to tenth grade Chicanas (#44); being
able to probe a better understanding of self (#46); and
a selection of group members conducive to group activity
and participation (#15).

Table 5 presents the thirteen participants' responses
to the statements evaluating the group leader's role in the

TABLE 4

GROUP COUNSELING EVALUATION FORM

Total Frequencies and Percentages of the Responses
Evaluating the Group Process

Statements Evaluating the Group Process	1 Strongly Agree Freq. %		2 Agree Freq. %		3 Disagree Freq. %	4 Strongly Disagree Freq. %
3. A feeling of group cohesion was attained (i.e., the group worked together toward a common goal).	11	84.6%	2	15.3%	0	0
4. A feeling of group safety was attained by the members.	5	38.5%	8	61.5%	0	0
7. The goal(s) of the group had clarity.	7	53.8%	6	46.2%	0	0
15. The selection of group members was conducive to group activity and participation.	5	38.5%	8	61.5%	0	0
16. Group counseling aided me in attaining a better understanding of myself.	6	46.2%	7	53.8%	0	0
21. The group experience did not threaten me as a person.	6	46.2%	7	53.8%	0 .	0
44. The group covered subjects or topics of interest to me.	10	76.9%	3	23.1%	0	0
45. I consider the group experience worthwhile.	12	92.3%	1	7.7%	0	0
52. The purpose and goals for this group were: (1) never explained or discussed; (2) explained or discussed but were still unclear to me; (3) fully explained and discussed and were clear to me.	0	0	2	15.4%	11 84.6%	0
64. My evaluation of this entire group experience is: (1) excellent; (2) good; (3) average (4) fair.	11	84.6%	2	15.4%	0	0

TABLE 5

GROUP COUNSELING EVALUATION FORM

Total Frequencies and Percentages of the Responses
Evaluating the Group Leader's Role in the Group

Statements Evaluating the Group Leader's Role in the Group	1 Strongly Agree Freq. %		2 Agree Freq. %		3 Disagree Freq. %		4 Strongly Disagree Freq. %	
2. Confidentiality was maintained by the group leader.	13	100%	0	0	0	0	0	0
10. The group leader was accepting of members in the group.	13	100%	0	0	0	0	0	0
11. The group leader was nonjudgmental.	9	69.2%	4	30.8%	0	0	0	0
12. The group leader was not threatened.	11	84.6%	2	15.4%	0	0	0	0
19. I did not feel threatened by the group leader.	12	92.3%	1	7.7%	0	0	0	0
38. The group leader was not too directive and structured.	7	53.8%	6	46.2%	0	0	0	0
39. The group leader was not too vague and nonstructured.	4	30.8%	9	69.2%	0	0	0	0
48. I felt that the group leader was perceived as a participating member of the group.	5	38.5%	8	61.5%	0	0	0	0
49. I did not perceive the leader as an authority figure.	5	38.5%	8	61.5%	0	0	0	0
50. I feel that the group was an honest, open person who was genuinely concerned about me.	13	100%	0	0	0	0	0	0
62. The group leader's concern for the group was: (1) very evident; (2) somewhat evident; (3) minimal.	13	100%	0	0	0	0	0	0
63. The group leader's approach was: (1) effective with our group; (2) somewhat effective with our group; (3) ineffective with our group.	12	92.3%	1	7.7%	0	0	0	0

group. Those qualities of the group leader which are con-
ducive to the development of a support base were very posi-
tively affirmed by the respondents. There were no negative
responses, and in four of the statements (#2, 10, 50, 62),
group members responded one hundred per cent that they
strongly agreed with the statement.

The following group leader qualities were positively
affirmed by the respondents: the group leader's confiden-
tiality (2); being accepting of the group members (10);
being non-judgemental (11); being non-threatening (19) as
well as not being threatened by the group members (12);
being neither too directive or too structured (38) nor too
vague and non-structured (39); being perceived as a group
member (48) and not as an authority figure (49); being an
open and honest person genuinely concerned for each member
(50 and 62), with an effective approach with the group (63).
These group leader qualities were strongly agreed upon by
the participants as a positive condition for generating a
support base for the Chicana troubled youth.

Table 6 gives an overview of the thirteen participants'
responses to the statements evaluating the group members'
self-perceptions and their perceptions of the other members.
Twenty-five questions related to this area.

Those group dynamics which were affirmed by the parti-
cipants to be conducive to generating a support base for

TABLE 6

GROUP COUNSELING EVALUATION FORM

Total Frequencies and Percentages of the Responses
Evaluating the Group Members' Self Perceptions
and Their Perceptions of Other Members

Statements evaluating the group members' self-perceptions and their perceptions of other members.	1 Strongly Agree Freq. %		2 Agree Freq. %		3 Disagree Freq. %		4 Strongly Disagree Freq. %	
1. Confidentiality was maintained by the group members.	11	84.6%	2	15.3%	0	0	0	0
5. A feeling of belonging was attained by the members of the group.	6	46.2%	7	53.8%	0	0	0	0
20. I did not feel threatened by other group members.	7	53.8%	6	46.2%				
24. I felt free and secure enough to be myself in the group sessions.	7	53.8%	6	46.2%				
25. I felt I could be honest and open with regard to expressing my feelings, attitudes, and beliefs.	7	53.8%	6	46.2%				
26. I would participate in further group counseling if available.	12	92.3%	1	7.7%				
28. It is important to me to know myself.	13	100%	0	0				
29. It is important for me to know my needs, attitudes, values and beliefs.	12	92.3%	1	7.7%				
30. It is important for me to know the things which threaten me as a person.	10	76.9%	3	23.1%				
31. The group helped me become aware of things.	10	76.9%	3	23.1%				
33. I felt free enough to participate in the group sessions as I desired.	7	53.8%	6	46.2%			-	
34. I participated verbally in the group.	6	46.2%	6	46.2%	1	7.7%		
35. I did not resist group activity with regard to exploring personal feelings.	8	61.5%	5	38.5%				
36. I talked about my feelings in the group sessions.	5	38.5%	8	61.5%				

TABLE 6 (continued)

GROUP COUNSELING EVALUATION FORM

Statements evaluating the group members' self-perceptions and their perceptions of other members.	1 Strongly Agree Freq.	%	2 Agree Freq.	%	3 Disagree Freq. %	4 Strongly Disagree Freq.	%
37. I did not try to prevent group members from talking about their personal feelings and personal problems.	8	61.5%	5	38.5%			
40. It is important for me to be able to be honest and open in a group of peers.	10	76.9%	3	23.1%			
41. I am more aware of myself (feelings, values, attitudes, etc.) now than prior to group counseling.	8	61.5%	5	38.5%			
42. I am more honest and open now than before the group experience.	8	61.5%	5	38.5%			
43. I feel more secure in expressing my feelings now.	8	61.5%	5	38.5%			
46. I felt safe in my group in discussing my ideas, problems, etc.	11	84.6%	2	15.4%			
47. I felt other group members blocked or prevented me from exploring my problems.	0	0	1	7.7%	10 76.9%	2	15.4%
58. The opportunity to participate and contribute to the group was: 1) excellent; 2) good; 3) fair; 4) poor.	9	69.2%	4	30.8%			
59. Applying what I learned in this group to daily living outside the group can be: 1) very helpful to me; 2) somewhat helpful to me; 3) not helpful to me.	13	100%	0	0			
60. This group has encouraged me to think about myself, my future, and my relationship with others: 1) a great deal; 2) some; 3) very little; 4) not at all.	12	92.3%	1	7.7%			
61. Group member's concern for each other was: 1) very evident; 2) somewhat evident; 3) minimal.	9	69.2%	4	30.8%			

Chicana troubled youth were the following: group confiden-
tiality (1); a feeling of belonging (5); non-threatened by
members (20) to be oneself in the sessions (24); to be hon-
est and open in expressing one's feelings, attitudes and
beliefs (25, 36, 40); and free to participate as one desired
(33). It was important to the group members to know one-
self (28), to know one's needs, attitudes, values, and be-
liefs (29), as well as the things that threaten one (30).
The group members agreed that they all participated verbally
(34) and had the opportunity to contribute (58). There was
no resistance to try group activities (35) and they did not
prevent others from talking (37). The group members felt
that they were more aware of self (41), more honest and
open (42), and more secure to express feelings (43) now
than before the group experience. The group members felt
very strongly that they could apply what they learned in
the group to their everyday living (59). They also felt
that the group encouraged each member to think about self,
their future, and their relationship to others (60). The
group's concern for each other was evident (61) to each
group member.

Table 7 presents the thirteen participants' responses
to the statements evaluating the group sessions. The par-
ticipants felt that the time scheduled for the sessions
were satisfactory (8, 53). The majority of the respondents
felt that the length of the sessions (9, 54) were adequate,

TABLE 7

GROUP COUNSELING EVALUATION FORM

Total Frequencies and Percentages of the Responses
Evaluating the Group Sessions

Statements	1 Strongly Agree Freq. %		2 Agree Freq. %		3 Disagree Freq. %		4 Strongly Disagree Freq. %	
6. The meetings were structured with a known purpose.	9	69.2%	4	30.8%				
8. The time scheduled for the sessions was satisfactory.	9	69.2%	4	30.8%				
9. The length of sessions was satisfactory.	5	38.5%	5	38.5%	3	23.1%		
14. The number of sessions was adequate.	2	15.4%	3	23.1%	7	53.8%	1	7.7%
17. Group sessions helped me become more aware of my needs, values, etc.	8	61.5%	5	38.5%				
18. Group sessions helped me learn about the group counseling process.	10	76.9%	3	23.1%				
51. The number of people attending this group was: 1) too small for me; 2) too large for me; 3) the right size for me.	2	15.4%	0	0	11	84.6%		
53. The time of day for each group meeting was: 1) satisfactory; 2) unsatisfactory.	13	100%	0	0				
54. The length of time for each group meeting was: 1) too long; 2) too short; 3) unsatisfactory.	0	0	8	61.5%	5	38.5%		
55. The number of group sessions were: 1) too many; 2) not enough; 3) satisfactory.	0	0	10	76.9%	3	23.1%		
56. The pace of each meeting was: 1) too fast; 2) too slow; 3) the right pace for me.	1	7.7%	0	0	12	92.3%		
57. The discussions and materials presented in this group: 1) were relevant and useful to me; 2) were not useful for me in my life.	12	92.3%	1	7.7%				

with 23.1 and 61.5% respectively feeling that they were too short. The majority of the participants felt that there were not enough sessions (14, 55). The group members felt that the sessions helped them become aware of their needs, values, etc. (17), and helped them learn about the group counseling process (18). The majority of the participants felt that the number of people in the group was the right size (51) and the pace of the meetings was right (56). The group members felt that the discussions and the materials presented were relevant and useful to them in their lives.

In summary, those group session conditions which are conducive to the development of a support base for Chicana troubled youth are: purposeful meetings; sessions which help an individual become more aware of one's needs, values, etc.; and sessions with discussions and materials relevant and useful to Chicana troubled youth.

Question #65 was an open-ended question, asking the thirteen participants to list what they liked about the group counseling support base and what they didn't like. Their responses to what the respondents liked about the group counseling process fell into seven categories, which are displayed in Table 8. Those categories were: problem-solving skills; career exploration; academic concerns; cultural growth; personal growth; group leader's role; and group dynamics. These areas of interest presented by the

TABLE 8

RESPONSES TO QUESTION #65:

WHAT I <u>LIKED</u> ABOUT GROUP COUNSELING

Problem-Solving Skills

The group saved a lot of our friendships.
We got to talk each other's problems out.
The leader helped us figure out our problems in school and
  at home in the group.
I liked it when one of us had a problem and everybody tried
  to help solve it.
I liked it when we role-played.
The group gave us a chance to speak and talk about our ideas,
  give our opinions, and to help each other.
The group helped us talk about our problems and find a solu-
  tion, and we helped each other.
I liked being able to say my feelings when I had problems.

Career Exploration

We talked a lot about what our future was going to be like.
We talked about our future jobs.
The group helped me see where I'm going and to look at dif-
  ferent careers.
I started thinking about what I'll do in the future.
The group helped us talk about our future.

Academic Concerns

The group helped me a lot, because I was going to drop out
  in the tenth grade.
We talked about our problems at school and at home.

Cultural Growth

I became more proud to be Chicana.

Personal Growth

The group gave me hope and faith to carry on.
I learned not to be so shy with others.
I could say what I feel in the group.

TABLE 8 (continued)

Personal Growth (continued)

The group got to talk their feelings out.
We got to talk about our moods.
I felt secure in the group and I could say my feelings.
I became closer to my friends.
I liked talking about things that are going on today, like
  drugs, getting pregnant, etc.
We talked about things in the group that I could not talk
  about with my parents.

Group Facilitator's Role

I could come in and talk to you anytime and you'd listen.
You've always been there when I really needed you.

Group Dynamics

It was fun to have group meetings.
I liked the closeness of the group.
We did fun things in the group.
I want to continue this for next year.
The group meetings were very interesting.

RESPONSES TO QUESTION #65:

WHAT I DID NOT LIKE ABOUT GROUP COUNSELING

I wanted longer sessions.
I would've liked to have talked a little more.
Meet more often.
My other friends couldn't get into the group meetings.
A girl visited the group once that I didn't like.
More time for each meeting.
A couple of the girls didn't like each other.
More meetings.
I didn't like it when some members wouldn't pay attention.

group members correspond to the areas that the group facil-
itator presented to the group members in the twenty-one
sessions. The group members found additional interest in
their own personal growth, the group leader's role, and
the group dynamics.

The responses to question #65, which stated "What
didn't you like about the group counseling experience?"
were few and were not necessarily negative. Some of the
group members wanted longer and more sessions, and wanted
their other friends to be a part of the group. The other
responses referred to the actions and/or presence of other
group members or visitors.

In summary, the conditions that the respondents most
strongly felt help generate a group counseling support
base for Chicana troubled youth were: group cohesion (3);
clarity of goals (52); confidentiality maintained by the
group leader (2); acceptance of the group members by the
leader (10); a nonthreatening leader (19); genuine concern
for the group members by an open group leader (50, 62); an
effective approach by the group leader (63); confidential-
ity by the group members (1); importance in knowing self
(28); needs, attitudes, values, and beliefs (29); a feeling
of safety in the group (46); being able to apply what one
learned in group to everyday living (59); encouragement in
thinking about self, one's future, and one's relationship
with others (60); a good pace in the meetings (56); and

discussions and materials which are relevant and useful to the group members (57).

In addition, question #65 indicates that the group members also felt that problem-solving skills, career exploration, academic concerns, cultural and personal growth, the role of the group facilitator, and group dynamics are necessary conditions for a group counseling process to generate a support base for Chicana troubled youth.

<div align="center">

Question #4:

</div>

What educational and personal influence can the
group counseling support base have on Chicana
troubled youth in their personal and cultural
development, career exploration, problem-
solving skills, and desire to improve
their academic competence?

Three indicators were used to respond to question #4: the attitudinal questionnaire given prior to and concluding the group counseling sessions; the post-group counseling interviews held with the assistant principals describing the growth of each individual participant as seen through the perspectives of the two assistant principals; and the five case studies presented as examples of the interaction and development of five tenth grade troubled youth.

Attitudinal questionnaire: how I feel about.... The attitudinal questionnaire consisted of four areas to be analyzed: the participant's academic concerns; personal and

cultural development; problem solving; and career explora-
tion. The first three areas consisted of twelve questions
each, with the last area composed of nine questions. The
questionnaire was given to the fifteen participants in the
experimental group and the fifteen members of the control
group who were not exposed to any group counseling. Because
of the number of students who transferred or dropped out of
school, only thirteen experimental group responses and eight
control group responses were analyzed in terms of pre and
post differences.

Academic concerns. The experimental group demonstrated
significant growth in becoming knowledgeable of course re-
quirements to graduate from high school (#1), in feeling
comfortable going to their counselor for help in a school
problem (#7), and in having confidence in their counselor's
ability to help resolve their school problems (#8). The
interaction and discussions in the group counseling sessions
and individual meetings with the counselor corroborates the
growth of the Chicana troubled youth in changing their atti-
tude from hardly ever asking for help from the counselor
to often resorting to the counselor for help on school prob-
lems and in solving or developing strategies for addressing
them. See Table 9.

