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Culture-specific counseling : the Igbo case.

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CULTURE-SPECIFIC COUNSELING: THE IGBO CASE

A Dissertation Presented

by

UCHENNA T. NWACHUKU

**Submitted to the Graduate School of the
University of Massachusetts in partial fulfillment
of the requirements for the degree of**

DOCTOR OF EDUCATION

February, 1989

School of Education

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CULTURE-SPECIFIC COUNSELING: THE IGBO CASE

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Approved as to style and content by:



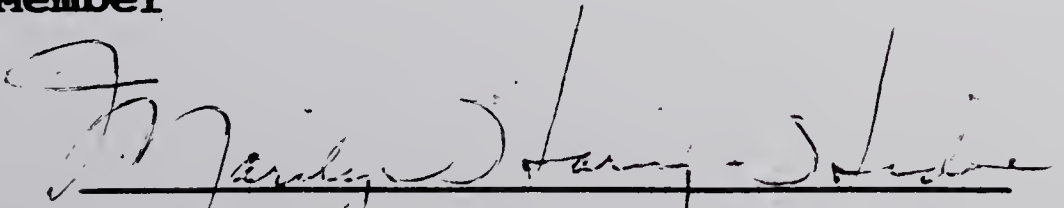
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**Dr. Marilyn Haring-Hidore, Dean
School of Education**

DEDICATION

This work is dedicated to my late father Mr. D. O. Nwachuku, my first teacher who taught me basic listening skills.

ACKNOWLEDGEMENT

A preliminary study such as this is not always a singular effort of the author. This study is the product of years of support, assistance and guidance from many people who has influenced my life in no little measure. To all of them I say thank you.

First, to my teacher and the chairperson of my committee, Dr. Allen E. Ivey. This study represents a new dimension not only to microcounseling technology which he developed, but also his personal commitment to research in counseling across cultures. He was always available to motivate and guide me throughout this project amid his busy professional life. The inspiration and support from my other committee members Dr. Nnaji and Dr. Jackson deserves my sincere thanks.

Finally, I must acknowledge the crucial support from my wife, Mrs Ijey Nwachuku who went through the pains of doctoral work with me. My children, Nneoma, Uchenna and Ikechuku who brightened my graduate study years.

ABSTRACT

CULTURE-SPECIFIC COUNSELING - THE IGBO CASE

FEBRUARY, 1989

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Directed by: Professor Allen E. Ivey, Ed.D.

The purpose of this study is to determine whether a culture-specific training on important aspects of African-Igbo culture can help generate culturally appropriate responses from Western (American) counselors-in-training. Specifically this study identified important aspects of African-Igbo values and systematically taught these values to 20 Western (American) counselors-in-training.

In a 3-hour workshop, 20 Western (American) counselors-in-training were presented with standard videotaped vignettes of re-entry problems which African-Igbos might have to face when they return to their homeland after studies in America. Their responses to these questions prior to the workshop were used as the pre-training data.

The content of the workshop was: (1) Information on culture and behavior. (2) Counseling style in the African-Igbo society. (3) African-Igbo family system. (4) Compari-

son of African-Igbo values with Western Values. (5) Videotapes on effective and ineffective models of counseling the African-Igbo client. After training in culture-specific counseling the 20 American counselors-in-training responded to the same videotaped vignettes of problem. Result of their responses formed the post training data.

Prior to the training, 20 African-Igbo students were presented with the same standard videotaped vignettes. The result of their responses was used as the standard for measuring changes that occurred before and after training of the 20 Western (American) subjects. This is called the expert model in this study.

A one-way analysis of variance (ANOVA) and a t-test of the data were conducted using the computerized statistical package for social sciences (SPSS). Specifically the ANOVA and t-test were used to compare the pre-training data with the expert model, post-training data with the expert model and finally pre-training data with post-training data. Their significance were used in testing the 3 null hypotheses for the study.

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CHAPTER I

INTRODUCTION

Statement of Problem

Amid the recent surge of interest in counseling psychology in non-Western cultures, counselors usually ignore the fact that counseling psychology has at its core an inherent set of cultural values by which clients are judged (Sue, 1981, Klein & Miller, 1978, Draguns, 1976). That counseling theory and practice is loaded with White middle-class Euro-American values is no gainsaying.

Obviously the training of both Western and non-Western counselors since the beginning of the profession has in no little measure leaned heavily on Western cultural influences. Since non-Western culture and environment was not considered in the formulation of counseling psychology theories, the application of these theories, assumptions and concepts of counseling is in most cases fruitless in non-Western cultural settings. For counseling to make inroads in these cultures, counseling practice and counselor training must be contextualized and made culturally

relevant. This is the primary problem culture-specific counseling will address in one target culture (the Igbo).

In this study, I developed a brief program to train Western counselors on how they might counsel African Igbos more effectively. Specifically, this study includes:

1. Standard vignettes of re-entry problems which African Igbos might have to face when they return to their homeland. Initially twenty Igbo students responded to these videotaped vignettes, stating how they would respond to the problems presented. Their responses served as the expert model.
2. The same standard videotaped vignettes was presented to 20 Western counselors-in-training before training. These trainees responded to these videotaped vignettes and their responses served as a baseline of their awareness of unique cultural aspects of counseling the Igbo.
3. I provided training for these 20 counselors-in-training on Igbo culture-specific counseling model. This model is based on:
 - a. Information on Igbo counseling style and culture.
 - b. Literature on Igbo values compared with Western values.
 - c. Standard videotapes on effective and ineffective models of counseling the Igbo client.
 - d. Simulation exercises based on videotaped problems presented by Igbo clients.

4. I presented standard videotaped vignettes as in 1 and 2 for a post-training assessment. At the end of the training, the pre-training responses of those counselor-in-training were compared to the responses of the Igbos (expert model). The pre-training result was also compared with the post-training result.

Need and Rationale of the Study

The need to recognize and appreciate cultural differences in counseling has been emphasized in various counseling literatures in recent years. The awareness of cultural differences and the inappropriateness of the use of existing counseling theories and practices in other cultures dominates current studies in cross-cultural counseling. Although there are scattered data on bungling applications of Western style counseling in other cultures, what is lacking actually is an integrated approach to training and counseling people from these specific cultures. This study is an attempt to provide such a model for one specific culture.

The primary goal of this study is to develop a culture-specific counselor-training model for the Igbo. This model is based on a study of Igbo traditional problem solving and helping style. Drawing from this review, culture-specific modes of helping were identified and

taught to Western counselors-in-training. Finally this study will utilize this beginning theory to draw specific recommendations for the practice of counseling in the Igbo culture. Hopefully, this model will motivate further research in culture-specific counseling in other cultures.

Organization of the Study

This study used the program planning model (PPM) developed by Van de Ven and Koenig (1974). This model provides a visual frame of reference which enables systematic planning of dissertation activities. It also framed the concepts of this dissertation in a way that made it possible to keep all aspects of the project in focus at all times. Figure I illustrates the PPM process for this dissertation.

Definition of Terms and Concepts

Although most of the terms and concepts used in this study were either defined or explained within the context where they occurred, to facilitate the reading of this research, the following terms and concepts are briefly defined here.

Figure 1.
Program Planning Model (PPM)

PREREQUISITE TO PLANNING AND EVALUATION

1. Stating the problem of counseling the culturally different.
2. Relating the effect of this problem to a particular target culture (Igbo).
3. Explaining why this problem deserves study and how much study will be done.

PROBLEM EXPLORATION

1. Review literature in culture and counseling.
2. Review history of counseling and Western influence in counseling.
3. Define culture-specific counseling and distinguish it from cross cultural counseling.

KNOWLEDGE EXPLORATION

1. Review literature on general and specific study of Igbo culture.
2. Explore counseling in Igbo culture and compare it with Western counseling.
3. Assess the training need in Igbo culture-specific counseling.

PROGRAM DESIGN

1. Review studies on micro-counseling for use in structuring training.
2. Formulate training objectives from needs data.
3. Use needs data to develop case vignettes for training. Execute the training.

PROGRAM EVALUATION

1. Collect pretraining data.
2. Collect post-training data.
3. Compare pre-training data with expert model.
4. Compare post-training data with expert model.
5. compare pre-training and post-training data.
6. Justify developed hypothesis with data above.
7. Discuss and offer recommendations for further studies.

1. Behavior. The acquired manner in which a human being acts in a given situation as a result of his/her previous human association.
2. Contextualization. Making concepts or ideas relevant in a given situation. Some writers have used the word "conceptualization" to refer to the same process of making ideas or concepts relevant to a particular culture.
3. Culture. The symbolic expressive aspect of human behavior. A collective name for all behavior patterns socially acquired and socially transmitted by means of symbols, hence, a name for all the distinctive achievements of human groups.
4. Cross-Culture. Pertaining to different cultures; comparative in approach. As used in counseling when working with persons from different ethnic, cultural or sexual backgrounds.
5. Culture-Specific. Pertaining to one specific culture, non-comparative in approach. As in counseling, underestimating behavior from within the system (specific culture) calls for awareness and the ability to welcome, enter into and value other world views without negating their legitimacy.
6. Emic. Refers to units of behavior within a particular culture that can be discovered within

the behavior stream of that culture.

7. Etic. Refers to units of behavior from outside the system of a particular culture.
8. The West (Western). Refers to a state of minds, more than a geographical region, that includes the individualism, scientism, social evolutionism, egalitarianism, and self-actualization referred to as modern thought. References to Western views and values will include not only North American and European cultures, but also those who espouse similar perspectives all over the world.
9. Third World (Non-Western). Does not refer to "third class" or "third rate," but to the original meaning of the french expression tiers monde, a third world that is not involved in either the first (capitalist) or second (socialist) world and does not participate in the controversy between the two. Third here means "the outsider" or "the other."

Research Premise and Hypothesis Tested

The general premise of this study is that specific aspects of African-Igbo culture, identified and presented to Western (American) counselors-in-training, resulted in culturally appropriate responses with basic similarities to

the responses of some 20 Igbo experts. Specifically, this study looked at these similarities from the standpoint of 5 important factors or variables - Individual, Topic, Nuclear family, Extended family and Community values. Using some basic conceptual questions to generate some counseling leads, this study also looked at the uses of two microcounseling skills - Attending and Influencing skills in both the target culture and the experimental group (Pre and post).

The general assumptions explored in this study are:

- (1) Western (American) counselors will tend to focus more on the individual, topic, nuclear family and less on extended family and community values during therapy with clients from other cultures (e.g., African-Igbos) whose values are directly opposite.
- (2) Western (American) counselors will tend to use more attending skills and fewer influencing skills during therapy with clients from other cultures (e.g., African-Igbos) who value more influencing than attending in therapy.
- (3) Culture-specific training based on the values of clients from other cultures (e.g., the African-Igbo culture) will produce culturally appropriate responses from Western counselors who participate in this type of training by influencing their emphasis on individual, topic, nuclear family, extended family,

community values and their use of attending and influencing skills.

In exploring these assumptions, we will attempt to reject the following null hypotheses:

- (1) Counselors-in-training will tend to present culturally appropriate responses when they are presented with vignettes of problems which African Igbos might face in returning to their home culture.

Mode of testing: Comparison of trainee responses contrasted with expert ratings of culturally appropriate responses.

- (2) After training in culture-specific counseling, counselors-in-training will not present culturally appropriate responses when they are presented with vignettes of problems which Nigerian Igbos might face in returning to their home culture.

Mode of testing hypothesis: Comparison of trainee responses contrasted with expert ratings of culturally appropriate responses.

- (3) After training in culture specific counseling, counselors-in-training will not present culturally appropriate responses when they are presented with

vignettes of problems which African Igbos might face in returning to their home culture.

Mode of testing hypothesis: Comparison of pre and post test performance of counselors-in-training on their responses to the vignettes.

CHAPTER II

REVIEW OF LITERATURE

A Historical Perspective of Western Influence in Counseling: Implications for Culture-Specific Counseling

Counseling profession has witnessed several criticisms since its beginning nearly seventy years ago. Professional counselors had the luxury of ignoring these criticisms especially regarding the applicability of counseling theories to meet the mental health need of people of non-Western cultures. However, during the past three decades, the unique problem of counseling people of other cultures has been a primary concern among professional counselors. This is evidenced in numerous conferences on cultural issues in counseling which have resulted in flooding the counseling literature with articles on these issues. A large proportion of these articles dealt with cross-cultural counseling, which to my judgement addressed the issues in counseling people of other cultures within the mainstream of Western culture. The issue of counseling and training counselors outside the Western geographical area has attracted little or no attention in most counseling

literature. The same approach used in counseling within the Western cultural setting has fruitlessly been applied in both training and counseling practices outside the Western cultural setting. No wonder counseling practices, especially in developing non-Western countries, have yielded little result.

In order to meet the growing demand for counseling services in developing non-Western cultures, this researcher is of the opinion that counseling psychologists from these cultures must first of all identify the origin, assumptions, goals, settings and the overall philosophy of Western counseling psychology on the one hand, and be familiar with the origin and development of certain key psychological theories in counseling and how the Western culture and philosophy of life influenced those key theories of counseling on the other. Historical knowledge of these two primary areas will serve a dual purpose. First, it will serve as an eye-opener as to why these Western-oriented counseling theories failed to meet the needs of people of non-Western cultures; hence, encouraging counselors working outside the Western cultural milieu to be critical consumers of Western-based theories and researches in counseling. Secondly, it will motivate them to contextualize these theories and approaches and where possible develop culture-specific approaches to meet their needs.

The History of Western Counseling Psychology at a Glance

The evolution of counseling psychology within the Western world was influenced by several factors. Primary among these factors are the three nineteenth century philosophies of romanticism, rationalism and materialism. These philosophies led to certain values within the culture that created the appropriate climate for the emergence of counseling psychology (Hershenson, 1983). According to Hershenson, these values, which came to fruition around the turn of the twentieth century, were the quest for self-fulfillment (stemming from romanticism), the belief in the power of science to remedy problems (from rationalism and materialism), and social concerns (which were to some degree inherent in all three philosophies). Coming together, these three values provided a welcoming environment for the emergence of psychological counseling, a social benefit, scientifically based to assist people in fulfilling themselves.

Another factor that paved the way for the development of counseling psychology was the industrial revolution coupled with the influx of immigrants, especially to the United States, which was and still is the melting pot of Western culture. This period saw the mass exodus of rural dwellers to large urban areas. This movement created the need for vocational training and counseling services (Aubrey, 1977).

A third factor particularly relevant to the scientific justification for psychological counseling was the emergence of the social sciences during the nineteenth century (Hershenson, 1983). In 1822, Comte defined the field of sociology, however, without coining the name until later (Timasheff, 1967). The field of anthropology evolved in the middle of this century partly stimulated by Karl Marx's publication of Das Kapital which also opened the field of economic history. In 1879, Wilhelm Wundt opened his first laboratory for experimental psychology. It may be well argued that the emergence of these disciplines, in response to the inner needs in the Western culture created by the absence of a dominant structuring principle, actually influenced the development of counseling psychology to the extent that it defined itself as an applied behavioral science.

Having emerged the way it did, counseling psychology followed a remarkable course of development which did not in any way detract from the cultural values in the Western world. The first theory of psychological counseling was proposed by Sigmund Freud (1856-1939) at the turn of the twentieth century. His theory is based on the premise that all people are not essentially rational (Hershenson, 1983). This is basically the thesis of Freud's book, The Psychopathology of Everyday Life (Freud, 1905/1914). Other

followers of Freud all shared this premise of irrationality, no matter how much they differed from him in other areas. This is evidenced in Adler's concept of the inferiority complex; Jung's idea of spirit, shadow, personal unconsciousness and collective unconsciousness; Rank's notion of birth trauma; Horney's concept of basic anxiety; and Sullivan's idea of self-system.

Contrary to Freud's irrational concept, the theory that developed next was based on the assumption that people were essentially rational. Frank Parsons (1854-1908), a Boston lawyer whose primary concern was the social welfare of people and their choice of vocation, founded his vocational bureau in 1907 (Davis, 1969). This bureau was the first of its kind in the United States. Given the recent influx of immigrants into the New World, the time and place in which such an agency evolved is easily explained. In his book, Choosing a Vocation, Parsons (1909-1967) outlined the essentials of his approach to counseling:

In the wise choice of vocation there are three broad factors:

1. A clear understanding of yourself, limitations, and their causes;
2. A knowledge of the requirements and conditions of success, advantages and disadvantages, compensations, opportunities, and prospects in different lines of work;
3. True reasoning on the relations of those two groups of factors (p.5).

Parson's view received considerable blistering from the development of testing by American psychologists. His era witnessed the first American performance scale by Paterson and Pintner in 1917.

Prior to Parsons' vocational movements, George Merrill developed his systematic vocational guidance program in 1895 in San Francisco. Three years later, in 1898, Jesse Davis began working as a counselor in the Central High School in Detroit. Across the sea, in Paris, Albert Binet and Theophile Simon devised their first standardized intelligence test in 1905. The next year Eli W. Weaver, a principal in Brooklyn, wrote a book captioned Choosing A Career in 1906. The first National Vocational Guidance Conference was held at Boston in 1910. This was followed by the National Vocational Guidance Association formed in Grand Rapids, Michigan in 1913. Several other movements and discoveries followed in the United States, which still remains the nucleus of Western culture (Piebrofesa, et al., 1980).