While the data suggests that the experimental group
positively changed their feelings with regard to asking a
teacher for help (#6), making decisions about their school

TABLE 9

ATTITUDINAL QUESTIONNAIRE: ACADEMIC CONCERNS

Pre and Post Means and Mean Differences of
Experimental and Control Group

	EXPERIMENTAL = 13			CONTROL = 8		
	Pre	Post	Mean Diff.	Pre	Post	Mean Diff.
1. I know the course requirements I need to graduate from high school.	2.28	3.38	.58	3.5	4.1	+.60
2. I feel good about the grades I made in school.	3.38	2.38	-1.0	2.88	2.75	-.13
3. I feel my classes are difficult for me.	2.92	2.92	+0.	2.13	2.25	+.12
4. I feel my classes are very interesting to me.	3.15	2.69	- .46	3.25	3.37	+.12
5. I like to attend school.	3.15	2.77	- .38	3.37	3.50	+.13
6. I feel comfortable going to a teacher when I need help with my class work.	2.38	2.54	+ .16	3.25	3.37	+.12
7. I feel comfortable going to my counselor when I need help on a school problem.	2.38	4.23	+1.85	3.50	3.62	+.12
8. When I go for help, my counselor helps me in solving my school problems.	1.92	4.38	+2.46	3.75	3.62	-.13
9. I feel confident that I can make decisions about my school problems.	3.23	3.54	+ .31	3.50	3.62	+.12
10. I feel that getting a high school diplomma is very important to me.	4.77	4.85	+ .08	4.87	4.62	-.25
11. I feel confident that I will graduate from high school.	3.77	4.08	+ .31	2.61	2.46	-.15
12. I feel school is important to me.	4.38	3.77	- .61	4.37	4.25	-.12

problems (#9), feeling that it is important to get a high school diploma (#10) and confident that they will graduate from high school (#11), and the degree of positive attitudinal change was not as significant as the above three areas.

Areas where the experimental group somewhat negatively changed feelings dealt with interest in their school classes (#4), liking to attend school (#5), and feeling that school is important (#12). An area of critical awareness was their feelings about their grades in school (#2), suggesting that the reason for their change from feeling somewhat satisfied to hardly ever satisfied with their grades was their raising of their goals in life (see question 45) and their dissatisfaction with their present level of achievement due to the number of sessions held in problem-solving school concerns.

The control group demonstrated minimal attitudinal change with respect to their responses on academic concerns. In their responses to asking the counselor for help (#8), this group indicated less likelihood than the experimental group in resorting to the counselor for help in solving their school problems, while indicating a slight increase in feeling comfortable in going to the counselor for assistance on school problems (#7). The control group decreased in their feelings about the importance in getting a high school diploma (#10), confidence in graduating from high school (#11), and feeling that school is important (#12).

Overall, the experimental group in the area of academic concerns showed a significantly strong attitudinal change in feeling comfortable in asking and resorting for assistance from their counselor in addressing their problems (#7 and #8). There was also a positive attitudinal change in their feeling that a high school diploma is important (#10) and feeling confident that they will graduate (#11). While the control group-felt somewhat the opposite of the experimental group, with only feeling strongly positively about knowing course requirements for high school graduation (#1) and that it is important to obtain a high school diploma (#10). See Chart A.

Personal and cultural development. In this area of personal and cultural development, the experimental group demonstrated the greatest significant growth in feeling comfortable going to their counselor on personal problems (#21), followed with their feelings that the Anglo faculty respect their culture (#17), their feelings that they have the same opportunities as a Chicano their age has (#22), and on feeling as respected as a Chicano (#23). See Table 10.

There was positive growth on their feelings that they can share their customs with Anglos (#16), on feeling that they can do whatever they choose in their lives (#19), and their comfortableness in calling themselves Chicana (#20), although the growth was not as significant as .the above

180

CHART A

ACADEMIC CONCERNS

Pre-Post Differences of Mean Scores
of Experimental and Control Group
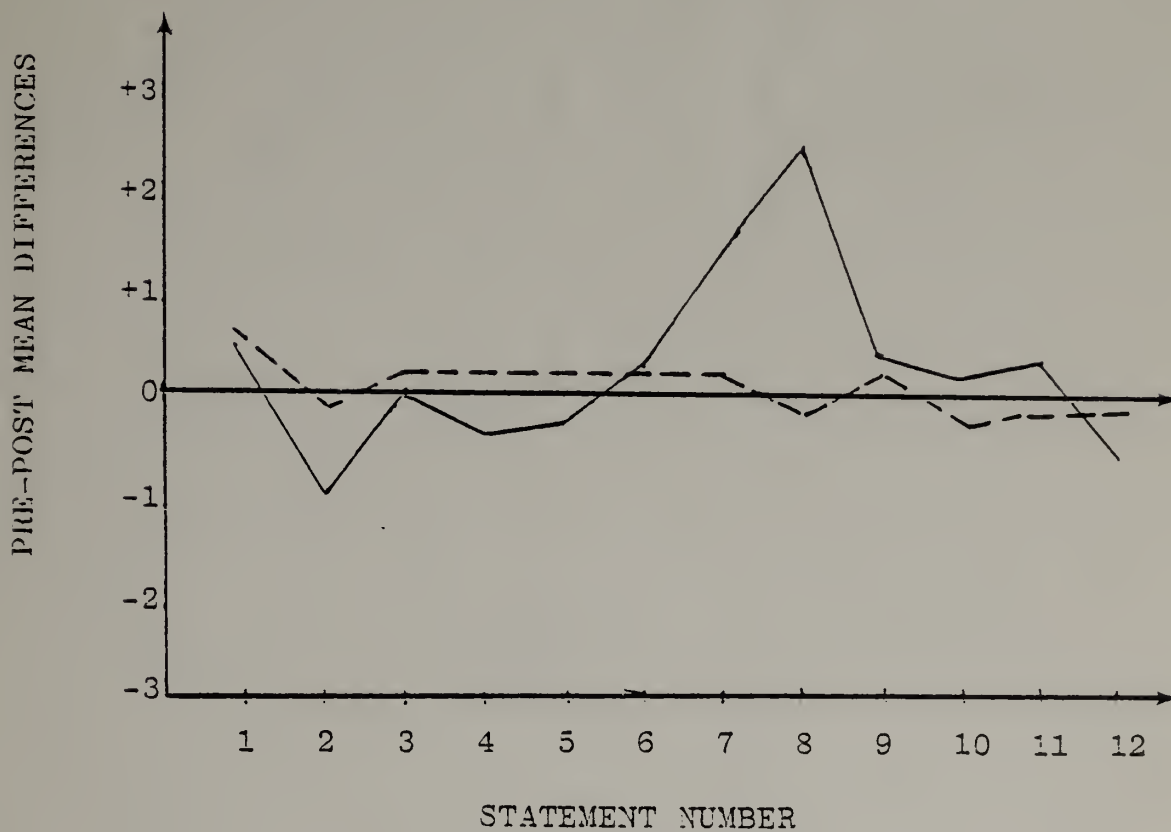
_____ = experimental group

--- = control group

TABLE 10

ATTITUDINAL QUESTIONNAIRE: PERSONAL AND CULTURAL AWARENESS

Pre and Post Means and Mean Differences of Experimental and Control Group

	EXPERIMENTAL= 13			CONTROL = 8		
	Pre	Post	Mean Diff.	Pre	Post	Mean Diff.
13. I feel that I am as good as any other person.	4.31	4.00	-.31	4.25	4.12	-.13
14. I am proud to be the person/Chicana I am.	5.00	5.00	0	5.00	4.62	-.38
15. I feel my people (Chicanos) have different beliefs, customs, and values than those of Anglos.	4.54	4.31	-.23	4.62	3.87	-.75
16. I feel I can share my beliefs and customs with Anglos.	2.00	2.31	+.31	4.00	2.87	-1.13
17. I feel that the Anglo faculty respect my culture.	1.54	2.46	+.92	4.00	3.12	- .88
18. I know what it means to be Chicana.	4.31	4.15	-.16	4.50	4.50	0
19. I feel that as a Chicana I can do whatever I choose to do with my life.	4.08	4.31	+.23	4.12	3.75	- .37
20. I call myself Chicana.	4.54	4.85	+.31	3.87	4.00	+ .13
21. I feel comfortable going to my counselor when I need help on a personal problem.	2.00	4.00	+2.00	3.37	3.12	- .25
22. As a Chicana, I feel I have the same opportunities as a Chicano my age has.	4.08	4.61	+.53	4.50	4.25	- .25
23. As a Chicana, I feel I am as respected as a Chicano.	3.61	4.08	+.47	4.25	4.25	0
24. As a Chicana, I feel that I have no limitations as to what I can and cannot do with my life.	4.38	4.23	-.15	3.75	3.62	- .13

four statements. Their sense of pride in being Chicana (#14) never waivered in their pre and post responses of al-ways feeling proud to be Chicana.

The experimental group showed a slight decrease in their feelings on being as good as any other person (#13), on their feelings about having different customs and values than Anglos (#15), on their knowledge of being Chicana (#18), and on their feelings on limitations in their lives (#24). Yet, their responses remained on the positive side, indicating that they often (4.0) felt positive about the above questions.

The responses of the control group in this area indicate that of the twelve questions, there was negative change in their responses to nine of the questions, no change in two of the questions (#18, 23), and slightly positive change with regard to their identification as Chicanas (#20).

The questions that suggest the strongest negative change dealt with sharing beliefs and customs with Anglos (#16), feeling Chicanos have different values than Anglos (#15), feeling that Anglo staff respect their culture (#17), feeling that as a Chicano I can do whatever with my life (#19), feeling comfortable going to my counselor on a personal problem (#21), and feeling that I have no limitations as to what I can do with my life (#24). The remaining three

questions (#13, 14, 22) showed a slight decrease in their post responses while remaining in the positive side.

Comparing the overall pre and post responses of both groups, the experimental group demonstrated positive attitudinal change in the area of personal self-esteem and self-confidence (#17, 21, 23). The control group showed negative attitudinal change in most of their responses. The strongest positive growth was displayed by the experimental group's response to feeling comfortable going to my counselor when they need help on personal problems (#21). The strongest negative response was displayed by the control group's responses with respect to sharing beliefs and customs with Anglos (#16). See Chart B.

Problem-solving skills. The most significant change in attitude that the experimental group made in the area of problem-solving was their asking their counselor for help in solving their problems (#32), from a response of never to sometimes asking for help. Their perceptions of group discussions as a good way to solve problems (#33) also changed from sometimes to often. With respect to their reflection of what is the cause of their problems, questions #26 and #28 suggest that they became more aware that both the school and they themselves were the cause of their problems' in both cases, their perceptions changed from hardly ever to sometimes. Their attitude towards their teachers as the cause of their problems changed very little

CHART B

PERSONAL AND CULTURAL DEVELOPMENT

Pre-Post Differences of Mean Scores
of Experimental and Control Groups
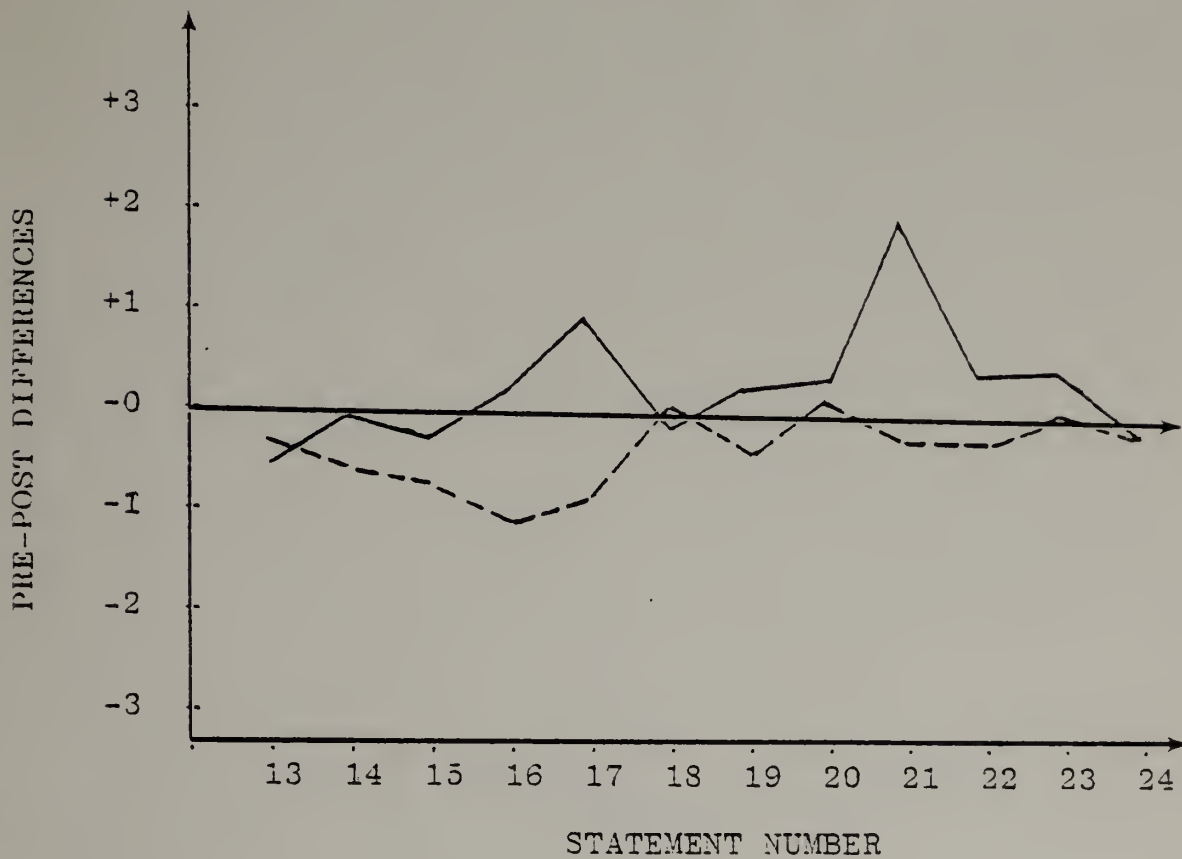
—— = experimental group

--- = control group

(#27), remaining at <u>hardly ever</u>; while with regard to their parents being the cause of their problems (#29), their attitude decreased, but remained at the <u>hardly ever</u> response level. At the same time, their response to asking help from their parents (#30) and feeling that they need help in solving their problems (#35) increased to close to or at the <u>sometimes</u> level. Their feelings that they can help others to solve their problems (#36) also increased, but remained at <u>sometimes</u>. See Table 11.

Asking for help from their friends (#31) remained at <u>sometimes</u>, while their confidence that they can make personal decisions in their lives remained at the <u>often</u> response level (#34). The only question that the experimental group indicated negative growth was with respect to knowing how to solve their problems by themselves (#25), yet remained at the <u>sometimes</u> response level; while feeling positively that group discussions are a good way to solve problems (#33).

Overall, the pre and post responses of the experimental group suggest growth in their perceptions and attitudes in addressing their problems; with the greatest growth in their willingness to ask their counselor for help, their confidence in making personal decisions, feeling positively that group discussions are a good way to solve problems, feeling that they can help others solve their problems,

TABLE 11

ATTITUDINAL QUESTIONNAIRE: PROBLEM SOLVING SKILLS

Pre and Post Means and Mean Differences of Experimental and Control Group

	EXPERIMENTAL = 13			CONTROL = 8		
	Pre	Post	Mean Diff.	Pre	Post	Mean Diff.
25. I feel I know how to solve my problems by myself.	3.46	3.23	- .23	3.37	3.62	+.25
26. I feel that the school is the cause of my problems.	2.38	3.00	+ .62	1.75	1.62	-.13
27. I feel that teachers are the cause of my problems.	2.23	2.31	+ .08	1.62	1.62	0
28. I feel that I am the cause of my problems.	2.77	3.38	+ .61	3.37	3.25	-.12
29. I feel that my parents are the cause of my problems.	2.54	2.31	- .23	1.87	2.12	+.25
30. I ask for help from my parents in solving my problems.	2.77	2.85	+ .08	3.12	2.75	-.37
31. I ask for help from my friends in solving my problems.	3.38	3.38	0	3.12	2.62	-.50
32. I ask for help from my counselor in solving my problems.	1.31	3.23	+1.92	2.25	2.37	+.12
33. I feel that discussions are a good way to solve problems.	3.23	3.92	+ .71	4.12	3.87	-.25
34. I feel confident that I can make personal decisions in my life.	4.00	4.00	0	4.25	4.50	+.25
35. I feel I need help in solving my problems.	2.85	3.00	+ .15	2.50	2.37	-.13
36. I feel I can help others to solve their problems.	3.15	3.54	+ .39	3.00	3.37	+.37

and in their ability to look at the school and themselves as the cause of their problems.