While Frank Parsons will take credit for establishing vocational guidance in communities, educational historians still credit Jesse B. Davis with introducing counseling and guidance in educational settings (Copeland, 1983). Although formal recognition of counseling did not occur until the early 1940s, the mental health and child study movements as well as the introduction of psychoanalysis to

the United States in 1909 all provided a climate for counseling to flourish (Copeland, 1983). Several existing philosophical concepts in the United States, such as the idea of self-determination and freedom, were major factors that changed the direction of guidance to include counseling in the 1940s. This change in direction was in no little measure influenced by Carl Roger's client-center counseling, which began to prosper in the 1950s. During this period and later, all definitions of counseling according to Sue (1981) encompassed certain western-oriented philosophical assumptions.

It is not surprising therefore that these Western philosophies diffused into counseling and counseling theories since they have their roots in Western culture. American society in general has as a major cornerstone an individualistic philosophy that values the uniqueness and worth of the individual regardless of race, sex, creed, color or national origin (Copeland, 1983). A review of the U.S. Declaration of Independence at least in principle shows their value and support of individualism, lack of rigid class lines, the importance of a good work ethic, and the incentive to exercise one's talent to the best of one's ability (Shertzer & Stone, 1974). It is little wonder that these lofty ideas and philosophies are reflected in the early 1900s counseling and guidance movements. Sue (1981) carefully listed these ideas in relation to counseling psychology:

- a. Concern and respect for the uniqueness of the client.
- b. The worth of the individual.
- c. A high priority on helping others to attain their own self-determined goal.
- d. The freedom and opportunity to explore one's characteristics and to develop one's potential, and
- e. A future-oriented promise of a better life (p.3).

Considering the aforesaid goals, it seems apparent that the fore-runners of counseling psychology would reflect these philosophies - since counseling psychology grew in response to the needs of the society in which these philosophies permeated every aspect of the culture.

During these early stages, the aim of the profession seemed to be one of assimilation. Group differences were not emphasized, and the goal of counseling was to assist various racial and cultural groups to become members of the large society (Copeland, 1983). Belonging to a different culture then seems to imply inferiority rather than difference. Professionals were ethnocentric in their orientation and used Western dominant culture as the standard to which groups were to aspire. In tracing the unique history of cross-cultural counseling, Copeland (1983) further stressed the influence of two main events

that triggered a change in direction in the counseling profession: (1) The 1954 Supreme Court decision of Brown vs. The Kansas Board of Education and its aftereffects, and (2) the civil rights movement that followed nearly a decade later. Both events, coupled with the outcry of various racial groups in the United States, echoed the fact that counseling should be relevant to the particular needs of the culturally different persons rather than being instrumental to the maintenance of the status quo.

Initiated primarily by Black professionals, this movement marked one of the early turning points in the development of the Western counseling profession. The new wave of discontent and the emphasis on racial pride and cultural identity initiated in the early 1960s served as an impetus for other powerless and disenfranchised groups (i.e. Hispanics, American Indians, Asian Americans, women, the elderly and the handicapped) to demand relevant services (Copeland, 1983). A recognition of the appropriateness of cultural differences became a major objective, hence, the birth of cross-cultural counseling.

Like the early developmental stages of counseling psychology itself, cross-cultural counseling was not properly defined at that stage. The term cross-cultural counseling as it is presently known is used to describe various counseling situations. To add to the confusion, other terms such as transcultural counseling and inter-

cultural counseling, are used interchangeably with cross-cultural counseling in literature (Copeland, 1983).

Confused as it is, the term culture alone has received about 150 different definitions according to Kroeber and Kluckhohn (1952). It is ironic, though understandable, that related fields of culture such as cross-cultural counseling at its early stage remained undefined if not genuinely misunderstood.

Sue (1981) defined cross-cultural counseling as a counseling relationship in which two or more of the participants differ in respect of cultural background, values, norms, roles, lifestyle and methods of communication. He further contended that these fundamental philosophical assumptions in Western culture are instrumental in developing counseling theories and guide mental health and counseling practices:

1. Definition of Activity: Western culture stresses an active modality of doing. A being orientation that emphasize a more passive, contemplative role is the anti-thesis to American values... activism is the mode of problem solving and decision making, learning is active and Americans emphasis is on planning behavior.

2. Definition of Social Relations: Americans value equality and formality in relating to others. Friendships are many, of short commitment, non-binding and shared. Obligations to groups are limited.

3. Motivation: Achievement and completion are valued as healthy. The worth of an individual is measured by objective visible and materialistic possessions.
4. Perception of the World: The world is viewed distinctively from humankind to be mastered and controlled.
5. Perception of Self and Individual: The self is seen as separate from the physical world and others... the importance of a person's identity is reinforced by the educational system. Autonomy is encouraged, and emphasis is placed on solving one's own personal problems, acquiring one's own possessions, and standing up for one's own rights.

Sue's idea helps counselors from different cultures to flesh out the influence of Western culture on counseling psychology; however, this researcher like a few others tends to disagree with Sue's claims that counseling is a uniquely White middle class, Western activity (Wohl, 1976; Henkin, 1985).

Wohl (1981) has presented a number of situations in which cross-cultural counseling may occur. These include:

1. Where the counselor is a member of the dominant American (Western) population and the client is a member of racial or ethnic minority.
2. Where the ethnic-racial minority professional is counseling a member of the dominant culture or a member of another ethnic minority group.

3. Where counseling services are offered to a foreign student in American (Western) culture.
4. Where an individual from a Western-oriented culture transports therapy or counseling services to a non-Western country. Torrey (1972) has provided a list of variables that are necessary for cross-cultural counseling. These include: naming and explaining the problem, warmth, exercising one's prestige and status, and effective communication. Mendel (1972) also stressed the importance of certain universal (etic) variables that are necessary for cross-cultural counseling. His list includes: hope, learning, relationship and here-and-now encounters.

Lofty as these variables are, this researcher is of the opinion that they are not sufficient enough to meet the counseling needs of Wohl's two last situations, namely transporting counseling to a foreign non-Western culture from the Western culture by a Western counselor, and counseling a foreign student or a visitor in a Western culture. These two cases and more are situations where this researcher is strongly contending that they fall into the realms of culture-specific counseling.

In both cases, and in the case of training or practicing counseling in a non-Western culture, it seems reasonable to argue that the approach should be purely culture-specific (emic) not universal (etic). These are cases which involve differences in world view, norms, values and

communication patterns (Sue, 1981; Ahia, 1984). A more practical solution as suggested by Ahia (1984) may be the retooling, contextualization or culturization of migrant psychologies before applying them to non-Western people outside the Western cultural milieu (Ahia, 1984). This process involves systematic training on the part of the Western psychologist wishing to work in a non-Western culture on one hand and ability of any indigenous counselor trained in the West to resort to his own cultural values and effectively apply them in counseling situations in his home culture. Counseling will be more meaningful when the indigenous counselor is willing to approach a client's problem from the point of view of their shared culture which is more specific (emic) to them.

For the purpose of this study, this researcher explored a culture-specific and appropriate approach in training counselors, to work on non-Western cultures using that culture's particular (emic) approach in counseling.

For this reason, culture-specific counseling is a counseling relationship in which two or more participants share the same idea with respect to cultural values, norms, roles and methods of communication. In this respect, cultural background may not necessarily be the same, say, between the counselor and the client. A counselor from a Western-oriented culture could approach the problems of a foreign client from the standpoint of the values of the

client. Henkin (1985) in his primer for counseling Japanese in America, emphasized among other variables, the counselor's ability to educate himself/herself in the cultural values of their client. This could be achieved with patience and time, the use of questions and correct feedback from the client, allowing the client to ask questions, refraining from making untimely assessments, etc. Through such meaningful process of interaction the counselor will be able to understand the client's values in the counselor's (etic) point of view. By asking for explanations when in doubt, he/she can also come out with meaningful culture-specific (emic) values of the client which will be instrumental in meeting the client's needs. Like the indigenous counselor trained in a Western approach, who can easily misunderstand a client from his own culture, the counselor from the West can also make the same type of mistake. A systematic culture-specific training for these counselors which was explored by this researcher will address those issues.

Cross-Cultural and Culture-Specific Approaches:
An Identity Crisis

One of the most outstanding contributions of anthropology to the understanding of human behavior is what has been called the cross-cultural approach. This approach has

been properly applied to other disciplines for the proper understanding of behavior in various cultures on a comparative basis. However, this approach has attracted several criticisms in recent years by many researchers due to the problem of generalization. Some of the cross-cultural laws offered by most researchers time after time proved untenable in the light of the thorough study of individual cultures. Supposedly similar or identical aspects of separate cultures turned out to be, upon careful examination, profoundly different. As a result of such experience, many students of culture and behavior are becoming increasingly skeptical of this approach. Differences of this sort that have been revealed by the abuse of cross-cultural approach have led to a new concept called culture-specific approach.

For a better understanding, distinction and application of both approaches, a review of Pike's (1954; 1966) Emic-Etic theory seems to be necessary.

The Emic and Etic Theory

The current emphasis on cross-cultural studies in psychology is fairly recent. Psychologists had earlier learned much about behavior in other cultures from anthropologists who had been in the field for many decades. Zaidi (1978) correctly suggested that it may be because of

a loss of interest or because of a lack of tradition of research outside the Western cultural milieu that psychologists today, in particular, are faced with many complex and critical problems of cultural validation in psychological research. The emic-etic contrast introduced by Pike (1954) has generally been discussed by cross-cultural researchers as a methodological procedure for resolving the problem of validation of research in different cultures. The most widely accepted structure arising from his analysis is that researchers should not assume the meaningful (emic) categories of their home culture will retain the same functional significance when they are applied in a different cultural setting (Serpell, 1978). Failure to heed this warning leads to ethnocentric imposition of foreign concepts which misrepresent social reality and provide the basis for distorted interpretations of the observed differences between cultural groups.

Pike (1954) coined the words emic and etic from the words phonemic and phonetic, following the conventional linguistic usage of these latter terms. The emic viewpoint results from studying behavior as from inside the system while the etic viewpoint studies behavior as from outside of a particular system (Pike, 1966; Berry, 1969; Jahoda, 1977).

Characteristics of the Two Standpoints

The major differences between the emic and etic approaches to culture and behavior can be summarized in light of Pike's idea as follows:

Etic Approach

1. Cross-Cultural: The etic approach treats all cultures and behavior or at least two of them - at one time. It might well be called "comparative."

2. Units Available in Advance: Etic units and classifications, are based on prior broad sampling or surveys and may be available before one begins the analysis of a particular culture.

3. Creation: The etic organization of a worldwide cross-cultural scheme

Emic Approach

Culture-Specific: The emic approach is, on the contrary, culturally specific, and treats one culture or behavior at a time.

Determined During Analysis: Emic units of a culture must be determined during the analysis of that culture.

Discovery of a System: The emic structure of a particular system must be

Etic Approach (continued)

may be created by the analyst.

4. External View: The descriptions or analysis from the etic standpoint are alien in view with criteria external to the system.

5. Non-Integration: The etic view does not require that every unit be viewed as part of a larger setting.

Emic Approach (continued)

discovered not predicted or created by the analyst.

Internal View: Emic descriptions provides an internal view, with criteria chosen from within the system. They represent the view of one familiar with the system who knows how to function within it himself.

Integration: The emic view, however, insists that every unit be seen as somehow distributed and functioning within a larger structural unit or setting, in a hierarchy of units and hierarchy of settings as units.

Etic Approach (continued)

6. Absolute Criteria: The etic criteria may often be considered absolute, or directly measurable.

7. Partial Data: Etic data are obtained earlier in analysis with partial information.

Advantages of Both Approaches

The advantages of both the emic and etic approach to the study of behavior can be seen in how one approach compliments the other. Smith (1966) concluded that the etic approach gives the beginning student of behavior a broad training as to the kind of behavior occurring around the world so that he/she may be better prepared to recognize quickly the different kinds of events observed, and to

Emic Approach (continued)

Relative Criteria: Emic criteria are relative to the internal characteristics of the system and can be usefully described or measured relative to each other.

Total Data: On the contrary, emic criteria require a knowledge of the total system to which they are relative and from which they ultimately draw their significance.

help him/her see slight differences between similar events. Secondly, during this process he/she may obtain a technique for recording the events of a culture or behavior. Also, coming from one culture to a sharply different one, the specialist has no other way to begin analysis than by starting with a rough, tentative and inaccurate etic description of it. No matter how skillful an emicist the analyst may be, Smith (1966) went further, he/she can complete the emic description only after the analysis is complete - not before - and must begin by recording data etically in terms of prior experience (systematic training or unclassified knowledge gained in terms of his/her own culture).

Furthermore, in studies of the geographical occurrences or diffusion of single kinds of activity, or of a pre-selected list of activities within an area, the analyst may not choose to make a complete emic study of each local culture, under such circumstances an etic comparison may be used - or better, a widespread etic sampling of many local areas with additional intensive emic studies of a few strategically located areas (Berry, 1980).

These advantages notwithstanding, the value of emic study is, first, that it leads to an understanding of the way in which behavior or culture is constructed, not as a series of miscellaneous parts, but as a working whole. Secondly, it helps one to appreciate not only the culture

or behavior as an ordered whole, but it helps one to understand the individual actors in such a life drama - their attitudes, motives, interests, responses, conflicts, and personality development. In addition, it provides the only basis upon which a predictive science of behavior can be expected to make some of its greatest progress, since even statistical predictive studies will in many instances ultimately prove invalid, except as they reflect samplings and classifications which are homogeneous, but homogeneity in behavior must for many of these purposes be emically defined (Pike, 1954).

The Implications of Emic-Etic Theory to a Culture-Specific Approach

The debates between emicists and eticists have been examined at some length by both anthropologists and psychologists in order to put into perspective what is probably the single most important theoretical disagreement in social sciences. This researcher tends to agree with Pelto (1970) who correctly said that if either the emic or the etic side of the argument is overwhelmingly right in its assertions, the work of the other must be regarded as nearly totally worthless. Colby (1966), after reviewing literature on the emic side, made it clear that the goals of the ethnoscientists (those concerned with the descriptive study of individual cultures) mainly concerned better

ways to handle the semantics of the cultures they are describing. Thus, the focus of attention is to more clearly understand the primitive thought pattern which in effect is culture and which, in turn, affects behavior.

From this on-going argument, therefore, there no gainsaying that a culture-specific approach is concerned with the study of cultural behavior from the point of view of the "insider," the actor's definition of human events. This approach is purely emic in nature. Contrary to the imposed cross-cultural (hence ethnocentric) classification of behavior, this approach emphasizes the importance of collecting data in any behavioral study from the original (native) informants who are the culture bearers and whose interpretations of behavior are authentic. During the heyday of cultural studies, authorities in the field like Boas (1943) stressed this approach by stating "if it is our serious purpose to understand the thoughts of a people, the whole analysis of experience must be based on their concepts, not ours." Sapir (1949) expressed approximately the same view when he asserted that "it is impossible to say what a person is doing unless we have tacitly accepted the essentially arbitrary modes of interpretation that social tradition is constantly suggesting to us from the very moment of our birth."

These statements are similar to the position of later emicists (culture-specific scholars) in that it involves an

apparent denial of the ideas of definitional relativity and conceptual equivalence which across-cultural approach seems to promote. The majority of cross-cultural psychologists generally have neither the opportunity nor the competence to study the systems and structures underlying behavior in the cultures in which they study. In my opinion, these inconsistencies between method, theory and practice reveal the futility of a cross-cultural approach in the descriptive study of individual cultures. These mistakes are pardonable especially in comparative studies of two or more cultures, as I mentioned earlier during the studies. According to Sarpell (1978), the reason for paying attention to indigenous conceptions of psychological phenomena is not that they have a monopoly on the truth, nor is it that they are outmoded superstitions which need to be systematically refuted; it is a matter of communication. Human beings express or communicate their culture through their behavior. In order to understand this behavior the psychologist must express or communicate his insight from the point of view of the firsthand interpretation given by the culture bearer himself.

Cross-cultural psychology up to now has promoted a great deal of application to the instruments developed in Western countries. It has done very little to stimulate the development of local instruments that will at least measure the socioeconomic characteristics in the Third

World and has been completely blind regarding the development of measures sensitive to idiosyncratic cultural and personality dynamics (Diaz-Guerrero, 1977). This statement identifies one of the primary problems of a cross-cultural (etic) approach, the solution of which is not too far-fetched if third world psychologists in particular are willing to explore the dynamics of a culture-specific (emic) approach. However, this researcher views this as a challenge of the future. For the purpose of this present study, the emic approach was used in both the analysis of Igbo culture and for the development of the training package for counseling the African-Igbo.

Analysis of the Target Culture

Nigerian Cultures

Africa is neither a vast reservoir of dormant biotic wealth nor a Cinderella of poverty. It is a land of great diversity and contrasts. This is true with Nigeria, Africa's most populous nation and about the wealthiest independent state in Africa. Situated in the tropics between latitude 4° and 14° north of the equator, located on the Atlantic Coast of West Africa with an area of 923,768 (km²) square kilometers, Nigeria is four times larger than Britain or Ghana (Murry, 1974). With a population of about 83,400,000 according to the United

Nations estimate of 1979 - this means that approximately one quarter of Black African people live in Nigeria.