The control group indicated growth in their confidence to make personal decisions in their lives (#34), with questions #36 and #25 suggesting slight growth in feeling that they can help others solve their problems and feeling that they know how to solve their problems by themselves. While their response to "I ask for help from my counselor" (#32) increased slightly, their response remained at the hardly ever level.

The control group indicated a decrease in feeling that the school (#26), teacher (#27) and self (#28) were the causes of their problems, yet there was an increase in feeling that their parents were the cause of their problems (#29). At the same time, there was negative growth in asking their parents (#30) and friends (#31) for help in solving their problems, in feeling the need for help in solving their problems (#35), and feeling that discussions are a good way to solve problems (#33) with their response changing from often to sometimes.

A comparison of the pre-post attitudinal responses between the experimental and control groups suggest that the growth of the experimental group in the area of problem solving was stronger than the control group in nine of the twelve questions. See Chart C.

CHART C

PROBLEM-SOLVING SKILLS

Pre-Post Differences of Mean Scores
of Experimental and Control Groups

= experimental group

= control group
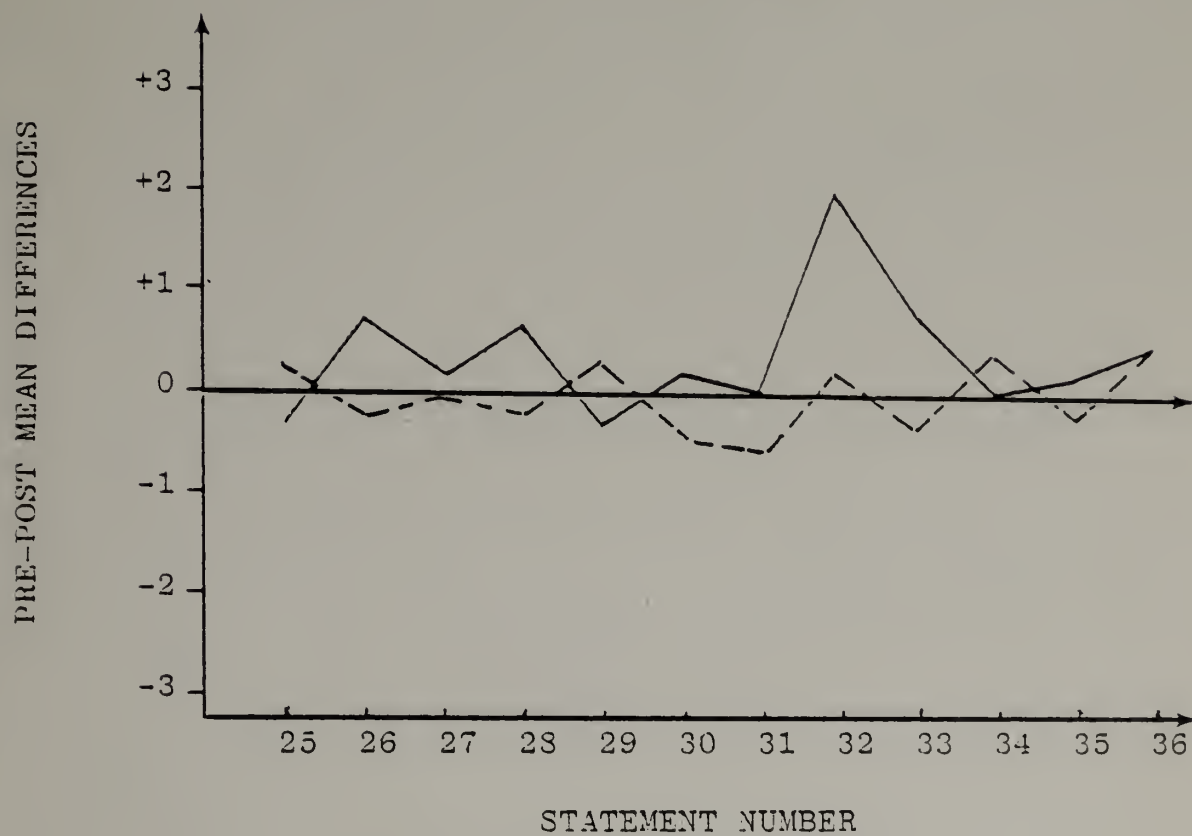
Career exploration. The overall responses of one ex-
perimental group demonstrated positive attitudinal growth
in almost all of the questions in this area of career ex-
ploration. There was significant growth in the help their
counselor gave in exploring different career choices (#38)
and in guiding them in making a career choice (#39). Al-
though there was an increase in their feeling pressure
from others in choosing a career that is typically a man's
job (#44), their overall average never reached the some-
times response level. See Table 12 and Chart D.

In their plans after high school, the experimental
group's pre-group responses indicated that five planned to
continue their studies in either a two or a four year col-
lege or vocational school. Three stated they did not know
what they wanted to do, one planned to join the armed forc-
es, and one planned to get married. In the post-group re-
sponses, ten planned to continue their education, with six
of the ten planning to attend a four-year college. Three
planned to get a job after high school. See Table 13. The
responses of the experimental group suggest that they set
their future goals at much higher sights in May than they
had noted in September.

The control group showed positive growth in getting
help from the counselor in career exploration and career
guidance, yet the growth was not close to half the growth
made by the experimental group. There was a slight growth

TABLE 12

ATTITUDINAL QUESTIONNAIRE: CAREER EXPLORATION

Pre and Post Means and Mean Differences of
Experimental and Control Group

	EXPERIMENTAL = 13			ONTROL = 8		
	Pre	Post	Mean Diff.	Pre	Post	Mean Diff.
37. I know what I want to do when I graduate from high school.	3.46	3.69	+ .23	2.87	3.00	+.13
38. My counselor has helped me explore different career choices.	1.08	3.92	+2.84	1.75	2.37	+.62
39. My counselor has helped guide my in making a career choice.	1.08	3.69	+2.61	1.37	2.25	+.38
40. I feel I have explored quite a few careers in order to make a choice for myself.	2.69	3.08	+ .39	1.75	1.87	+.12
41. I feel a Chicana can work at any type of job a man can.	4.08	4.38	+ .30	3.25	3.12	-.13
42. I feel being a wife and mother is a fulfilling enough career for a Chicana.	2.38	2.69	+ .31	2.37	2.37	-.40
43. I feel being a wife and mother is a fulfilling enough career for me.	1.92	2.23	+ .31	2.50	2.00	-.50
44. I feel pressure from others if I choose a career that is typically a man's job.	2.08	2.69	+ .61	1.50	1.87	+.37

CHART D

CAREER EXPLORATION

Pre-Post Differences of Mean Scores
of Experimental and Control Groups
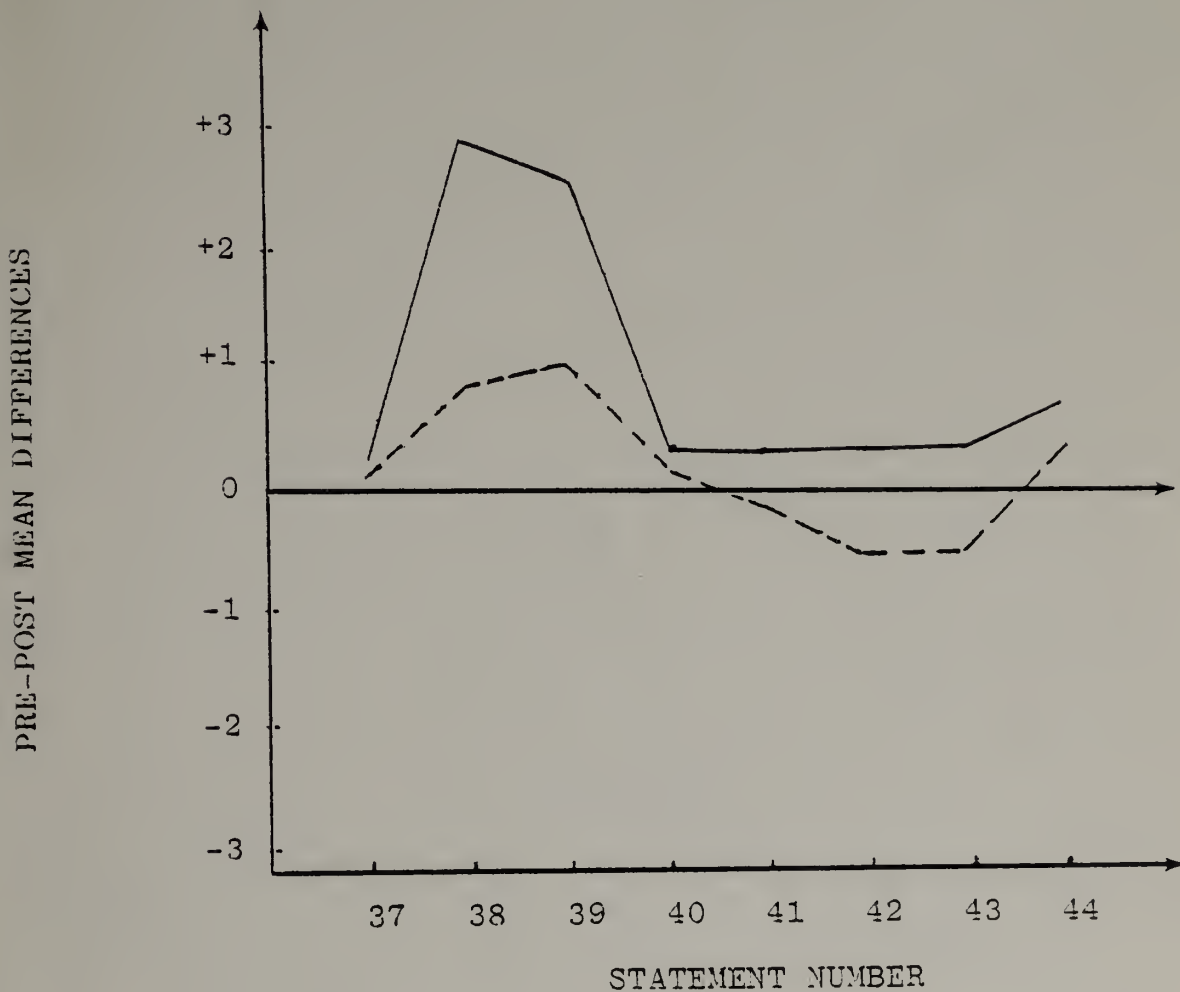
TABLE 13

QUESTION #45:
WHEN I GRADUATE FROM HIGH SCHOOL,
I PLAN TO:

	RESPONSES	EXPERIMENTAL		CONTROL	
		PRE	POST	PRE	POST
1.	JOIN THE ARMED FORCES	1	0	0	0
2.	GO TO A FOUR YEAR COLLEGE	1	6	1	3
3.	DO NOTHING FOR A WHILE	0	0	0	0
4.	GO TO SOUTH-WESTERN COLLEGE	1	4	1	0
5.	GET A JOB	3	3	4	4
6.	DON'T KNOW WHAT I WILL DO	3	0	1	0
7.	GO TO A VOCA-TIONAL SCHOOL	3	1	0	1
8.	STAY HOME AND HELP OUT AT HOME	0	0	1	0
9.	GET MARRIED	1	0	0	0

in their knowing what they wanted to do after high school
(#37), that they had explored career alternatives (#40),
and feeling pressure from others in choosing a career that
is typically a man's career (#44). There was a negative
difference in feeling a Chicana can work at any type of job
(#41). In reviewing the eight cases in the control group's
plans after high school, in September four planned to get a
job, two planned continue their educaiton, one didn't know
what she wanted to do, and one planned to stay home. In
May, the post responses indicated that four still planned
to get a job, three planned to go to a four year college,
and one planned to go to a vocational school.

Overall, the experimental group felt strongly that
they had begun to explore career alternatives (#38, 39,
40). There was also a positive change in career choices,
with each member raising her sights in terms of future
plans after high school. See Chart D.

A comparison of the pre-post attitudinal responses be-
tween the experimental and control groups in the area of
career exploration, indicates that the experimental group
demonstrated greater growth in six of the eight questions
than the control group. Questions #42 and 43 suggest that
the control group was less satisfied than just being a
wife and mother than the experimental group. Areas of
greatest growth for the experimental group were receiving
help and guidance from the counselor in exploring and making

career choices (#38 and #39), knowing what I want to do when I graduate (#37), and feeling a Chicana can work at any type of job a man can (#41).

Summary. A Likert-scale attitudinal questionnaire in the areas of academic concerns, personal and cultural development, problem solving, and career exploration was given to fifteen Chicana troubled youth who participated in twenty-one weekly counseling sessions between the period of October 1979 and May 1980 and to fifteen Chicana troubled youth who did not participate in the counseling sessions. The pre-assessment of their attitudes was given in late September 1979 and the post-assessment in May 1980.

During the September 1979 through May 1980 period, one experimental group member transferred from the high school to the district's continuation high school for excessive fighting on campus, and one dropped out of school after running away from home. In the control group, six members dropped out of school and one moved out of the district. Thus, thirteen experimental group members started and finished the twenty-one counseling sessions, with only eight of the original fifteen control group members continued to attend school for the above period.

To analyze the pre-post attitudinal responses for the experimental and control groups, mean scores for each question were computed and differences determined. Comparison of the pre-post differences of the experimental and control

groups indicates that in all of the four areas of the questionnaire, the experimental group showed the greatest growth. See Table 14. Specifically, the experimental group indicated the greatest growth in the area of career exploration, followed by problem solving skills, personal and cultural development, and academic concerns. The control group showed negative growth in personal and cultural development and in problem solving skills, while showing minimal growth in the areas of career exploration and academic concerns.

A T-test statistical analysis was performed by computer to further analyze the attitudinal responses and to determine the probability that the difference between the experimental and control groups' means was a real (significant) difference rather than a chance difference. See Table 15.