A study of this type, like every other social study, calls for a brief historical account on the background. This is necessary because culture and culture change in Nigeria has been influenced by several factors of history. On the basis of distinct physical characteristics, Africa in general could be meaningfully referred to as three Africas: Arab (Hamite), Africa, Black (Negro) Africa, and White minority Africa. Two dominant races - Negro and Hamite, neither of which now exists in its purest form, could be distinguished in Nigeria. The Negroes could be distinguished by their dark, coffee-brown skin color, thick heavy build, woolly hair and broad nose; and the Hamites as those with a light copper-bronze skin color, tall structure, long slightly wavy hair and narrow nose. These physical features in their purest forms exist only in a small proportion of the population today, but they occur in varying combinations in the overwhelming majority of the population in different parts of the country.

However, little is yet known about the nature of the early population of Nigeria. Recent archaeological discoveries from Nok Valley in Zaria indicate that at least by the first Millennium B.C. there was a highly complex, settled, agricultural community in the area which in physique and culture was typically Negro (Arikpo, 1966).

Although this area is presently occupied by people with Hamite physical characteristics, it appears that the original inhabitants of the country were Negroes whose origin is yet to be traced. Hamites appear to have entered Nigeria originally as nomadic herdsmen from the Nile Valley (Arikpo, 1966; Dike, 1962). Through intermarriage and exchange of ideas and culture, these Hamites began to mix with other Negroes who are the original inhabitants of Northern Nigeria. At this time, the Hausa, in common with other Negro people elaborated highly organized and complex nation-states even before the introduction of Islam in Northern Nigeria in the twelfth century or the rise of Fulani hegemony at the beginning of the nineteenth century (Dike, 1962; Arikpo, 1966; Ajayi & Crowther, 1971).

From the beginning of the first Millennium A. D. several empires or kingdoms were established by the Berber people, who are racially and culturally related to the Hamites, in the Western Sudan to the north of present-day Nigeria. By the eleventh century its rulers accepted Islam. From then until the disintegration of the kingdom in A.D. 1400, Islam was the religion of the north and to a greater degree dictated their cultural history.

In the Western part of Nigeria, the Yoruba people have a legend which ascribes their ancestral home to Mecca, where their mythical ancestor, Oduduwa, was expelled by his Moslem neighbors for worshipping idols. According to this

legend, Oduduwa and his followers fled westwards and finally reached Ife, where they settled. Oduduwa's eldest son had seven children who founded the original seven kingdoms of the Yoruba (Arikpo, 1966; Ajayi & Crowther, 1971). It is remarkable to note that Islam is to a reasonable extent the religion of most Yoruba people, whose culture has traces of Islamic rituals.

In the eastern part of Nigeria, which is predominantly occupied by Igbo people, similar legends do not exist. However, it is clear from the point of view of physical features that the Igbos are about the purest of the original negro race (Arikpo, 1966). The absence of helpful records or archaeological findings obscure the Igbo place of origin. If the origin of the Igbo is uncertain, the word "Igbo" is not without its own puzzles (Uchendu, 1965). No matter how complex they are, the fact remains that the Igbos are single people, this is evidenced in their world view, pattern of living, system of government, Igbo hospitality and their receptivity to change. Remarkably enough, the Igbos speak the same language. Besides being used as the name of the language, the word "Igbo" also refers to the territory and the people. Since the Igbo culture is the subject of this study. Further investigation on the people, their origin and their culture and behavior will be explored next in this study.

The Dynamics of Igbo Culture

This section is devoted to an in depth study of the Igbo culture, the people, their origin, their governmental system, philosophy, religion, language, family relationships and other factors that influence their behavior and helping (counseling) system.

Analysis of any African culture of this kind creates more problems that it can solve especially when viewed from a Western cultural standpoint. First, it is a Herculean task to analyze and interpret African-Igbo culture patterns mainly because of the sharp differences existing between Western and African cultures which have not been meaningfully explored by scholars from both cultures. For example, in every cultural analysis, the Western emphasis is on order, clarity of thought and so-called scientific pattern especially when describing human behavior. The focus is on the materialistic realm of the world. The African (Igbo) emphasis is on a complex whole, characterized by the unity and interrelationship of things. These differences go even deeper, beyond language pattern. As Njaka (1974) rightly puts it, the Igbo language and thought pattern are not constructed on Aristotelian roots but on African roots, conditioned by the language's own environment and logic. There is a fluidity in cognitive pattern which makes "orderly classification" of ideas and concepts somewhat artificial and distorting.

This is true of this segment of the study; however, efforts will be made to integrate those aspects of culture emphasized in this study. Due to the reasons mentioned earlier, this researcher solicits the patience of his readers especially where "orderliness" is lacking in any portion of this chapter. Besides, personal involvement in a culture has its disadvantages when a person who "lives" the culture happens to be the researcher working on it. It not only makes selection difficult and arbitrary, it also brings subjective influence to bear heavily on the work. The emotional quality can be so strong as to render the work useless. However, subjectivity when guarded and restricted, can be harnessed to produce valuable work. If this is true, this researcher then plays the role of a participant observer since he is a bona fide member of the target culture.

Igbo, the People and Their Origin

The apparent lack of written records makes it difficult to ascertain the origin of the Igbo, their philosophy, values, history and culture. Therefore research on the Igbo must rely heavily on oral tradition, folk tales, legends, parables, proverbs, observation, other reservoirs of experience which other people have about them, and most recent written records. However, these sources alone are not sufficient to unfold the Igbo past. According to Njaka

(1974), living as an Igbo one cannot fail to feel the sense of a once glorious past. This feeling buttressed with recent experiences of the Igbo people gives an average Igbo the confidence that he or she is bound to survive any difficult situation.

According to Afigbo (1975), two groups of scholars were particularly interested in the early search for the origin of the Igbo. First, the Igbo scholars who are interested in the search with the goal of discovering their origin and reconstructing how they came to be what they are. This interest goes back to the last decades of the eighteenth century when Olaudah Equiano published his first study in 1794. As an ex-slave in the West Indies and later Britain, Equiano's interest was primarily to document the cultural crisis he faced in both countries and how he survived his difficult days. Several other Igbo scholars followed his steps especially after the last Nigerian civil war when the Igbos fought with the rest of the country as a nation called Biafra. Another set of people who showed early interest in the study of the Igbo origin, were the British colonial officers who served in Igboland. On their side, the British colonial officials were interested in Igbo cultural history mainly to provide explanations for certain mental, psychological, linguistic and other traits which they considered peculiar to the Igbo, and partly to understand the Igbo and their society as a first step

towards evolving a suitable institution for governing them (Afigbo, 1975).

From those two sets of scholars emerged various hypotheses about the Igbo origin two of which are worth mentioning in this study. The first hypothesis was developed in sympathy with the "lost tribe of Judah." Speculators of this hypothesis are looking for some similarities between the Igbo and the Jews. This group often refer to the Igbo as "Jews of West Africa." According to Njaka (1975), some of the Igbo interviewed claimed that the word "Hebrew" must have been mutilated to "Ubru" or "Ibru" then to "Uburu" and later to Igbo - all these names are names of town states in the Igbo geographical area. These theorists point to the industry of the Igbo and argue that it resembles that of the Jews. They point to the fact that Igbo seem in general to have lighter skin than their neighbors. They emphasize such traits as circumcision, system of naming children, sentence structure, and similarity in word sound (Afigbo, 1975). Other points of reference include dual organization, sun-worship and other ritual symbolism. One of the early advocates of this hypothesis back in the 18th century claimed that the similarities in women purification rituals and after birth ceremonies points to the fact that Igbo may be one of the "lost tribes of Judah" (Equiano, 1794). Basden (1912) points to the fact that certain constructions found in the

Igbo language and what he considered to be the deep religious nature of the people, propagates the view that Igbo culture probably evolved under the impact of the Levitical Code. Impressed with what he considered the superior intelligence of the AroIgbo and by their religious system, Palmer (1921) contended that they carried Hamitic blood in their veins and that it was under their leadership that the higher aspect of Igbo culture evolved.

The second hypothesis also points to the Middle East but in sympathy with Egypt. Jeffereys (1946) held that the Igbo at some stage in the past came under the influence of the Egyptians. Even before that, Meek (1937) mentioned the fact that the form of mummification and sun-worship found among the Igbo masks and religious system point to their Egyptian origin. However, it was under the influence of this same person that the early search for Igbo origin came to a stop when he concluded that the Igbo people appear to have lived an isolated existence. His reasons for closing this research, which he coordinated as the British Government anthropologist in 1937, were not clear. However it is clear that in that colonial era, given the intellectual climate of the time, it would have been an abomination to assign such despised colonial people a higher place on the world tree of cultures.

The weaknesses of both hypotheses notwithstanding, the oriental hypothesis has continued to be stronger among the

Igbo people. Even during the colonial rule, the Igbo saw the world as a fair field for business and spread out as traders, mission agents, government officials, etc. The Igbo method and approach to business soon won them the deep-seated distrust and hatred of their more easy-going Nigerian neighboring ethnic groups. Their victimization and the immediate reasons for the 1967-1970 Nigerian civil war points to this fact. Even external observers started pointing to the similarities between the Igbo suffering among other ethnic nationalities in Nigeria on the one hand and the Jewish experience among their hostile Arab neighbors on the other (Afigbo, 1975; Njaka, 1974). However, this researcher is of the opinion that despite these hypotheses, a detailed analysis of Igbo folk tales, legends, and other recent written records could reveal a great deal about the Igbo past. This remains a wide field for further anthropological and social research.

Igbo Communication and Language Pattern

In consideration of the key role of language and communication in counseling and other social interaction, it is necessary to distinguish both concepts before proceeding to their implication on Igbo culture. Any process of making common, exchanging subjective states such as ideas, sentiments, beliefs, usually by means of language, visual representation, imitation and other forms of

body movement may be called communication (Fairchild, 1976). Interestingly enough, articulated speech or language is a means of communication; hence, language is a higher form of communication and not necessarily the be all and end all of communication. Like many other languages, Igbo language is both oral and written, a language that has attracted much research attention and modification. It is not a dialect since the language itself has specific varieties of dialects. In general, Igbo people have various means of communicating thoughts effectively by making expressions particularly appealing rhetorically and aesthetically through various figures of speech, gestures and even plain everyday language. Among these forms of communication, only two complex forms, namely idioms and proverbs, will be discussed in this section since the final training piece will integrate non-verbal aspects of Igbo behavior.

In a paper of this type, it is difficult to explore large subjects such as idioms in detail. However, due to the importance of idiom in everyday interaction and some ambiguities associated with it in counseling, I have chosen to discuss an aspect of Igbo idiom that manifests as negative expressions for positive attributes. Due to lack of proper English terminology for it, Egudu (1975) described this form of Igbo idiom as positive negativity. This is one aspect of Igbo verbal behavior which is very

particular with the Igbo people and perhaps very difficult for non-Igbo to understand. Some scholarly work which the counselor will find useful has been done in this area of Igbo verbal behavior. Preeminent among these are: Igbo Proverbs (Nwanodi, 1964), Igbo Idioms (Ogbalu, 1967), Appraisal of Igbo Proverbs and Idioms (Nwogu, 1972), Proverbs and Riddle in Igbo Traditional Verse (Egudu, 1972), Communicating with Quotes - The Igbo Case (Penfield, 1983) to mention but a few.

In Igbo language, positive negativity operates fundamentally on the basis of contrast or oppositional relationship with respect to the words that make them up and the literal meanings of those words. But the nature of the contrast, which may be explicit or implicit, and the actual overt contexts of the negative expressions themselves are varied (Egudu, 1975). It is on the basis of this variety that one may attempt a categorization of these negative expressions with a view to indicating how they operate in the Igbo language. The easiest way of describing this form of language may be by drawing from written illustrations on the subject. In describing as bad what is naturally good an Igbo person may say:

1. Expression: Ọ mara ajo mma

Literal Meaning: She/he is badly beautiful/handsome.

Figurative Meaning: She/he is very beautiful/handsome.

2. Expression: Nwoke a egbue Ọchụ.

Literal Meaning: This man has committed murder.

Figurative Meaning: This man has done something
wonderfully well.

These examples are the very simple forms of positive negativity in Igbo idiomatic expressions. However, this form of language exists in various complex forms which are commonly used among the Igbo people.

Another type of verbal behavior which is common among the Igbo is proverbs or what is sometimes referred to as quoting behavior. This is a process of using quotes to communicate a message. Quoting behavior plays an important role in the daily life of Igbo society. This type of verbal behavior is manifested through Igbo proverbs. The use of proverbs among the Igbo has been documented in literature (Finnegan, 1970). Hymes (1964) observed that proverbs among Africans help to illustrate basic African principles.

In terms of functional properties, quoting behavior or proverbs are useful as alternatives to ordinary speech or non-quoting behavior. Penfield (1983) distinguished five functional properties of quoting behavior among the Igbo people. They include: (1) depersonalization, (2) foregrounding, (3) authoritativeness, (4) reference to societal norms and values, and (5) prestige. The process of

depersonalization allows the to be message conveyed indirectly and impersonally, since it does not belong to any particular participant in the interaction involved. It allows the speaker to bring out a very sensitive matter in a non-definite or abstract manner. It protects both the speaker and participant from open shame and embarrassment, slander, etc. It is often used by speakers as tools for positive persuasion. It saves the speaker and the addressee from open interpersonal conflict.

Foregrounding is yet another function of quoting behavior. This function is better served when proverbs are used in the interactional setting where it fits. As Mukarovsky (1971) remarked, proverbs live a complete life only in context. Because of their ambiguity and metaphorical nature, proverbs are often vague outside their specific interactional context. In Igbo society, proverbs and metaphorical language represent a mental challenge to mature members of the culture. Ability to use them shows how much you know and how skillful you are in responding to situations. Those who show less skill in responding to or understanding proverbs properly are somewhat ashamed or embarrassed. In a sense, an addressee can disregard the words of a speaker who is less skilled in the use of proverbs. In a counseling situation, for example, a client may terminate a counseling relationship with a counselor who cannot skillfully analyze his/her problem which he/she

(client) presented in figures of speech, proverbs for reasons of depersonification or avoidance of embarrassment which the topic may bring if explained in plain language. This may justify the next function of the use of proverbs which is authoritativeness.

The use of proverbs alludes to the values which the Igbo society uphold as important and critical. It is these values which skillful Igbo speakers always exhort or persuade their audience to accept by using quoting behavior. The semantic reference of the figurative meaning of a metaphorical quote, such as proverbs, refers to values which the community accepts as its guidelines for living. Quoting behavior encourages the maintenance of traditional values by pointing out to individuals in usually non-threatening ways that they have strayed from these values.

Quoting behavior carries a high degree of prestige in Igbo society. Prestige not only comes from the internal aspects of the proverbs, which make it an aesthetically pleasing genre, and the external aspects which connect the quote with the experts of tradition, but even more importantly, quotes represent the epitome of skillfulness in the language and ways of the culture. Hence, quoting proverbs is one significant way in which skillfulness in language and Igbo culture can be displayed. It is this display of skill which yields prestige and value to the user of the

proverb who often uses positive persuasion to avoid personal confrontation with another person.

Igbo Family Concept

Like every other society, married life is a normal condition for both men and women in Igbo society. This is the beginning of any Igbo family. However, Igbo family concept is broader in scope than the Western concept of family. It is a complex social network which has a lot of influence on the individual Igbo person. This network could be better described as kinship. However, it starts with the family through the marriage of a single man and woman who come from different town states or villages that do intermarry. Marriage between people who are from the same traceable patrilineage or matrilineage is a taboo. Polygamy, which was sometimes in the past regarded as a symbol of high social status, is fast dying away. In fact, a great majority of Igbo marriages are monogamous which reflects the new high literacy rate among the Igbo on the one hand and the Igbo attitude to change, especially conformity to the norms of their Christian faith on the other.