Two of the forty-five statements showed significant differences at the .001 level (#32, 28); four of the statements showed significant differences at the .01 level (#7, 8, 16, 39); one statement showed a significant difference at the .02 level (#21); and two statements showed significant differences at the .05 level (#17, 26). The nine significant statements are listed below:

7. I feel comfortable going to my counselor when I need help on a school problem.

8. When I go for help, my counselor helps me in solving my school problems.

TABLE 14

ATTITUDINAL QUESTIONNAIRE:
MEAN DIFFERENCES PER AREA

	EXPERIMENTAL			CONTROL		
	PRE	POST	MEAN DIFF.	PRE	POST	MEAN DIFF.
ACADEMIC CONCERNS	3.18	3.46	+ .28	3.41	3.46	+ .05
PERSONAL AND CULTURAL	3.69	4.02	+0.33	4.18	3.84	-0.34
PROBLEM SOLVING	2.83	3.18	+0.35	2.86	2.84	-0.02
CAREER EXPLORATION	2.34	3.29	+0.95	2.23	2.35	+0.12
TOTAL MEAN DIFFERENCE			+ .46			- .475

TABLE 15

T-TEST DIFFERENCES BETWEEN EXPERIMENTAL AND CONTROL

GROUPS MEAN SCORES

QUESTION	EXPERIMENTAL	CONTROL	POOLED DEGREES OF FREEDOM	VARIANCE T VALUE	ESTIMATE SIGNIFICANCE	
1	0.5385	0.8250	19	-0.19	0.850	
2	-1.00	-0.1250	19	-1.18	0.155	
3	0.0	0.1250	19	-0.27	0.794	
4	-0.4615	0.1250	19	-1.42	0.172	
5	-0.3846	0.1250	19	-1.57	0.134	
6	0.1538	0.1250	19	0.04	0.970	
7	1.8462	-0.500	19	3.37	0.003	$p < .01$
8	2.4615	-0.1250	19	3.70	0.002	$p < .01$
9	0.3077	-0.1250	19	0.28	0.781	
10	0.769	-0.2500	19	1.25	0.226	
11	0.3077	-0.2500	19	1.02	0.322	
12	-0.6154	-0.1250	19	-1.19	0.248	
13	-0.3077	-0.1250	19	-0.34	0.740	
14	0.0	-0.3750	19	1.30	0.210	
15	-0.2308	-0.7500	19	1.36	0.191	
16	0.3077	-1.1250	19	2.99	0.008	$p < .01$
17	0.9231	-0.8750	19	2.42	0.026	$p < .05$
18	-0.1538	0.0	19	-0.54	0.597	
19	0.2308	-0.3750	19	0.98	0.341	

TABLE 15 (continued)

QUESTION	EXPERIMENTAL	CONTROL	POOLED DEGREES OF FREEDOM	VARIANCE T VALUE	ESTIMATE SIGNIFICANCE	
20	0.3077	0.1250	19	0.33	0.746	
21	2.000	-0.2500	19	2.62	0.017	p < .02
22	0.5385	-0.2500	19	1.66	0.109	
23	0.4615	0.0	19	1.08	0.294	
24	-0.1536	-0.1250	19	-0.06	0.954	
25	-0.2306	-0.2500	19	-1.11	0.283	
26	0.6154	-0.1250	19	2.26	0.035	p < .05
27	0.769	0.0	19	0.13	0.901	
28	0.6154	-0.1250	19	1.70	0.106	
29	-0.2306	0.2500	19	-1.11	0.263	
30	0.0	-0.3750	19	0.67	0.514	
31	0.0	-0.500	19	1.40	0.178	
32	1.9231	0.1250	19	4.13	0.001	p < .001
33	0.6923	-0.2500	19	1.86	0.079	
34	0.0	0.2500	19	-0.79	0.441	
35	0.1538	-0.1250	19	0.55	0.592	
36	0.3846	0.3750	19	0.03	0.978	
37	0.2308	0.1250	19	0.20	0.840	
38	2.8462	0.6250	19	3.83	0.001	p < .001
39	2.6142	0.8750	19	3.60	0.002	p < .01
40	0.3646	0.1250	19	0.415	0.661	
41	0.3077	-0.1250	19	0.95	0.356	
42	0.3077	-0.500	19	1.26	0.224	
43	0.3077	-0.500	19	1.26	0.224	
44	0.6150	0.3746	19	1.15	0.263	

16. I feel I can share my beliefs and customs with Anglos.

17. I feel that the Anglo faculty respect my culture.

21. I feel comfortable going to my counselor when I need help on a personal problem.

26. I feel that the school is the cause of my problems.

32. I ask for help from my counselor in solving my problems.

38. My counselor has helped me explore different career choices.

39. My counselor has helped guide me in making a career choice.

Six of the statements relate to the participants' feelings about the help their counselor has given them and the ease they feel with their counselor (#7, 8, 21, 32, 38, 39). Statement #16 and #17 relate to their feelings towards Anglos in sharing their customs and the respect given to their culture. This may be the result of the positive cultural growth and self-confidence attained by the group members in the group sessions as well as the group facilitator's intervention and discussions held with various faculty members about the group members. Statement #26 dealt with the fact that school was the cause of their problems. This significance may have been the result of having dealt predominantly with problem-solving school related concerns in our group counseling sessions, such that they were able

to delineate more clearly where many of their problems lay, which were generally school related.

A significant factor in the pre-post responses was the loss of only two (13%) experimental group members, while the control group which received no group counseling support lost seven (46%) of its members, suggesting the potential of the group counseling process as an enabling holding power process for Chicana troubled youth.

Interviews with the assistant principals. Post-counseling interviews were held with the two assistant principals of the high school. Each were interviewed individually, since each were in charge of half of the alphabet. Four questions were directed to the assistant principals regarding each Chicana group counseling participant:

1) What problems did _____ have in school?

2) Did she seek help from the counselor, teacher(s), and/or you (as assistant principal)?

3) Have you seen a change over the school year with _____?

4) What is your overall opinion of _____'s growth?

The assistant principals referred to their own files on each participant in responding to the four questions.

Since the assistant principals are the official disciplinarians of the school, the premise was that the less

the assistant principals had made contact with the Chicana troubled youth, the less the young women had been in trouble at school.

Of the fifteen participants, six of the young women had received no referrals*, five of which were not even known to the assistant principals. The sixth student who had no referrals was known by one of the assistant principals from junior high. The assistant principal felt that Alma had begun to see the counselor more often and was attending school more regularly (poor attendance had been her problem since junior high). The assistant principal also felt that Alma was not trying so hard to be a "hard girl" and had cut down on some of her make-up. She added that these improvements were signs of maturing for Alma.

Four of the fifteen Chicana students had four or less referrals concerning problems such as talking back to teachers, choosing not to attend selected classes, truancies, tardies and disturbing the class by talking. Yet, there was noted positive growth during the school year for these four Chicanas, according to the assistant principals' reports.

Marina had mainly attendance problems. She did begin to see more of the counselor and assistant principal for

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*Referral--A note sent by any school personnel (teacher, counselor, substitute, etc.) to an assistant principal or counselor about a student's misconduct or special needs.

guidance in passing her courses. Marina is a very bright young woman who has started to think about what is to happen to her in the future and taking direction for her life.

Toni had a few referrals for talking back to teachers. March 1st was the date on her last referral, so she had improved her classroom behavior. She was often in the counselor's office; she sought the counselor for assistance in her problems. She also would come to the assistant principal before the referral reached her desk to discuss the problem. Toni has matured alot. She has been quite perceptive in analyzing her own problems and knowing how to solve them. She takes a look at the whole problem. Toni is learning to solve her own problems, which is a sign of maturity.

Margaret has received referrals for being truant, tardy to class, and for not reading when told to do so. No referrals after January 8th were received concerning Margaret. The assistant principal could not remember who she was, so he stated that this indicated a positive improvement for her.

Maria was also unknown to the assistant principal, although she had received two referrals that year, one in November for disturbing the class and one in February for excessive absences and tardies. The assistant principal felt that in not knowing Maria and having only two referrals

on her, that this indicated that there had been positive growth for Maria this year.

Of the fifteen Chicana students involved in the total group counseling experience, three were felt to have had serious school problems with a slight growth, as perceived by the assistant principals.

Lupe had been caught drinking on campus twice during the first semester. Her parents were ready to pull her out of school; she was given a third chance on the condition that she receive more intense counseling from her counselor. She was also sent to the Opportunity Class. This caused her to accumulate a large number of absences (15) from her regular classes, and her first semester grades reflected her poor attendance. When she was in class, she performed well, according to each of her teachers. There was a marked improvement in her attendance and behavior during the second semester. She sought help from her counselor, and received only one referral on March 12 for not fulfilling a teacher's detention after school. The assistant principal felt that during the second semester, Lupe smiled more and was friendlier to him when they would meet on campus. He felt that Lupe was walking a tightrope. She had begun to improve, but she must not become distracted by influential friends.

Carmen's problems in school stemmed from the negative feelings she had towards Anglos. She was suspended once

for disobeying a teacher's order; yet she felt that the teacher had no right to push her and her friends nor to call them names. Carmen seemed to trust only the counselor. The assistant principal felt that the solid relationship that she and her counselor had developed had kept the lid on her anger so as not to get into more school trouble than she had been. The assistant principal saw little growth in Carmen. Yet, he felt that she had maintained and controlled her anger, which was saying alot.

Ofelia received a few referrals for forging a parent's excuse card and for ditching selected classes with her friends. The assistant principal felt that Ofelia was often influenced by her friends to ditch classes or to get into fights. She was in two fights due to her friend's cause. Ofelia sought help from the counselor towards the end of both semesters. The assistant principal felt that Ofelia still can be easily influenced by friends and that because of this she has just maintained her ability to stay in school and to stay out of trouble. Her future depends on Ofelia's strength of character.

Two of the fifteen participants did not complete the school year. Roxanne (Pee-Wee) attended only two group counseling sessions before she was transferred November, 1979, to another high school for having started three fights on our campus and involving many of her friends for her "causes." She received all failing grades at the other

high school that semester, so she was transferred to the
district's continuation high school for troubled youth.

Connie had three referrals for not cooperating or
dressing out in her physical education classes. The assistant principal had little contact with her, so could not
comment on her. Connie had run away from home twice. She
had received family counseling with her mother and her
counselor the first time she had run away. Connie did not
want to discuss the issue with her mother. The second time
she ran away, her mother came in for counseling alone and
chose to take Connie out of school for the rest of the
school year, since she had missed a month of school and
had had poor grades up to this point. Her parents were
strongly considering a private school for her or her working full time if she did not care to return to school.

In summary, according to the assistant principals' reports, ten of the fifteen participants had improved their
behavior significantly during the 1979-80 school year.
Three of the participants had improved slightly or had remained the same, as perceived by the assistant principals'
contact with the young women. Two of the original fifteen
participants did not complete the group counseling experience. One transferred to a continuation high school and
one dropped out completely. The assistant principals'
interviews indicate a positive influence of the group
counseling support base on the thirteen participants.

Summary

The four indicators used to evaluate the group counsel-
ing support base presented positive results. The review
of the literature presented nine skills necessary for coun-
seling Chicanos. There was an overall increase in the con-
sciousness level and problem-solving ability of the group
participants when evaluated by the critical incidents.
Both the individual group counseling evaluations and the
total group counseling experience evaluation indicated a
strong sense of importance of the group process to the par-
ticipants. The attitudinal questionnaire presented to the
group indicated positive growth in the areas of academic
achievement, personal and cultural development, problem-
solving ability, and career explorations; which were the
areas explored in the group counseling sessions. The assis-
tant principal interviews confirmed the fact that the group
counseling experience was a positive force in the lives of
the Chicana group members.

Chapter V will present case study profiles of five of
the Chicana participants in order to provide insight into
the group members' personal, cultural, and academic develop-
ment through the group counseling experience.

C H A P T E R V
CASE STUDY PROFILES

In order to analyze the impact of the group counseling support base on each participant, a case study profile is presented on five of the Chicana troubled youth. The case study will provide insight into each of the five group member's personal and academic problems, concerns, and growth. In addition, the case study profiles will look at the personal and academic influence derived from the group counseling support base. Each profile will cover the following areas: reason for referral, family composition and dynamics, educational and social development, participation throughout the group counseling sessions, and the social, cultural, and academic growth.

The reader should be cognizant that while Chicana troubled youth can prevail in every Chicano school community, only a small percentage of Chicano students are labeled or perceived by the school as Chicana troubled youth and/or "hard girls."

Profile #1: Alma

Reason for referral. The junior high assistant principal felt that Alma was having relational and communication problems with her mother, but had no specifics on it. Alma

was missing quite a bit of school, she felt, due to home problems. Alma does not like school. She seems to be searching to find where she belongs socially. She really looks like a hard girl, yet she does not always act like one.

Family composition and dynamics. Alma lives with her mother, her stepfather, and her older brother (17). Her real father is a drug addict and an ex-convict. Her mother divorced him when Alma was two. Her mother did not go out with another man in order to raise her children decently. When Alma was 13, her mother chose to marry a man she had known for over a year. Alma's mother had solely supported the family by becoming a nurse's aide in an elementary school. Alma has been having an adjustment period with the addition of her stepfather. There has been some friction with Alma's wearing so much make-up and looking like a hard girl. She and her mother often argue about her overabundance of eye make-up. Alma's way of getting back at her mother is by not going to school; she knows how much that hurts her mother. Alma also tended to spend more time with her grandmother in Tijuana, across the border.

Educational and social development. Alma received home tutoring in second and third grade due to operations for tumors on her leg. There followed quite a few more operations for skin grafting during those two years. She re-entered school

in fourth grade with average grades. In sixth grade Alma did exceptionally well on the California Test of Basic Skills (CTBS), scoring two to three grade levels above sixth grade in language and math. Alma and her mother credit this growth to a very dedicated sixth grade teacher, who also was Mexican.

Alma's records indicate that she had a hard time adjusting to a junior high environment with six separate teachers and classes. Her grades dropped considerably. Teachers sent in referrals to the assistant principal for her disruptive and talkative behavior in class and her truancies from classes. Teachers complained of her negative attitude in class. Alma spent one day in juvenile hall for riding down main street passed the curfew hour of ten o'clock in National City.

In December of her ninth grade she transferred to Texas, and did not enroll in school to complete the semester and returned for the second semester. She was a Social Promotion to high school for losing six credits during her first semester move to Texas.

Alma began Sweetwater High School by enrolling one week late. She just did not want to come to school. Her attendance was very bad first semester, due to a recurrent hospitalization for pain in her bad leg; yet, she only missed two group sessions first semester. She reached a point where, due to her excessive absences, she could no longer

make up the large amout of coursework in order to pass her courses. Alma, her mother, and myself made a joint decision to let her drop out of school for the semester and begin with a fresh start during the second semester. It was impossible to convince Alma to complete the semester, knowing she would not pass any classes. She chose to start again in January.

Alma returned second semester with a stronger commitment to school. Her attendance improved. She started seeing me more on her own; sometimes to discuss a problem, sometimes just to rap.

Participation throughout the group counseling sessions.
Alma is basically a quiet person. Yet, Alma did spend a full semester sensing me out. I had to solicit responses from her rather than her contributing feelings and/or opinions. I think the change came when she was hospitalized again in November for two weeks and I stopped by with roses and to discuss the group's activities she had missed. After that, she began participating more in the group sessions and began to visit my office with frequency; at first just to visit and eventually to share some of her concerns, problems, and dreams. She often came in to see me on the day we were meeting for the week. She told me she looked forward to the group sessions as a positive reason for coming to school.

Social, cultural and academic growth. In junior high, Alma was nicknamed "racoon" for all the white and black eye make-up she wore. The assistant principal noticed that Alma was wearing less make-up in high school and was not trying so hard to be a hard girl.

Alma has quite a strong commitment to being Chicana; which grew stronger this year. She has a strong sense of pride for being Chicana.

Academically, Alma improved during the second semester in her attendance, particularly the last two and a half months. Given that her main problem was one of attendance, she was attending her classes more regularly and she had no referrals for the year. I placed Alma in a nursery school aide program off-campus for two periods. Her supervising teacher saw her take on the responsibility of helping pre-school children very well. Her teacher, as well as the assistant principal, felt that Alma is maturing and handling responsibility quite well. The assistant principal felt Alma was beginning to either handle her problems at home or at least to separate herself from the home problems with her commitment towards her own schooling.

According to her mother, she was spending less time there compared to the previous years. Her mother also felt Alma was beginning to choose to attend school and to want to graduate. Her mother had really worried about her

dropping out at the start of this year and she has found a beginning commitment on Alma's part to attend school.

Profile #2: Lupe

Reason for referral. Lupe had a number of referrals in eighth and ninth grade. She had a number of truancies as well as a number of referrals on disobeying teachers and talking back to her instructors. She seemed to have entered a period of rebellion; her attitude had changed negatively in eighth grade and continued into ninth grade. She was very attracted to the "hard girl" look, along with her friends.

Family composition and dynamics. Lupe is the oldest in her family of five children. She had two younger brothers and two younger sisters. Because of this, her parents are quite strict with her. They keep a very close watch on her, because of the fact that she is the oldest and because she is a girl. Lupe is fighting this tight reign by her rebellious attitude in school. She dresses as much as a hard girl as her parents will allow. She keeps testing her limits. Lupe often says her parents don't love her; that they don't really care for her. In these words, too, she is testing them. Lupe's father is an employee at an industrial plant and her mother is a housewife.