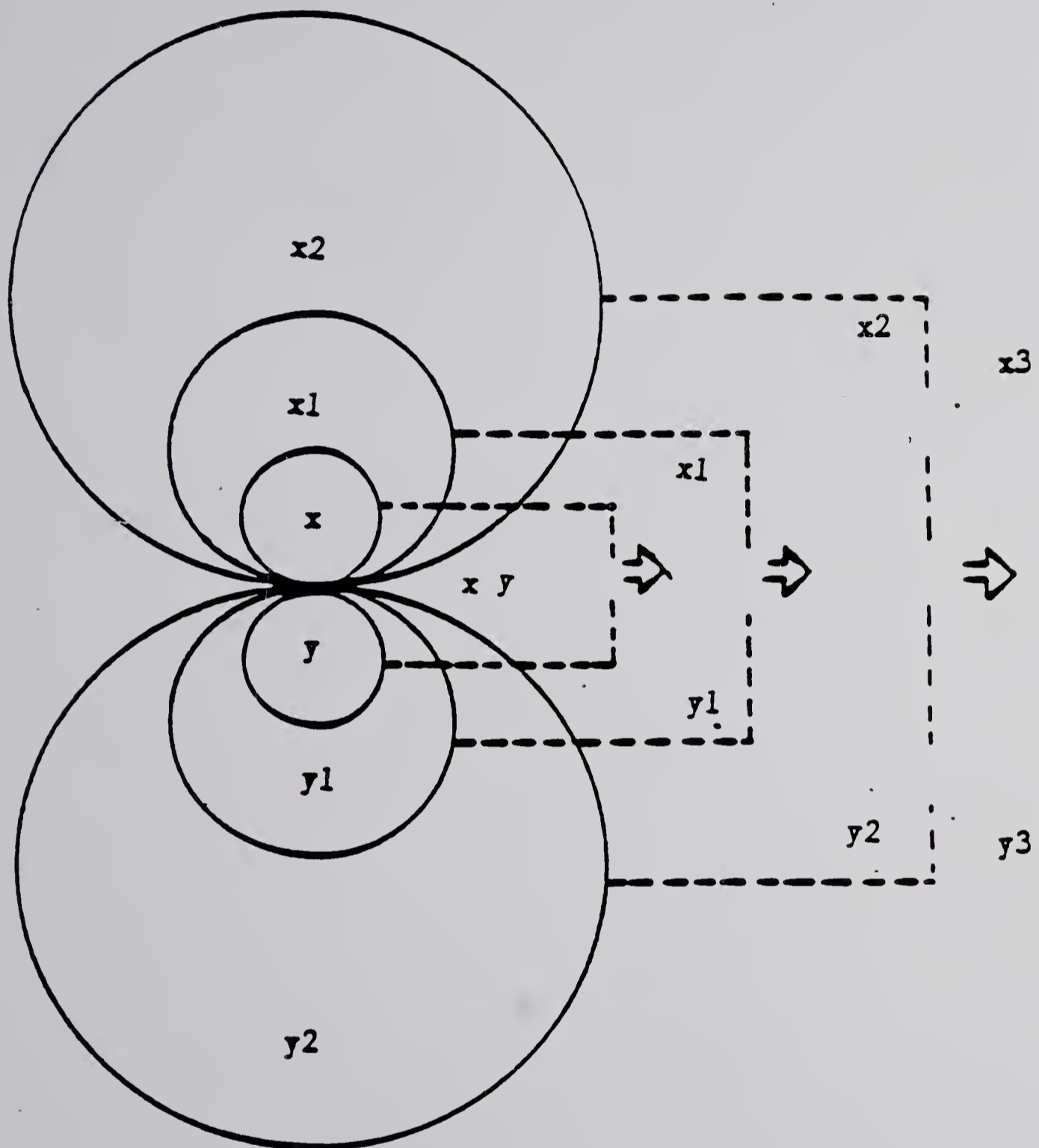
In Western society, marriage is always viewed as a contract between two individuals; in some cases their immediate nuclear families are consulted. But for the Igbo, marriage is a complex alliance between two families

which extends to other families that are related to both families either by previous marriages or by birth. To a certain degree, both town states or villages of the couple are connected since they regard themselves as in-laws. Figure II of the *Ogọ* (in-law) system visually illustrates the in-law concept in Igbo Marriage.

Since marriage is ultimately regarded as an alliance between two sets of relatives or two villages, intervillage or inter-town-state tensions are often softened and sometimes very insignificant. Also since the care of this alliance rests on the shoulders of the patrilineage of the husband and wife, both men and women are accountable to both families. Marriage disputes are generally settled at that level, thereby reducing chances of divorce to the barest minimum. Also, individual persons born in those families can consult the elders of those families to resolve their personal or interpersonal conflicts. This will be explored further in the next chapter.

Another strong kinship network in the Igbo society is the patrilineal system. The agnatic emphasis is so strong among the Igbo that the whole society could be mapped out in terms of agnatic groups. Agnation determines the membership of a family group, the line of inheritance and succession to name, office, land and other social, economic and political position. The patrilineage tie is so highly encouraged that daily expressions like "*Umunna bu ike*" (the

Figure 2
The Ọgọ (In-Law) System



x = Family of the bride.
 y = Family of the bridegroom.
 x1 = Extended family of the bride.
 y1 = Extended family of the bridegroom.
 x2 = Extended patrilineage family of the bride.

y2 = Extended patrilineage family of the bridegroom.
 x3 = Town state or village of the bride.
 y3 = Town state or village of the bridegroom.

agnates are the source of one's strength), and "Umunna Kwe" (the agnates agreed) are very common among the Igbo. The agnates are the source of social security and comfort for every Igbo person, they support his/her claims against another person or group of persons when she/he is right, they provide encouragement and direction when he/she is in difficulties. They provide a support group as well as a social network for an average Igbo person. The ideal behavior expected of every individual member of this group includes brotherliness, mutual trust, loyalty and affection. The social role of the individual within the town-state is defined and fanned by the patrilineage members. Leadership within this patrilineage is always ascribed to the eldest male member of the group, who ultimately becomes the spiritual leader. He is the custodian of the "Ofo" (the central religious symbol of the Igbo family). It is within this agnatic unit that the individual practice to give up the "I" and accept the "We" concept is commonly found among the Igbo.

Due to the democratic and participatory mutual government within the "Umunna" (patrilineage) unit, the individual will learn to be loyal to other groups such as the village or town state units. Hence, the individual is loyal to "Umunna" (patrilineage), "Ikwu na Ibe" (the community). This is where the concept of "Oha" as described by Njaka (1974) begins. "Oha" represents the larger

community society which is the highest determining body among Igbo people. The "Ọha," which has no English equivalent is the final body of authority among the Igbo people. Within the "Oha," members of one's agnates, in-laws and non-kins are found. Leadership does not necessarily rest on one but all members of the "Ọha" hence, the Igbo governmental system goes beyond democracy to what Njaka (1974) described as QHACRACY.

The Igbo Child

The Igbo child is born into the previously described complex social system. Therefore the child not only belongs to the parents but to the entire extended family and ultimately to the "Ọha" (community society). This fact is always expressed in some names of Igbo people, e.g. "Nwaọha" (the people's child), "Nwaobodo" (the child of the community) which fortunately is the name of a former state governor in eastern Nigeria (Anambra State). The expected behavior of the child also follows this pattern. The child is expected to be loyal to every adult within the community and, in return, the training, advising and general upbringing of the child is the responsibility of every adult in the community. This fact is constantly echoed in the proverb, "Otu onye nwe oke-ọkpa ma oha nwe ube ya" (the rooster belongs to a single person but the cry belongs to the community). Unlike the American child, the Igbo child

is born into a larger world where every adult can participate in the early and later training of and care for the child. The child shares both the world of adults and the world of children since the growing Igbo child participates in the social and economic activities of the parents in addition to the child's own world. Children are taken to the farm and market, and they participate in ceremonies and other activities which involve both adults and children. In most cases, children share the same room with their parents and participate fully in the daily family and community affairs. They learn to become Igbo by this participatory method, which is very informal. Children are encouraged to be very careful observers who will practice what they observe or they will be reprimanded on the spot.

As the child grows, he/she is expected to learn certain roles from the mother (if the child is a female) and the father (if the child is a male). Male children are usually brought up to participate in activities in the village or town-state centers called "Ama" or "Mbara." This is the hub of social activities. Informal education and socialization of male children take place there. It is at such centers that these children are initiated into the "men's hut" when they are of age.

The "Ama" is also a social and recreational center for girls. This is the place where you always see a bevy of girls dancing and in some cases playing moonlight games

with others of both sexes. Children are expected to compete with their mates, participate in community development and contribute to family economic life by participating in farming after school, taking care (babysitting) of their younger siblings and helping their parents in their various trades. Learning the Igbo way is not easy; it involves constant adjustments to competitive situations. The domestic group, the playground, the age grade and the wider Igbo society are extremely competitive, each with its own rules (Uchendu, 1965). Amid these competitions, the Igbo individual child will not lose his/her individual identity in the process; the child still remains an individual yet blends equally well into the group.

Igbo Religion and Philosophy

The Igbo cultural ideology is fundamentally qualified by systematic cosmological spiritualism. The indigenous Igbo life is very spiritual and religiously oriented. The tradition, social customs and philosophies of the Igbo people are strongly interwoven with religious beliefs. To the Igbo, three separate worlds exist, the world of the living, the world of the spirits, consisting of the spirit of the ancestors, guardian spirits and the spirit of the yet unborn, and the third realm of the Almighty God who is considered to be Creator of all things. To the Igbo there is only one Almighty God who is above all other. This idea

of the Creator of all things is the focal point of Igbo theology. However, the Supreme Being in the Igbo theology is never approached directly, nor can this High God be reached easily. The Igbo prefer to go through other intermediary guardian spirits and through these ancestral spirits to make their request known to the High God. To the Igbo, these other spirits are responsible for one aspect of life or the other. For example, "Erim" is the spirit of blood relationships, "Ala" the earth goddess, "Anyanwu" the sun-god, "Igwe" the sky-god and other various gods through whom the demands of the Igbo are met. These spirits, especially the spirit of the ancestors, are always consulted whenever the elders are sacrificing or praying for the good of the people.