<u>Educational and social development</u>. Lupe entered kindergar-
ten speaking Spanish only. She was placed in pre-first be-
fore first grade due to her lack of fluency in the English
language; and was placed in English as Second Language
(ESL) classes. She has had trouble in English reading
since first grade. She is quite bilingual now, yet, her
tenth grade reading and language arts scores on her CTBS
tests are currently at the third and fourth grade levels.
Interestingly, in the seventh grade she was reading at the
fifth grade level. Lupe seemed to have quit trying in jun-
ior high school. Lupe began testing her limits with her
teachers in junior high. She began to dress and wear make-
up like the rest of the hard girls on campus. Her grades
were surprisingly B's and C's with D's in English in her
ninth grade year.

In October when Lupe was at Sweetwater High School,
she was caught drunk on campus, yelling at the top of her
lungs to be left alone as the nurse and her friends led
her to the nurse's office. She had gotten drunk on tequila
and beer during lunch period. Her friends had also had
some liquor, but Lupe could not handle it at all. A parent
conference was held following the incident with her parents
wanting to take her out of school and put her to work. The
situation was resolved in such a way that Lupe was given
one last chance by both her parents and the assistant prin-
cipal.

A second drinking incident occurred in December. Her second period instructor smelled the liquor on her and sent her to the assistant principal. A conference between the three of us was held. Lupe was quite upset and despondent about having been in trouble again. She admitted to being unable to say no to her friends when they wanted her to drink with them. She said they would say she wasn't a real "esa" (hard girl) if she declined their offer to drink rather than go to classes. In addition, she could not handle even a little liquor. Lupe refused to see an outside counselor to help her with her drinking problem. Fortunately, the assistant principal agreed to let me counsel her at least once a week on this issue and under this condition she could remain in school. To this she was agreeable. In our counseling sessions, Lupe seemed to be more concerned about what her friends would think about her than about her actual drinking. She admitted to being unable to reconcile her losing their friendship if she dared to say no. She wanted to be a bad "esa". In one of our sessions, a good friend of hers and a member of our group, Carmen, asked both of us if she could help counsel Lupe. The decision was left up to Lupe; to which she agreed. Carmen also felt that Lupe's problem was not so much that of drinking but in not being able to stand up for herself; in needing friends and following them, no matter what the consequences for her were. Carmen confronted Lupe with the

fact that it was she and not her friends that was getting into trouble. This seemed to be a moment of truth for Lupe, for she broke down and said she was afraid to lose those friends, even if she knew she was losing in the process. Carmen consoled Lupe and said she would help her through the problem, taking it day by day. Carmen told her to see what would happen if she did say no.

A few days later Carmen came into my office jubilant with the news that Lupe's friends had asked her to go drinking with them and she had told them no and went to class. I saw Lupe later that day and she seemed proud of her first move. No other drinking incidences on campus occurred with Lupe that year; and she did not lose her friends.

Lupe's grades first semester were all F's with one D, due to excessive truancies and her time placed in the Opportunity Class for drinking. The teachers really had no negative comments about Lupe. When in class, she behaved and got along with others.

Lupe's need to be a "bad esa" with her friends got her into another incident. In November, due to a fight off campus during lunchtime she was booked for disruptive behavior by the city police. A good friend of hers had wanted to pay back a fight with another girl and a large fight ensued with Lupe wanting to defend her friend. The charges were dropped that evening, due to an upheaval by onlookers who were charging the police with brutality. Lupe was walking

a fine line her first semester at Sweetwater. Her parents were at their wits ends.

Lupe began to reflect upon her behavior during second semester. She started attending her classes regularly and her grades did show an improvement. Academically, she received C's and D's, which was a slight improvement from first semester. There was a noticeable improvement in Lupe during March through June with respect to her school behavior and participation.

Participation throughout the group counseling sessions. Lupe was a quiet participant thoughout the group counseling sessions. She was cooperative during all the sessions and participated in all the activities; yet, she was not one to share her feelings that easily. It wasn't until April that Lupe would regularly come by my office to chat about personal and general school activities.

In reading her responses to a post group counseling evaluation, she seemed to have taken in a lot more than I was able to perceive. She also expressed her feelings that I had always been there when she needed someone to support her, and she was thankful for that. I don't think she expected continual support after the number of falls she had taken and particularly from a school official.

Social, cultural, and academic growth. Socially, Lupe is finding that she can stand up and state her opinion without

being chastised by her real friends. I also sense a calm-
ing of the rebellion in her soul with regard to her parent's
home rules and concerns. She did test her parent's love
tremendously this year, and she found them both ready to
give her a second and third chance; yet, not backing down
from the limits they had set for her. I have heard her
acknowledge this fact and accept it as a sign of love from
her parents. She admits having put her parents through a
lot of tribulations this year; which she had not previously
recognized.

Lupe has developed quite a strong sense of understand-
ing of what it means to be Chicana. She started out wanting
to be a "hard girl" out of rebellion to her parents. That
seems to have subsided and she seems to be internalizing
her Chicanismo in a more positive and directive manner.

Academically, Lupe is showing a definite improvement
in her schooling. She has improved her attendance in school,
and has been trying to do well in her classes. English is
still her most difficult class, but she's attempting to
tackle the grammatical part of English.

According to her assistant principal, he saw her only
once during second semester and that was for missing a
teacher's detention. This occurred in March. He also
feels Lupe is happier with herself. He sees her smiling
more often and is more relaxed when she sees him. He saw
her visit me much more during second semester, which was a

positive sign in that she was seeking help now. Lupe has come a long way this year in solving and taking action with regards to her problems. While in school, she is still walking a tightrope at Sweetwater; if her positive influences stay with her and she continues to receive support from her parents and counselor, she has an excellent chance of receiving her high school diploma.

Profile #3: Monica

Reason for referral. Monica showed absolutely no interest in school in junior high. Part of the reason for this is that she has poor basic skills in English and Math. It's very painful for Monica to go to school. She has been pulled by the "hard girl" life; because it's an easy out to achieving in school. She is attending Sweetwater High School as a social promotion.

Monica is also very immature. She cannot stop talking with friends in class. She gets very defensive when reprimanded, and has received a large number of referrals for her negative attitude toward teachers and her talkative nature in class. Monica will drop out of Sweetwater if no one guides her.

Family composition and dynamics. Monica is an only child and was adopted when she was still an infant by her parents. Monica's parents are divorced now. Monica was very pained

in her early years when she would see the fights her parents would have. Her father drank alot and would come home and beat her mother quite viciously. This went on for quite a few years, until her mother sought a divorce. The parental fights occurred during Monica's elementary school years. The divorce took place during her fourth grade year. Her mother went back to school and received a nursing assistant certificate. She now works the midnight shift in a local convalescent home.

Monica's mother has not remarried. She and Monica live alone. Her mother is quite supportive of Monica and has open communication with her. Her mother seems quite concerned about Monica's well-being, because of the negative interaction she and her husband had prior to the divorce and Monica's reaction to their divorce. Monica's mother is now blaming herself for Monica's reaction to school and her poor academic standing.

Educational and social development. The comments made by Monica's kindergarten and pre-first grade teachers are that she was a very immature and dependent child lacking self-confidence. Monica's grades all through school through the ninth grade have been C's, D's, and F's, with a few scattered B's. Yet, a Lorge-Thorndike group intelligence test given in second grade indicates an average intelligence,

with a score of 106. Monica had very few disciplinary problems in elementary school.

When Monica entered National City Junior High School the problems and divorce of her parents seemed to trigger the negative attitude and rebellious actions towards school personnel. Monica received a larger number of referrals in seventh through the ninth grade on talking back to teachers, continually talking in class, disobeying teacher's orders, and for her negative attitude in class. Things got progressively worse through the ninth grade.

When Monica entered Sweetwater High School, she herself admitted to hating school. She was beginning the same immature pattern she had used in junior high. When I became aware of her very poor progress in her classes, I requested that our school psychologist talk to Monica and test her. I thought that perhaps some special help with her English and math might ease the strain and tension she was feeling in her classes. It was a battle to convince Monica to even talk with the school psychologist. She had all the stereotypic ideas of what a psychologist was. She said he was for crazy and dumb persons, that he was going to psyche her out and label her "crazy," and that she wanted nothing to do with "that crazy man". After much discussion, she finally agreed to see him. Once during the testing, she stormed out of his office, refusing to complete the tests. I had to convince her that having only half of the results

would not help her. She completed the diagnostic tests with no further protestations.

The psychologist requested that Monica, her mother, and myself sit and listen to her evaluation. He found Monica to be not a slow learner, but a very insecure person. She needed constant positive reinforcement in order to respond to the tests, and fluctuated on her answers due to the lack of confidence in her ability to choose the right answer. The psychologist further felt that a lot of the problem stemmed from Monica's traumas while seeing her father beating her mother, and not receiving professional counseling in expressing all her feelings and fears. Monica's mother admitted that after the divorce, the school had recommended that perhaps family counseling would have been beneficial for both of them. At that time Monica's mother had neither the time nor the money to receive professional help. The school psychologist requested that if Monica was ever going to reach her potential, she needed to release all her internal emotions. He also recommended family counseling. Her mother was feeling quite guilty for Monica's problems. The psychologist spent time alone with her after our meeting to try to help her see the total situation, and to help lessen the blame she felt. During the 1979-80 school year, he recommended one special education class to assist her with her math skills. Monica's mother

requested that I continue counseling Monica, both individ-
ually and in a group, since Monica felt very safe with me
and would probably open up to me more than to anyone else.
The school psychologist concurred. I continued to work
very closely with Monica. I saw her at least once a week
individually and once a week in group sessions.

Participation throughout the group counseling sessions.
Monica began her talkative and immature behavior in the
group sessions as she had performed in her classes. The
group members stopped that in the first few sessions. They
would tell Monica to put her pictures away, to put away
the food, and to stop talking whenever she began to disrupt
the group. Peer pressure worked quite effectively with
her throughout the year.

Monica was quite an active participant in the group
sessions. She looked forward to the sessions and was al-
ways ready to share her feelings and opinions on the topic
being discussed. She also shared in the problem-solving
exercises and contributed her ideas to the solutions of
others' problems.

Monica shared her feelings on her parent's problems
only once, but she did make a great stride. While another
member was sharing her shame in her hate for her father,
Monica shared with us the fact that she had hated her

father for beating her mother, yet, was ashamed to admit this to herself.

The group member's support, understanding, and empathy to Monica's concerns, problems, and participation in the counseling process enabled Monica to grow stronger emotionally. As her counselor, I was very proud of the mature attitude and support the rest of the group gave her so generously.

Monica was quite a positive force to the group sessions, probably due to her strong belief in its helping force.

Social, cultural and academic growth. Monica has a long way to go before she begins to feel self-confident. Yet, she has begun to walk that long road. She has sought me out for counseling and has opened herself up to discuss many of her fears and hopes in her life. I think the trauma she experienced with her parents has left a large internal scar, but she has begun to look at that experience realistically, although painfully, and overall has begun the healing process. Wanting and seeking help is a first big step for Monica.

Culturally, Monica has had a rather good sense of being Chicana. She identifies strongly with her Chicanismo. As she gains in self-confidence, she will gain in her sense of pride in what she's all about both culturally and socially.

Academically, Monica did attend school more regularly than in her ninth grade year. Her grades showed a slight improvement during the second semester. Her attitude towards teachers improved considerably. Her feelings about school are still fluctuating, as school is still very frustrating for her. She did complete the school year, and has chosen to return to school next year. This is a positive sign in Monica's development.

Profile #4: Carmen

Reason for referral. Carmen is a very angry young woman. She dislikes Anglos intensely. She has trouble with teachers, because she will verbally disagree with them when she has a different opinion. She will get very stubborn. Her actions are often reactions to others and she will often "cut off her nose to spite her face" by her actions. Yet, Carmen is a very perceptive, critical thinker, and a very sharp young woman. Academically, she could be doing very well in school, but has begun to take on the "hard girl" characteristics of her friends. While Carmen has incredible potential, she could easily drop out of school to spite the school system.

Family composition and dynamics. Carmen is the youngest of three children. I was counselor to both her older sister, Maria, and her older brother, Victor. Maria got pregnant

in her senior year and got married, but she graduated from Sweetwater High School. Maria is now living with her parents and her two year old daughter. She is no longer with her husband. Victor dropped out of school in his junior year and is having trouble with the law due to the friends he has associated with. Carmen's father works in a packing company and her mother is currently unemployed. Carmen and her brother have had to stop their father from physically attacking their mother. According to Carmen, she overheard her father expressing to her brother one evening that he has no love for his daughter Carmen. This was very crushing to Carmen, and she has had a very difficult time handling this. She stated that she hates her father. She would want her father to leave home. Carmen has no one to turn to outside of her immediate family, so she has no place to move. She is having to deal with the reality of living with a father she detests. Carmen is beginning to develop an open relationship with her mother; she feels she is able to talk with her more openly now. Her mother attributes this to the fact that Carmen is maturing.

Educational and social development. Carmen entered kindergarten speaking Spanish only. By sixth grade her math and English reading performance were at the sixth grade level. Her elementary teachers stated that she was a very sensitive student and a hard worker.

Carmen's grades in junior high show a lot of fluctuation. In some courses she received A's and B's; in others she received C's and D's, depending on her relationship with individual teachers. Her troubles in junior high were due to her interaction with teachers. School referrals stated that she would stubbornly refuse to do an assignment, would talk back to her instructors, and spend a lot of time talking in class. She consistently has had a difficult time in her math classes. Some teachers saw a lot of potential in Carmen and saw her as a very bright student, while others saw her as having a negative influence in their classroom. Carmen tends to choose when she wants to do well in school.

Carmen entered Sweetwater High School still a very angry young woman. She was very leary of my support for the first month that I worked with her. I was also training her as a peer counselor as part of our peer counseling program at SUHI. I was trying to reach out to her; and to see if in helping others she would begin to help herself. I also needed peer counselors to counsel some of our hard guys and girls on campus. I was experimenting with the concept of different peer counselors for different types of students.

Carmen proved to be an excellent peer counselor. She became very involved with her counselees; she would speak with them about personal problems, and would speak with

their teachers when an academic problem was involved. Yet, Carmen would not work with Anglo students and only wanted to work with Chicano students; those that needed the help. I allowed her this preference and worked with her on her anger towards Anglos thoughout the year.

Carmen had two incidents which caused her grief her first year at SUHI. In early October, Carmen was one of the girls drinking on campus when Lupe got so drunk. Yet, Carmen stuck around to help Lupe to the nurse's office until Lupe's father arrived to take her home. She was not referred, but she felt very bad about the whole event. We had quite a long session on her reasons for drinking. Carmen came to the resolution that drinking on campus was a stupid act on her part. Carmen received only one referral first semester for a few tardies; yet, she was missing school about one day a week due to family problems. The absences were affecting her school performance. In fact, she flunked two classes due to excessive absences.

It was during the beginning of the second semester that a second incident occurred. Carmen was standing in front of the school waiting for second period to start, when a teacher came up to her and two of her friends. The teacher asked for their names and began directing them to the assistant principal's office for being truant to class. They claim he hurried one of the girls along by pushing her and she told him not to touch her. The girls claim he called

one of them a bitch; he denied it. The assistant principal suspended the girls for wilfull disobedience. Carmen was enraged at this injustice. The three of them went to see the assistant superindendent of the district for a hearing on the case; spearheaded by Carmen. There was no other adult witness; thus the case had to be dropped. Carmen was left more bitter towards Anglos and the school system than before. She returned to school, but whatever had been gained was lost after this incident.

Carmen also had a hard time with one of her English teachers. She did not care for her and showed it. Carmen ended up failing the class to spite the teacher. Carmen has not come to grips with the fact that she alone is losing in the process of spiting the Anglo world.

It was right after this that Carmen overheard her father speak her brother on his not loving her. Carmen was both hurt and angry about the incident and came in tears to see me. I met with her and listened for an hour and a half to many of her fears and feelings towards all of her family. With her father, every time they talk an argument is provoked. She wanted so desperately to flee the situation; yet, she could not and knew she had to face her father. This decision has helped Carmen deal with the problem at home somewhat.

<u>Participation throughout the group counseling sessions</u>.
Carmen became a leader of the group from the onset of the
sessions. The self-confidence she gained with the peer
counseling training enhanced her ability to facilitate the
dynamics of the group. She did it in such a positive man-
ner that the group members did not resent her facilitation.
In fact, she became two of the group member's peer counsel-
ors. She worked particularly closely with Lupe, the young
lady who was found drinking on campus.

Carmen participated in the group sessions with her
heart and soul and the group became a family to her. In
one of the group sessions, Carmen had gotten into a dis-
agreement with Marina, who wanted to have a friend of hers
to become a member of the group whom Carmen disliked. At
the onset of one of the group sessions, Marina left with
her visitor due to Carmen's killing stare. Carmen chose
to discuss the issue with the rest of the group. We used
the session as a problem-solving one. After Carmen ex-
plained that she and Marina were inevitably going to have
a fight (a physical one) over her friend, each member of
the counseling group gave her an opinion and presented an
alternative for Carmen to review. At the onset, Carmen
stated that there was no other solution than a fight. When
the participants began to present her with the consequences,
such as a suspension and even a possible transfer to Palo-
mar High School, the district's continuation high school for

troubled youth, she slowly began to listen to other alternatives. Finally, at the end of the session, she chose to meet with Marina, her friend, and myself to facilitate their concerns. The meeting was held the following day. After an hour of reluctant discussion they agreed to cut the name calling and killer stares at each other. They each chose to remain in the group; they said that they would not let the disagreement affect their participation in the group. The matter was closed and both kept their promise.

At one of our first problem-solving sessions, I asked the participants to present a problem to the group to help resolve. I passed out cards and told them that this way they could remain anonymous and would feel free in presenting a problem. Carmen protested and said that if the group were to be a support group and maintain its confidentiality, then she felt comfortable presenting her problems to the group verbally and not anonymously. There was discussion, and there was a mutual decision that since the group had become quite close and there was trust, and confidentiality was maintained, there was no need to feel afraid to present their problems. Then Carmen began the session by presenting her problem with her father. I could see that it was quite painful for her, but the sensitive input the group members gave her provided Carmen with other viewpoints and other alternatives. Carmen decided to remain at home, support

her mother, and stay as much away from her father as possible. The session resulted in a sharing of parental relationships; while giving the girls a chance to see that everyone of them had similar problems, which alleviated the burden of being the only one with family problems.

Carmen's continuous love for the group helped develop quite a close, safe group. She possesses a strong positive power when she believes in something.

Societal, cultural and academic growth. Carmen feels very proud to be Chicana. She has only strengthened this position this year.

Carmen is still a very angry young woman. She reacts very negatively towards Anglos. As her counselor, we have begun to face this issue in individual sessions. I tried to create a relationship where it was okay for her to have these feelings, which has helped her put down her guard when we discuss the issue. We are beginning to look at her reasons for this hate, which is basically a backlash to the institutional and cultural racism she has experienced. At the moment, her anger is stopping her own growth, and we are beginning to look at and slowly work on her anger. Carmen and I have a long way to go before she feels free to become Carmen. At her age she's dealing with her own adolescent growth as well as developing her social consciousness--quite a difficult task for one so young.

Academically, Carmen performed very poorly this year. Her goal in life is to become a lawyer. She has the necessary basic skills and perceptive and critical mind to achieve this goal. Yet, this year she spent helping others and not helping herself. Her grades are quite poor, ranging from B's to F's. Towards the end of the year, we had a session on the realities of entering college and law school. I told her frankly that she would not get into any four year college with those grades, and it didn't matter how much potential she had or how much she wanted to become a lawyer. The colleges would not accept her with those poor grades. We had developed a strong enough bond for me to become angry with her. Surprisingly enough, she did not become defensive, which was what I was expecting. She said she knew that she had blown a whole year and was ready to begin again in September. I hope to see that change.

Carmen's assistant principal also perceived her anger at the world. He felt that Carmen's growth had only been in keeping the lid on her anger, so that she didn't explode and get herself into trouble because of it. He felt that the relationship the two of us had developed and the counseling she was receiving was what was keeping her out of trouble.

Carmen has so much potential. She is so bright. Her teachers have commented on her perceptive ability; particularly the teacher with whom she least got along. But Carmen is having to face so much at fifteen, that she needs much support and encouragement. She will be a strong leader when she gets herself together and begins moving in her chosen directions.

Profile #5: Alicia

Reason for referral. Alicia had problems getting along with teachers in ninth grade. She would get very defensive with them and would refuse to do what was asked of her. She did poorly in the classes in which she did not like the instructors. She was also becoming attracted to the "hard girl" group. Her grades have suffered because of this.

Family composition and dynamics. Alicia is the youngest of three daughters. Her oldest sister is thirty and married with two children, and her middle sister is nineteen. Alicia's father is a gardner and her mother is a housewife. In Alicia's ninth grade year, she began having problems communicating with her parents. Her parents are very strict and she wanted more liberties than they were willing to allow her. The situation worsened in her ninth grade to the point that they all agree that Alicia would be allowed

to live with her oldest sister and attend Sweetwater High School in her tenth grade year.

Educational and social development. Alicia attended a Catholic parochial elementary school her first eight years. Her grades were basically A's, B's, and C's. She had a good grasp of her basic skills: reading, writing, math, and study skills. She has all the tools necessary to achieve in high school and college.

Alicia attended a San Diego junior high her first three months of ninth grade and in December transferred to National City Junior High School. No testing data is available.

It was in her ninth grade that Alicia's grades began to fall and her attitude became more and more negative and hostile towards persons of authority. She received two F's in the classes in which she had disagreements with the teachers. Her average grades were C's, with an occasional D and F in citizenship. Alicia was being drawn to the "hard girl" style of life. She was very defensive with some of her teachers. Her mother was contacted on a few occasions for some familial disciplinary action.

Alicia was living with her sister when she came to Sweetwater High School. She was made up beautifully as a hard girl. Her eye make-up was dark and profuse. Alicia's grades her first semester were average; she received A's, B's, C's, and one D from a teacher she disliked. Her

second semester grades were all B's with only one C. There
was a definite improvement.

Alicia was a quiet, yet, friendly young woman; but if
she was crossed she was quite verbal about her differences
of opinion. It took Alicia this year to begin to develop
the skills necessary to succeed in school, which included
learning not to verbally attack her teachers when the sit-
uation proved to be a "no win" situation. Her second sem-
ester grades were an indication of this development.

Participation throughout the group counseling sessions.
Alicia became another group facilitator as the sessions pro-
gressed. She contributed her opinions and feelings from
the onset. She kept members from distracting the rest of
the group, and called for order when we got too noisy or
when too many were talking at once. Alicia is basically
a quiet person, yet, she has leadership qualities and dis-
plays them in a non-threatening manner. She is quite re-
spected by the rest of the group members.

Because of the rapport we built in the group sessions,
she began coming to visit me to discuss her personal prob-
lems. Things seemed to be working out better for her and
her relationship with her parents. Both they and she were
listening more. We spent individual sessions learning to
express her wants and needs to her parents and her boy-
friend without the need for put-downs and insults. This

was fascinating for her, and she picked up on the concept of assertiveness quickly. She even began sharing these ideas with her sister with regard to her husband. She said they'd just yell and call each other names; which brought no resolution to the problems.

Alicia was having a difficult time with her boyfriend, due to the female role expectations on his part. It was okay for him to have nights with the guys, but it was not okay for her to go out with her girlfriends. She was to stay at home and wait for him to call or to come see her. Alicia would have none of that. In individual sessions with me, she dealt with the fairness of the male and female role expectations. I shared a lot of my and my husband's shared family responsibilities with her, and we discussed the reasons for our different roles as opposed to the tra-ditional roles. Alicia ended up breaking up with her boy-friend, because of these problems, but she felt a stronger sense of self and had a more defined perception of what she was looking for in a relationship with a Chicano. Alicia enjoyed role playing some of these conflicts in our group sessions.

Social, cultural, and academic growth. Alicia began to cope with personalities she didn't like in class in such a way as to avoid conflicts in which she would only lose.

Alicia entered with a strong sense of being Chicana, and that positive self-concept increased as the year went on, for many reasons. Primarily, she began to concentrate on her studies again. She has chosen a four year college as her goal, and now has a reason for doing well in school. Since she had the basic skills, she had begun to polish them and study, which has brought her the A grades she used to earn in her second semester at Sweetwater. In addition, she has begun to define for herself the kind of relationship she is looking for in a man; this has given her strength of character and a stronger sense of self-understanding. Because she set a goal for herself and has begun to do well in school again, she has lost some of her negative attitude in school. She is able to maintain a "hard girl" look and friends, while continuing to do well in school. She handles both well.

As mentioned previously, Alicia is developing her role as a Chicana through first hand experience. She is enjoying the alternatives open to her, and is reaching out for new experiences.

Alicia is getting along much better with her parents; particularly with her mother. When I spoke with Alicia's mother in late May, she mentioned that Alicia was listening to her more and is more willing to discuss their differences of opinion rather than yelling back or storming off--this is a sign of a maturing attitude.

Alicia is beaming. She is seeing that she can do very well academically and is learning to improve herself in areas of social and cultural importance. She has a much more peaceful nature; the peace is with herself and this is radiating from her to others. She wants to become a peer counselor next year and will become a very good one, for she's already learned to help herself.

CHAPTER VI

SUMMARY, RECOMMENDATIONS AND CONCLUSIONS

This study sought to design, implement, and evaluate an experimental group counseling support base project which was culturally compatible to Chicana troubled youth. The project addressed the needs of Chicana troubled youth in the areas of academic achievement, personal and cultural development, problem-solving skills, and career exploration through twenty-one group counseling sessions. To evaluate the impact of these counseling sessions and the group counseling support base approach for Chicana troubled youth, four questions were posed in this study. The four questions and the findings are summarized here.

Question #1:

What counseling skills are necessary in a
group counseling process in order to be
culturally compatible to Chicana
troubled youth?

The review of the literature in the field of counseling Chicanos suggest nine major skill areas of counselor competence in working with Chicana troubled youth.

Bilingual skills. Speaking and understanding the language of the Chicano adolescent is a necessary competence that enables the counselor to remove defenses and broaden the

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range of communication uses and responses of the group members. Bilingual competence provides a positive model of interaction when used with pride and encouragement between the counselor and the counselee.

Cultural awareness. Experiencing and understanding the cultural script of the Chicano student is vital to effective counseling. The counselor must not only be familiar with the community resources available but must also have experience working with the Chicano community. Familiarity with the sociocultural characteristics of the school community is imperative in understanding the background of Chicana troubled youth.

Socio-attitudinal influence. Counselor training to develop skills in reading their own non-verbal behaviors, value position, biases, and stereotypes towards Chicano troubled youth is a major competence for establishing respect and rapport between counselor and counselees. The attitude and behavior responses of the counselor can promote or hinder the counseling process. The counselor must accept the Chicano student's lifestyle and his/her perception of the world. Authenticity on the part of the counselor and knowledge of the social pressures of adolescents is crucial to the development of rapport, understanding, and trust with Chicano/a students.

Role models. The presence of Chicano role models provides for realistic dialogue about the concerns, difficulties and barriers confronting Chicano adults and adolescents in their pursuit for actualizing their social, economic, political and educational potential.

Counselor advocacy. The counselor as an advocate of educational and social competence for Chicanos often requires his/her involvement in counteracting policies and practices that are culturally and linguistically incompatible to Chicanos. Institutional intervention, rather than counselee adaptation or coping behaviors, is a role which calls for commitment and courage from the counselor.

Counselor ethnicity. The research in the area of counselor ethnicity stressed the importance of both the counselor and the counselee's own ethnic identification and social consciousness as a critical factor in counselor effectiveness with ethnic counselees. Affirmation of one's ethnic background promotes a counselor's willingness and ability to effectively work with students of one's ethnic identification.

Counselor social consciousness. Research in social psychology has suggested that attitude (social consciousness similarity) is as powerful a determinant of communicating

credibility, attractiveness and influence as ethnicity, since Chicano troubled youth designate themselves Chicanos.

A Chicano group counselor must see him/herself as a Chicano/a in order to build a trusting relationship with these socially conscious youth.

Counselor as a group facilitator. Group counseling success with Chicano adolescents depends largely on the group facilitator's bilingual skills, one's training in group leadership and group counseling, and exposure to Chicano/a cultural experiences. A group facilitator must understand both verbal and nonverbal cues from the group members. He/she must also have undergone Chicano experiences and understand the dynamics involved in order to facilitate the group's trust and growth.

Counselor approach. A major counseling skill suggested for counselors concerned with the social, economic and political influences impacting minority students is the ability of the counselor in the counseling process to focus on the societal dynamics of the problem. A counselor of Chicano youth should avoid using a counselor approach which forces the counseling to be actualized only from the cultural frame of reference of the dominant society at the expense of his/her own desires and cultural identity. The counselor must assist the counselee to look at those environmental factors that impact his/her conditions, rather than placing

the client as the source of the problem or focusing on the problems or symptoms themselves.

The nine counseling skills are essential for any counselor working with Chicano/a troubled youth. These skills and strategies are critical for developing and implementing counseling services culturally compatible to Chicano/a youth.

Question #2:

Can a societal approach to counseling used throughout the group counseling process assist Chicana troubled youth to develop problem-solving skills which view the total problematic situation?

The social literacy framework of Paulo Freire was used to provide feedback to the group facilitator using critical incidents related to the Chicano community. These critical incidents were used to identify the group member's ability to use a societal approach in analyzing and solving problems and in identifying a person's consciousness of the societal factors affecting his/her life. The critical incidents were given to each participant both prior to and following the group counseling sessions. A mean score was derived and recorded on both occasions. The mean difference of each member showed an increase in all of the participants' pre to post responses. The increase suggests that the societal approach to counseling has the potential for assisting Chicana troubled youth to develop problem-solving

skills which examine and analyze the total context of the problem.

The increase of Chicana troubled youths' level of social consciousness was quite marked. In the pre-interview phase, 69.3 percent of the group members were in the magical consciousness level (conforming), 30.77 percent fell in the naive consciousness level (reforming), and 7 percent reached the critical consciousness level (transforming). In the past interview, 7 percent fell in the magical consciousness level, 46.17 percent fell in the naive consciousness level, while 53.8 percent responded within the critical consciousness level and with suggestions for acting on the identified problem.

While the use of Freire's social literacy framework provides a generalized profile of one's analysis of social issues and problems, a cautionary note must be made in the use of this process. The participants of the study were working on and examined in a school setting with school related problems to solve. The instrument was used to measure growth in problem-solving ability and to measure the effectiveness of a societal approach to counseling, not as a device to pigeon-hole or label. Care must be taken in using this instrument ethically and sensitively.

Question #3:

What conditions are necessary for a counseling
group process to generate a support base for
Chicana troubled youth in developing a
cohesive group which can act as a
sounding board for discussing and
resolving personal, cultural,
academic, and career concerns?

Two different evaluation procedures were used in re-
sponse to question number three. The first procedure asked
the participants to use a rating scale to evaluate each
session. The individual ratings of each session by the
group participants indicated that the sessions were both
strongly interesting and useful. The median score of all
the sessions in terms of being interesting was 4.5 on a
scale of 1 to 5. The median score of all the sessions in
the area of usefulness of the session was 4.6. Six of the
sessions' median score was 5.0, both very interesting and
very useful. The sessions which indicated this high inter-
est were:

Chicana Sexuality: #5 and #7,

High School Graduation Requirements: #9,

Societal Approach to Problem Solving: #11,

Drugs and Their Effect on Our Minds and Bodies: #13,

A Chicana I Admire-Reports on the Questionnaire: #21.

The overall evaluation indicated that the topics of
the sessions were both interesting and useful to the parti-
cipants as a sounding board for discussing and resolving
personal, cultural, academic, and career concerns.

The second evaluation procedure used a Group Counseling
Evaluation Form consisting of sixty-five questions developed
by Merritt, Jr. and Wally (1977). Four areas of the group
counseling process were evaluated: 1) the group process, 2)
the leader's role, 3) group members' self-perceptions and
their perceptions of fellow members, and 4) the group ses-
sions. Question 65 asked the participants to list what they
liked and what they did not like about the group counseling
support base.

With regard to the group process, the participants in-
dicated that the conditions which create positive forces
in developing a group counseling support base were the fol-
lowing: group cohesion (#3), group safety (#4), clarity of
goals (#7, 52), non-threatening environment (#21), subjects
and topics of interest to tenth grade Chicanas (#44), be-
ing able to probe a better understanding of self (#46), and
a selection of group members conducive to group activity
and participation (#15).

The participants' assessment of the group leader qual-
ities suggested the following areas to be important: the
group leader's confidentiality (#2), being accepting of the

group members (#10), being non-judgmental (#11), being non-threatening (#19), not being threatened by the group members (#12), being neither too directive nor too structured (#3), not being too vague and non-structured (#39), being perceived as a group member (#48) and not as an authority figure (#49), being an open and honest person genuinely concerned for each member (#50 and #62), and using an effective approach with the group (#63). These group leader qualities were strongly agreed upon by the participants as a positive condition for generating a support base for Chicana troubled youth.

The group members' self-perceptions and of their fellow members affirmed by the participants to be conducive to generating a support for Chicana troubled youth were the following: group confidentiality (#1), a feeling of belonging (#5), non-threatened by members (#20), being oneself in the sessions (#24), being honest and open in expressing one's feelings, attitudes and beliefs (#25, #36, #40), and being free to participate as one desired (#33). In addition, it was important to the group members to know oneself (#28), to know one's needs, attitudes, values, and beliefs as well as the things that threaten one (#29 and #30). The group members agreed that they all participated verbally (#34) and had the opportunity to contribute to the group counseling sessions (#58). It was perceived by the participants that there was no resistance to try group

activities (#35) nor to prevent others from talking (#37). The group members felt that they were more aware of self (#41), more honest and open (#42), and more secure to express feelings (#43) now than before the group experience. The group members felt very strongly that they could apply what they learned in the group to their everyday living (#59). They also felt that the group encouraged each member to think about self, their future, and their relationship to others (#60), while maintaining the group's concern for each other (#61).

The participants' perceptions of the <u>conditions of the group sessions</u> which were conducive to the development of a support base for Chicana troubled youth were: purposeful meetings (#6), satisfactory time, space and schedule of sessions (#8, #53 and #58), the size of the group (#51), sessions which help an individual become more aware of one's needs, values, etc. (#17 and #18), and sessions with discussions and materials relevant and useful to Chicana troubled youth (#57).

Lastly, the participants' perceptions of "What I liked about group counseling" suggest that the group members felt that problem-solving skills, career exploration, academic concerns, cultural and personal growth, the role of the group facilitator, and positive group dynamics are necessary conditions for a group counseling process to generate a support base for Chicana troubled youth.

Question #4:

What educational and personal influence can the
group counseling support base have on Chicana
troubled youth in their personal and cultural
development, career exploration, problem-
solving skills, and desire to improve
their academic competence?

Three indicators were used to respond to Question #4: an attitudinal questionnaire given prior to and concluding the group counseling sessions; post-group counseling inter- views held with the assistant principals describing the growth of each individual participant as seen through the perspectives of the two assistant principals; and five case studies presented as a representative sample of the inter- action and development of five tenth grade troubled youth who participated in the eight month group counseling pro- cess.

Attitudinal questionnaire. The attitudinal questionnaire consisted of four areas to be analyzed: the participants' academic concerns, personal and cultural development, prob- lem-solving, and career exploration. A control group was used for this section in order to compare attitudinal dif- ferences and potential growth of Chicana troubled youth participating in group counseling sessions. The pre-post attitudinal reaponses between the experimental and control group indicate that the experimental group demonstrated

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growth in all of the four skill areas addressed in the coun-
seling sessions with the greatest growth in the area of
career exploration, followed by problem-solving skills,
personal and cultural development, and academic concerns.
The control group showed negative growth in personal and
cultural development and in problem-solving skills, while
showing minimal growth in the areas of career exploration
and academic concerns. Table 16 provides the overall re-
sults of the four areas of the counseling group sessions.
The results suggest the strong potential for the group coun-
seling process positively impacting Chicana troubled youth
in the above mentioned areas.

TABLE 16

ATTITUDINAL QUESTIONNAIRE: MEAN DIFFERENCES
PER AREA OF THE COUNSELING GROUP SESSIONS

	EXPERIMENTAL			CONTROL		
	PRE	POST	MEAN DIFF.	PRE	POST	MEAN DIFF.
ACADEMIC CONCERNS	3.18	3.46	+ .28	3.41	3.46	+ .05
CULTURAL DEVELOPMENT	3.69	4.02	+0.33	4.18	3.84	-0.34
PROBLEM SOLVING	2.83	3.18	+0.35	2.86	2.84	-0.02
CAREER EXPLORATION	2.34	3.29	+0.95	2.23	2.35	+0.12
TOTAL MEAN DIFFERENCE			+1.91			-0.19

In the specific analysis of the pre-post attitudinal
responses for the experimental and control group, a T-test
analysis was preformed by computer to further analyze the
attitudinal responses and to determine the probability
that the difference between the two groups' mean scores
was a real difference rather than a chance difference.
The computer analysis indicated that nine of the forty-four
attitudinal statements were significant at the .05 level
or better. The nine statements identified by their respec-
tive number in the attitudinal questionnaire had a level of
significance as follows:

7. I feel comfortable going to my counselor when I
    need help on a school problem (.01 level).

8. When I go for help, my counselor helps me in solv-
    ing my school problems (.01 level).

16. I feel I can share my beliefs and customs with
    Anglos (.01 level).

17. I feel that the Anglo faculty respect my culture
    (.05 level).

21. I feel comfortable going to my counselor when I
    need help on 26. I feel that the school is the
    cause of my problems (.02 level).

32. I ask for help from my counselor in solving my
    problems (.001 level).

38. My counselor has helped me explore different ca-
    reer choices (.001 level).

39. My counselor has helped guide me in making a career choice (.01 level).

Six of the statements relate to the participants' feelings about the help their counselor has given them and the ease they feel with their counselor (#7, 8, 21, 32, 38, 39). Statement #16 and #17 relate to their feelings towards Anglos in sharing their customs and the respect given to their culture. This may be the result of the positive cultural growth and self-confidence attained by the group members in the group sessions as well as the group facilitator's intervention and discussions held with various faculty members about the group members. Statement #26 dealt with the fact that school was the cause of their problems. This significance may have been the result of having dealt predominantly with problem-solving school related concerns in our group counseling sessions, such that they were able to delineate more clearly where many of their problems lay, which were generally school related.

A significant factor in the pre-post responses was the fact that only two (13 percent) experimental group members dropped out, while the control group which received no group counseling support had seven (46 percent) of its members drop out, suggesting the potential of the group counseling process as an enabling holding power process for Chicana troubled youth.

Interviews with the assistant principals. Post counseling interviews were held with the two assistant principals of the high school responsible for seeing all students with social or academic problems. Since the assistant principals are the official disciplinarians of the school, the premise was that the less the assistant principals made contact with the Chicana troubled youth the less the young women had been in trouble at school.

Of the fifteen participants, six of the young women had received no referrals. Four of the fifteen Chicana students had four or less referrals, while there was noted positive growth during the school year for these four young women. Three of the young women were felt to have had serious problems with a slight growth during the school year. Two of the participants did not complete the school year.

The assistant principal's interviews suggest a positive influence of the group counseling support base on the thirteen participants. The assistant principals were also quite supportive of the group counselor throughout the year. They continuously had the group counselor attend parent conferences and/or student conferences which involved the fifteen participants. This provided for a mutually supportive environment between the counselor and the assistant principals. Thus, a collaborative effort was made with the positive growth of each participant in mind.

Recommendations

The exploratory group counseling study which focused
on Chicana troubled youth at the high school level suggests
further research in the area of group counseling. The fol-
lowing related questions are recommended for future research.

1. Can group counseling be effective in raising Chi-
   cano awareness and Chicano pride in assimilated
   Mexican American high school students?

2. Can group counseling raise the career expectations
   of Chicana/ Mexican American adolescent women?

3. Can a societal approach to counseling be used as
   the mode to raising Chicano and Chicana high school
   students' consciousness level and to develop their
   problem-solving skills?

4. Can a group counseling support base be effective
   with Chicano troubled youth at the high school
   level?

5. Can a group counseling support base be effective
   with a mixed male and female adolescent Chicano
   group?

6. Can a group counseling support base be effective
   with recently arrived Mexican non-English speaking
   and limited English speaking high school students?

7. Can a group counseling support base be a positive
   force in the personal and academic development of

elementary school aged Chicano and/or Chicana students?

8. Can a counseling support group be effective for Chicano/Chicana faculty working with Chicano/a high school adolescents?

9. What are the implications of the suggested counseling skills for working with Chicano/a troubled youth for counselor training programs?

10. What is the relative importance of bilingual proficiency and the societal approach to counseling for the counselor working with Chicano/a troubled youth?

11. Can a similar group counseling process be effective with other ethnic troubled youth, such as Blacks, Asian Americans, Native Americans, etc.?

The recommended areas of research are endless as little research has been conducted in the field of group counseling Chicano/a students.

The writer will further analyze the impact of the group counseling process of the thirteen Chicana troubled youth to determine the changes, if any in two years, in the original group counseling participants' career goals and plans.

These recommendations are made with a sincere commitment on the part of the author to bring to light the strong, positive force and influence a group counseling support base can have on Chicana troubled youth in terms of their

Chicana awareness, their problem-solving skills, their ca-
reer exploration, and their academic achievement.

Conclusions

How effective is a group counseling support base for
Chicana troubled youth in developing problem-solving skills,
exploring career alternatives, achieving academically, ex-
ploring one's role as a Chicana, and remaining in school?

Although the study was exploratory in nature using a
comparably small sample (15 youth) for an eight month per-
iod of time, the evidence provided by the study indicated
that the group counseling support base designed and imple-
mented by and for Chicanos was successful in the areas of
academic concerns, personal and cultural development, prob-
lem-solving and career exploration. The following conclu-
sions are suggested by the study:

1. The experts in the field of counseling Chicanos
   strongly support and delineate culture specific
   counseling and personal relation skills, bilingual
   skills and counseling approaches necessary for
   counseling Chicanos.

2. A societal approach to counseling Chicana troubled
   youth can be successful in developing critical
   thinking and problem-solving skills which view
   the societal factors affecting his/her life. A
   societal approach can only be developed and be

successful in a supportive, non-threatening environment over a long period of time.

3. The conditions delineated by the participants as necessary conditions for developing a cohesive, supportive counseling group confirmed those supportive conditions stated by the experts on the review of literature on group counseling of adolescents. A counseling group cannot just happen because a group of students have gotten together. A supportive counseling group must be nurtured and skillfully developed for at least a twenty-one week period of time by a skilled group counselor.

4. Chicana troubled youth can be positively influenced in their personal and cultural development, problem-solving skills, career exploration, and academic achievement through the use of a Chicana group counseling support base.

5. The holding power of secondary schools for Chicana troubled youth can be increased by developing supportive counseling groups by Chicano/a counselors. In this exploratory study, thirteen of the fifteen Chicana adolescent participants remained in school (87 percent), while only eight of the fifteen Chicana troubled youth (54 percent) who did not receive group counseling support remained in school.

6. The commitment and attitude of the counselor is strategically critical in working with Chicana troubled youth. She/he must firmly believe that these alienated young women can think critically, set goals, examine and analyze their values and the values of their community, and can succeed in school while reinforcing their strengths as Chicana young women.

7. The counselor as a facilitator and member of the counseling group must have the ability and strong belief in the young Chicana women to challenge them to strive for self-determination and personal excellence in all of their day to day endeavors and planned goals.

8. A collaborative effort between the group counselor and the assistant principals can create a mutually beneficial process for both the student participant and the administrative staff in the personal development and academic growth of each group participant.

9. The counselor as the leader of the counseling group must advocate for youth and act in support of Chicana troubled youth when the rules, policies, or practices of the school are working against the academic, personal, and affective development of Chicano youth.

10. The counselor working with Chicana troubled youth
     must be willing to involve the parent, teachers
     and administrators of the school if a positive sup-
     port base is to impact the academic, personal and
     affective development of Chicana troubled youth.

It should be stated that any support given Chicana troubled youth, however minimal, is more than what they are receiving to date in most schools. Based on five years of group counseling experience with troubled Chicana adolescents, it is obvious that they are hungry for support and belief in their capabilities. The potential for these young women has no bounds. It is the commitment on both the counselor's part and the youth's part which can create that positive bond necessary for reaching one's potential as a Chicana in today's society.

Hopefully, this study has stimulated alternative plans for supporting and developing Chicano youth. In particular, this study has outlined a positive force in holding on to our Chicano/a troubled youth within our schools, which desperately are losing our ethnic population. This is a first step in that direction.

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APPENDICES

A P P E N D I X   A

QUESTIONNAIRE ON SCHOOL: HOW I FEEL ABOUT...

QUESTIONNAIRE ON SCHOOL: HOW I FEEL ABOUT . . . . .

The purpose of this series of questions is to identify your feelings and opinion about school, your school work, how you feel about being Chicana, your future careers, and your personal concerns.

DIRECTIONS: For each of the following statements, using the following scale, write the number that best represents your feelings or opinion. There are no right answers, every feeling or opinion you have is right for you.

1	2	3	4	5
NEVER	HARDLY EVER	SOMETIMES	OFTEN	ALWAYS

SAMPLE:

_____ I attend all of my classes every day.

ACADEMIC CONCERNS

SCALE:

1	2	3	4	5
NEVER	HARDLY EVER	SOMETIMES	OFTEN	ALWAYS

_____ 1. I know the course requirements I need to graduate from high school.

_____ 2. I feel good about the grades I made in school.

_____ 3. I feel my clawses are difficult for me.

_____ 4. I feel my classes are very interesting to me.

_____ 5. I like to attend school.

_____ 6. I feel comfortable going to a teacher when I need help with my class work.

_____ 7. I feel comfortable going to my counselor when I need help on a school problem.

_____ 8. When I go for help, my counselor helps me in solving my school problems.

_____ 9. I feel confident that I can make decisions about my school problems.

_____ 10. I feel that getting a high school diploma is very important to me.

_____ 11. I feel confident that I will graduate from high school.

_____ 12. I feel school is important to me.

PERSONAL & CULTURAL AWARENESS / DEVELOPMENT

SCALE:

1	2	3	4	5
NEVER	HARDLY EVER	SOMETIMES	OFTEN	ALWAYS

_____ 13. I feel that I am as good as any other person.

_____ 14. I am proud to be the person/Chicana I am.

_____ 15. I feel my people (Chicanos) have different beliefs, customs, and values than those of Anglos.

_____ 16. I feel I can share my beliefs and customs with Anglos.

_____ 17. I feel that the Anglo faculty respect my culture.

_____ 18. I know what it means to be Chicana.

_____ 19. I feel that as a Chicana I can do whatever I choose to do with my life.

_____ 20. I call myself Chicana.

_____ 21. I feel comfortable going to my counselor when I need help on a personal problem.

_____ 22. As a Chicana, I feel I have the same opportunities as a Chicano my age has.

_____ 23. As a Chicana, I feel I am as respected as a Chicano.

_____ 24. As a Chicana, I feel that I have no limitations as to what I can and cannot do with my life.

SCALE: SCALE:

1	2	3	4	5
NEVER	HARDLY EVER	SOMETIMES	OFTEN	ALWAYS

_____ 25. I feel I know how to solve my problems by myself.

_____ 26. I feel that the school is the cause of my problems.

_____ 27. I feel that teachers are the cause of my problems.

_____ 28. I feel that I am the cause of my problems.

_____ 29. I feel that my parents are the cause of my problems.

_____ 30. I ask for help from my parents in solving my problems.

_____ 31. I ask for help from my friends in solving my problems.

_____ 32. I ask for help from my counselor in solving my problems.

_____ 33. I feel that discussions are a good way to solve problems.

_____ 34. I feel confident that I can make personal decisions in my life.

_____ 35. I feel I need help in solving my problems.

_____ 36. I feel I can help others to solve their problems.

SCALE:

1	2	3	4	5
NEVER	HARDLY EVER	SOMETIMES	OFTEN	ALWAYS

_____ 37. I know what I want to do when I graduate from high school.

_____ 38. My counselor has helped me explore different career choices.

_____ 39. My counselor has helped guide me in making a career choice.

_____ 40. I feel I have explored quite a few careers in order to make a choice for myself.

_____ 41. I feel a Chicana can work at any type of job a man can.

_____ 42. I feel being a wife and mother is a fulfilling enough career for a Chicana.

_____ 43. I feel being a wife and mother is a fulfilling enough career for me.

_____ 44. I feel pressure from others if I choose a career that is typically a man's job.

_____ 45. When I graduate from high school, I plan to:

     A. get a job

     B. go to Southwestern College

     C. go to a four year college

     D. go to a vocational / trade school

     A. don't know what I will do

     B. join the armed forces

     C. stay home

     D. do nothing for a while

     E. other (EXPLAIN:

A P P E N D I X B

GROUP COUNSELING SESSIONS EVALUATION FORM

GROUP COUNSELING SESSIONS

EVALUATION FORM

SESSION NUMBER: _____

DATE: _____

TOPIC: _____

OBJECTIVE OF SESSION:

SUPPORTIVE MATERIALS:

ACTIVITIES:

WHAT SUCCEEDED:

WHAT NEEDS IMPROVEMENT:

PERSONAL NOTES AND RECOMMENDATIONS:

PARTICIPANTS' SELF-RATING OF SESSION:

	1	2	3	4	5
AFFECTIVE	Not interesting				Very Interesting
SKILL	1 Not useful to me.	2	3	4	5 Very useful to me.

INDIVIDUAL MEMBER'S PARTICIPATION

	PARTICIPATED IN GROUP DISCUSSION	CONTRIBUTED IDEAS	SHARED A PERSONAL PROBLEM	HELPED FACILITATE THE GROUP	HELPED COUNSEL GROUP MEMBER(S)	COMMENTS
ALMA						
MARINA						
TON						
LOURDES						
VERONICA						
MONICA						
MARGARET						
LUPE						
CARMEN						
MARIA						
OFELIA						
DIANE						
ROXANNA (PEE-WEE)						
ALICIA						

A P P E N D I X   C

GROUP COUNSELING EVALUATION SCALE

GROUP COUNSELING EVALUATION SCALE

	Strongly Agree	Agree	Disagree	Strongly Disagree
1. Confidentiality was maintained by the group members.	————	—	—	————
2. Confidentiality was maintained by the group leader.	————	—	—	————
3. A feeling of group cohesion was attained (i.e., the group worked together toward a common goal).	————	—	—	————
4. A feeling of group safety was attained by the members.	————	—	—	————
5. A feeling of belonging was attained by the members of the group.	————	—	—	————
6. The meetings were structured with a known purpose.	————	—	—	————
7. The goal(s) of the group had clarity.	————	—	—	————
8. The time scheduled for the sessions was satisfactory.	————	—	—	————
9. The length of sessions was satisfactory.	————	—	—	————
10. The group leader was accepting of members in the group.	————	—	—	————
11. The group leader was nonjudgmental.	————	—	—	————
12. The group leader was not threatened.	————	—	—	————
omitted 13. The group leader was more of a counselor than teacher.	————	—	—	————
14. The number of sessions was adequate.	————	—	—	————
15. The selection of group members was conducive to group activity and participation.	————	—	—	————
16. Group counseling aided me in attaining a better understanding of myself.	————	—	—	————
17. Group sessions helped me become more aware of my needs, values, etc.	————	—	—	————
18. Group sessions helped me learn about the group counseling process.	————	—	—	————
19. I did not feel threatened by the group leader.	————	—	—	————
20. I did not feel threatened by other group members.	————	—	—	————

GROUP COUNSELING EVALUATION SCALE (continued)

		Strongly Agree	Agree	Disagree	Strongly Disagree
	21. The group experience did not threaten me as a person.	————	—	—	————
omitted	22. The group experience did not threaten me as a counselor.	————	—	—	————
omitted	23. The group experience did not threaten me as a supervisor.	————	—	—	————
	24. I felt free and secure enough to be myself in the group sessions.	————	—	—	————
	25. I felt I could be honest and open with regard to expressing my feelings, attitudes, and beliefs.	————	—	—	————
	26. I would participate in further group counseling if available.	————	—	—	————
omitted	27. My potential as a counselor/ supervisor was being judged by the group leader.	————	—	—	————
	28. It is important to me to know myself.	————	—	—	————
	29. It is important for me to know my needs, attitudes, values, and beliefs.	————	—	—	————
	30. It is important for me to know the things which threaten me as a person.	————	—	—	————
	31. The group helped me become aware of things.	————	—	—	————
omitted	32. What I am as a person is also what I am as a counselor/ supervisor.	————	—	—	————
	33. I felt free enough to participate in the group sessions as I desired.	————	—	—	————
	34. I participated verbally in the group.	————	—	—	————
	35. I did not resist group activity with regard to exploring personal feelings.	————	—	—	————
	36. I talked about my feelings in the group sessions.	————	—	—	————
	37. I did not try to prevent group members from talking about their personal feelings and personal problems.	————	—	—	————

	Strongly Agree	Agree	Disagree	Strongly Disagree
38. The group leader was not too directive and structured.	_____	_____	_____	_____
39. The group leader was not too vague and nonstructured.	_____	_____	_____	_____
40. It is important for me to be able to be honest and open in a group of peers.	_____	_____	_____	_____
41. I am more aware of myself (feelings, values, attitudes, etc.) now than prior to group counseling.	_____	_____	_____	_____
42. I am more honest and open now than before the group experience.	_____	_____	_____	_____
43. I feel more secure in expressing my feelings now.	_____	_____	_____	_____
44. The group covered subjects or topics of interest to me.	_____	_____	_____	_____
45. I consider the group experience worthwhile.	_____	_____	_____	_____
46. I felt safe in my group in discussing my ideas, problems, etc.	_____	_____	_____	_____
47. I felt other group members blocked or prevented me from exploring my problems.	_____	_____	_____	_____
48. I felt that the group leader was perceived as a participating member of the group.	_____	_____	_____	_____
49: I did not perceive the leader as an authority figure.	_____	_____	_____	_____
50. I feel that the group leader was an honest, open person who was genuinely concerned about me.	_____	_____	_____	_____

COMMENTS:

GROUP EXPERIENCE EVALUATION

Please respond to the following questions based upon your feelings and perceptions about this group. Please check the box (or boxes) which best describes your opinions. This will be helpful in planning future group experiences.

1. The number of people attending this group was:
   (a) ـــــ too small for me
   (b) ـــــ too large for me
   (c) ـــــ the right size for me
2. The purpose and goals for this group were:
   (a) ـــــ never explained or discussed
   (b) ـــــ explained or discussed but were still unclear to me
   (c) ـــــ fully explained and discussed and were clear to me
3. The time of day for each group meeting was:
   (a) ـــــ satisfactory
   (b) ـــــ unsatisfactory
4. The length of time for each group meeting was:
   (a) ـــــ too long
   (b) ـــــ too short
   (c) ـــــ satisfactory
5. The number of group sessions were:
   (a) ـــــ too many
   (b) ـــــ not enough
   (c) ـــــ satisfactory
6. The pace of each meeting was:
   (a) ـــــ too fast
   (b) ـــــ too slow
   (c) ـــــ the right pace for me
7. The discussions and materials presented in this group:
   (a) ـــــ were relevant and useful for me
   (b) ـــــ were not useful for me in my life
8. The opportunity to participate and contribute to the group was:
   (a) ـــــ excellent
   (b) ـــــ good
   (c) ـــــ fair
   (d) ـــــ poor
9. Applying what I learned in this group to daily living outside the group can be:
   (a) ـــــ very helpful to me
   (b) ـــــ somewhat helpful to me
   (c) ـــــ not helpful at all to me
10. This group has encouraged me to think about myself, my future, and my relationship with others:
    (a) ـــــ a great deal
    (b) ـــــ some
    (c) ـــــ very little
    (d) ـــــ not at all
11. Group member's concern for each other was:
    (a) ـــــ very evident
    (b) ـــــ somewhat evident
    (c) ـــــ minimal

12. The group leader's concern for the group was:
   (a) _____ very evident
   (b) _____ somewhat evident
   (c) _____ minimal
13. The group leader's approach was:
   (a) _____ effective with our group
   (b) _____ somewhat effective with our group
   (c) _____ ineffective with our group
14. My evaluation of this entire group experience is:
   (a) _____ excellent
   (b) _____ good
   (c) _____ average
   (d) _____ fair
   (e) _____ poor
15. *Additional Comments:*

A P P E N D I X D

ASSISTANT PRINCIPAL INTERVIEW QUESTIONS
POST-EVALUATION

Post-Evaluation

Assistant Principal Interview Questions

1. What problems did _____ have in
    school this year?

2. Did she seek help from the counselor, teachers, and/or
    you (assistant principal)?

3. Have you seen a change over the school year with _____
    __ _____? Has it been positive or
    negative? Please explain.

4. What is your overall opinion of _____
    growth?

A P P E N D I X E

CRITICAL INCIDENTS

CRITICAL INCIDENTS

The following critical incidents were adapted and revised from the Cultural Awareness Assessment Process in the Evaluation for the Bilingual/Cross-Cultural Certificate of Competence from San Diego State University/Lau Center.

The coding process is adapted from William Smith, <u>How to Measure Freire's Stages of Conscientizacao</u>, <u>University of Massachusetts, 1976</u>.

This pre and post process will be used to measure the growth in a person's ability to use the societal approach to problem solving.

CRITICAL INCIDENT #1

A Chicano third grader has been referred to the coun-
selor for excessive absenteeism. The student's family is
on welfare. The student is bilingual in Spanish and Eng-
lish, but is having trouble in his classes due to excessive
absences.

The teacher has been going out of her way to give spe-
cial attention to this student who she describes as "a very
bright student with lots of potential, especially for a
Mexican American." The mother has been called in for con-
ferences concerning this matter several times. She explains
that the student is the only one in the family who speaks
English and is needed as an interpreter to conduct the bus-
iness of coping with doctors, welfare agencies, and other
agencies. The teacher complains, "if I could only get him
to stop missing so much school, I could really teach him
something."

Your task is to discuss the following questions:
1. What seems to be the problem?
2. Who or what is to blame for these conditions?
3. What can be done to resolve the situation?

CRITICAL INCIDENT #2

"My name is Eduardo. I was raised in Lemon Grove, a suburb in San Diego County. My father and mother were farm laborers and had seven children in my family. When I was seventeen, I dropped out of school to help my family. At that time, there was little effort made to keep me in school. Everyone thought that I would end up as a laborer anyhow. I never thought of going to college. College is for the rich. Not many Mexican Americans go to college. I could never have made it anyhow."

Your task is to discuss the following questions:

    1. What seems to be the problem?

    2. Who or what is to blame for these conditions?

    3. What can be done to resolve the situation?

CRITICAL INCIDENT #3

In a predominantly heterogeneous community, 40 percent
Anglo, 35 percent Spanish surname, and 15 percent Black,
Civics is a required course for graduation. In a twelfth
grade class discussion, a Chicana student asks her teacher
if the Chicano student walk-outs of the late 1960's and
1970's are a politically viable means of community politi-
cal participation. The teacher says no, and begins to
talk about the two party system and the voting process as
viable political means of change in America. The Chicana
student challenges the teacher by saying that he is contra-
dicting himself. The teacher replies by stating that if
she wanted to study Chicano history, she should take a
Chicano Studies course, since twelfth grade Civics does
not cover the Chicano experience in the Southwest.

Your task is to discuss the following questions:
1. What seems to be the problem?
2. Who or what is the basis for these conditions?
3. What can be done to resolve the situation?

CRITICAL INCIDENT #4

A bilingual Anglo teacher in a secondary bilingual program, in a predominantly Spanish-surname community, has identified that one of the main goals of the bilingual program is to develop proficiency in the Spanish language. In the language arts class a Chicano student is asked to make a two-minute presentation in Spanish about what he did last week. The student gives his presentation which is:

"La semana pasada me consequi un jale.

Como estoy afuera del chante de mis

jefitos, tengo que ganar algo de jando

para pagar por la renta de mi chante y

el tacuche que me compre."

The teacher immediately corrects his bad Spanish and embarrases the student in front of his peers. The teacher tells the class that it is very important to speak good Spanish.

Your task is to discuss the following questions:
  1. What seems to be the problem?
  2. Who or what is the basis for these conditions?
  3. What can be done to resolve the situation?

CRITICAL INCIDENT #5

In San Sebastian School District, 55 percent of the Mexican/Chicano students fail to graduate from high school. Furthermore, 50 percent of the Mexicano/Chicano students who do graduate do not develop adequately the basic academic skills necessary to become functional and effective citizens of society. During the past few months a committee of Mexicano/Chicano parents has been meeting to discuss their concerns. In their discussions it is noted that a number of Mexicano/Chicano students need and want counseling and personal guidance to cope with the drug, low academic achievement, and drop-out problems confronting them. Finally, it has been discovered that those in charge of counseling and personal guidance programs in the district are mostly Anglos who are not familiar to the community, family and problems of the students.

Your task is to discuss the following questions:
1. What seems to be the problem?
2. Who or what is to blame for these conditions?
3. What can be done to resolve the situation?

A P P E N D I X   F

CRITICAL INCIDENTS CODING SUMMARY

CODING SUMMARY
CULTURAL AWARENESS

Name:_____ Date:_____

Critical Incident:

Evaluation: Value Words

Critical Incident #		Blaming the Victim	Cultural Deficit Equal Access	Critical Thinking Equal Benefits
1	Naming			
2				
1	Reflect-ing			
2				
1	Acting			
2				

Comments:

APPENDIX G

WELFARE AND INSTITUTIONS CODE

WELFARE AND INSTITUTIONS CODE
Sections 600, 601 and 602

1. California Welf. & Institutions Code Ann. 600 (West 1966):

Persons subject to jurisdiction. Any person under the age of
21 years who comes within any of the following descriptions is within
the jurisdiction of the juvenile court which may adjudge such person to
be a dependent child of the court:

(a) Who is in need of proper and effective parental care or
control and has no parent or guardian, or has no parent or guardian
willing to exercise or capable of exercising such care or control, or
has no parent or guardian actually exercising such care or control.

(b) Who is destitute, or who is not provided with the necessities of life, or who is not provided with a home or suitable place of
abode, or whose home is an unfit place for him by reason of neglect,
cruelty, or depravity of either of his parents, or of his guardian or
other person in whose custody or care he is.

(c) Who is physically dangerous to the public because of
a mental or physical deficiency, disorder or abnormality.

2. California Welf. & Institutions Code Ann. 601 (West 1966):

Minors habitually refusing to obey parents; habitual truancs;
minors in danger of leading immoral life. Any person under the age of
21 years who persistently or habitually refuses to obey the reasonable
and proper orders or directions of his parents, guardian, custodian or
school authorities, or who is beyond the control of such person, or any
person who is a habitual truant from school within the meaning of any law
of this State, or who from any cause is in danger of leading an idle, dissolute, lewd, or immoral life, is within the jurisdiction of the juvenile
court which made adjudge such person to be a ward of the court.

3. California Welf. & Institutions Code Ann. 602 (West 1966):

Minors violating laws defining crime; minors failing to obey
court order. Any person under the age of 21 years who violates any law
of this State or of the United States or any ordinance of any city or
county of this State defining crime or who, after having been found by the
juvenile court to be a person described by Section 601, fails to obey any
lawful order of the juvenile court, is within the jurisdiction of the juvenile court, which may adjudge such person to be a ward of the court.