There is a very good close interdependence between Igbo religious concepts and the customs and traditions of the people. The "Omenala" (custom) of the land is the core of Igbo culture and spiritual practice. It embodies the entire activities of the people in conformity with the constitution of the land - a constitution set up by the elders under the guidance of the ancestors' spirits. It articulates the relationship between the ancestors and the people. It is an instance where the social ideals of the people are established through spiritual ideals and sustained by rituals and rites that are also spiritual as well as part of existence.

Another concept that is both spiritually and philosophically rooted in the Igbo culture is the concept of "Chi" (the personal spirit). "Chi" is an Igbo social fact, its dynamics highlight a strong element of individualism, which is a marked feature of Igbo social structure. One person's "Chi" is completely different from another person's, and one's "Chi" remains with one all through life until death when one gratefully returns the "Chi" to "Chukwu" or "Chineke" (The Almighty God), who is said to have generously given "Chi" to guide the individual during life. The Igbo individual bargains for his status goal from the spirit world from where they reincarnate. This process of choosing one's fate is called "Ebibi." Through this process the individual determines his fate - a fate which he is able to manipulate to his relative advantage if things do not go well for him on earth.

The Igbo proverbs, microcosms of social morality, emphasized the individualism immanent in "Chi." Examples are "Onye kwe chi ya ekwe" (if a person agree [say in achieving a specific goal] his/her 'chi' will agree). Achebe (1959) alluded to this fact in the character of Okonkwo who said "yes" to his "Chi" and thus became a hero. Thus, there are no restraints, human, cultural or supernatural, which cannot theoretically be overcome by a determined Igbo person. Despite Okonkwo's father's laziness as illustrated in Achebe's book, *Okonkwo*, a

typical Igbo character had the "sky" as his limit.

Although the Igbo emphasize group solidarity, they are very individualistic; however, their individualism is not broken rather it is rooted in group solidarity.

Counseling in the Igbo Society

Igbo Concept of Counseling

Present day therapists and counselors usually see counseling as a profession developed and practiced in developed countries only. In effect, some of these counselors sometimes refused to see the similarities between modern Western therapy and counseling practices and the traditional helping and problem solving techniques that exist in other cultures. Wolh (1976) alluded to this fact when she clearly mentioned that, "In all cultures there are procedures and practices that are functional equivalents of our (Western) therapies." When Clemmont Vontress pointed out that some problems that arise for the client in any counseling situation will be similar to those arising in any other counseling situation (Vontress, 1976). He went further to indicate that the solution of the problems and the manner in which the problem are approached are likely to be very different from one culture to the next.

That the Igbo, indeed any other non-Western culture, has no commercialized problem-solving practice does not

mean that they have no standardized means of approaching their problems. The Igbo counseling practice is strictly tied in with the Igbo philosophy, family system, and, in effect, their view of "solution" to a problem, ideals and value orientation. The prior description of the Igbo family and kinship system indicates how an individual from Igbo society is strongly affiliated to those social units, which provide various supportive services to the individual including individual counseling, family and marriage counseling, and group therapy. However, these services are so blended with other daily social, economic and psychological supportive services that it is difficult even for the individual recipients to distinguish them and clearly define them as counseling.

In each kind of lineage or kin-based unit - "Umunna" (a fluid term which, in its narrowest referent, is the children of the same father but of different mothers; its broadest referent is the patrilineal members whom one cannot marry). There are some authority figures and "wise" individuals whose duties include among other things counseling and advice giving. These authority figures may be the eldest male or female individual in the family or a young person whose intelligence has been distinguished in the family through his/her achievements and previous wise decision. Sometimes the eldest sons (Okpara) of the family are seen as symbolic authority figures. These individuals

usually play the role of counselors in various families and the wider community. The potential client is sometimes identified by his/her parents who will initially provide limited counseling services or advise the individual before consulting these family counselors when there is need for referral. Sometimes, if the individual's problem is well beyond the skills and competence of the individual counselor, he/she may, after a series of sessions, consult other heads of smaller family units within the larger family and significant members of the larger family, sometimes the in-laws (Ndi Ogo), who will pull their resources together and consult with the individual client in a designated meeting place.

It is not unusual in any Igbo community for people to view an individual's psychological problem as an issue beyond the realms of human control. Sometimes adjustment problems, self abuse or the abuse of others which are purely behavioral, are seen as issues beyond human control. The "Dibia" (the herbalist and the diviner) who are specialists in "Igba aja" (power of divination and seeing visions) are consulted to solve such problems. Besides the rituals and sacrifices involved in their practice, the "Dibia" also applies certain behavior modification techniques during a series of sessions with the individual, sometimes with the whole family. However, some behavioral techniques which are similar to thought-stopping, covert

assertion, cognitive rehearsal, etc., may be prescribed to the client in form of the "Do's and Don'ts" or certain divine laws which the good spirits of the "Dibia," will suggest for the client to keep and practice in order to become normal. Because the Igbo respects the "Dibia" most of his/her instructions are kept as sacred and by simple faith their clients carry out those instructions and refrain from inappropriate behaviors for which the "Dibia" was consulted.

It is not unlikely that in most consultation processes, the "Dibia," through certain rite of ordination (Itu anya) and the power to consult the ancestors of the client and other spirits, may come up with more a complex diagnosis and prescriptions which include sacrifices or payment of vows to certain spirits who, on receiving these offerings, will give the client the desired behavior which the family anticipates. This is one example of paid counseling, therapy or consulting practices among the Igbo. Like the Western therapist, these "Dibia" earn their living through this process.

Besides providing individual counseling, group therapy and conflict resolution processes are being provided within the Igbo communities. The level of consultation notwithstanding, clients in the Igbo traditional counseling approach always see the counselor as an authority figure who has the ability to direct and influence their develop-

ment. The counseling approach could be better described as counselor-centered approach (Okon, 1983). This approach is not far from the value orientation of the Igbo and is very significant to the future development of counseling among the Igbo especially during these early years when Western counseling practices are replacing the traditional approach.

Igbo and Western Counseling

The introduction of Western counseling in Nigeria in general cannot be separated from the overall introduction of Western education. With the advent of British colonialism, which paved the way for missionary activities in Nigeria, Western education was for the first time introduced to the Igbo. Missionaries realized the obvious necessity for communication in evangelism and so started mission schools as they established mission stations. This need for education was clearly expressed by Boyd (1969) who said, "... it must be kept in mind that the church undertook the business of education not because it regarded education as good in itself, but because it found that it could not do its own proper work without giving its adherents and especially its clergy, as much of the formal learning as was required for the study of the sacred writing and for the performance of their religious duties." The church dominated the scene of education for many years

in Nigeria even after her independence in 1960. However, it was not until 1902 that the comprehensive education code was passed. This code resulted in the broadening of the curriculum at Hope Waddell High School (in the present Cross-River State of Nigeria) to include printing, tailoring, carpentry and secondary school subjects (Nwabara, 1977). With vocational and academic subjects in the same school, teachers were able to screen those who showed sufficient aptitude and direct them to continue while others with less aptitude were apprenticed to a government workshop as artisans. This is the only time when what looks like vocational guidance took place in the southern area of Nigeria.

Formal guidance started in Nigeria towards the end of 1959 (Okon, 1983). A group of missionary sisters at St. Theresa's College Ibadan became aware of the need for providing vocational guidance to their final year certificate students. They accomplished this by inviting some career advisors from various occupations and businesses to talk to the students about their work and chances of absorbing them in gainful occupations and employment after graduation (Makinde, 1976). This group of career advisors later formed the nucleus of what is now known as the Nigerian Career Council. Their regular meetings and services at schools spread beyond Ibadan to schools all over the country. In 1963, a remarkable step was taken

when the first guidance practice was introduced at Comprehensive High School, Aiyetoro in Ogun State. This was followed by the first seminar on guidance, counseling and testing organized by the Federal Ministry of Education. The increased awareness, especially in schools, and the concern and need for change in the Nigerian educational system prompted the Federal Government to emphasize the need for a formal guidance program in the National Policy on Education. The 1977 Federal Policy on Education strongly states:

In view of the apparent ignorance of young people about career prospects, and in view of personality maladjustment among school children, career officers and counselors will be appointed in post-primary institutions. Since qualified personnel in the category is scarce, government will continue to make provisions for the training of interested teachers in guidance and counseling. Guidance and counseling will also feature in teacher education program. (p. 30, Federal Ministry of Education, 1977).

It is remarkable to note that formal guidance and counseling programs exist only in schools in Nigeria. Little progress has been made in providing counseling in non-educational settings. This is not strange, since the Nigerian education system is to a certain extent a carbon-copy of the British educational system. In the British system, counseling as a specialist activity in primary schools only began in the late 1960s (Avent, et al., 1983). According to these specialists, school counseling on the

American model was introduced in high schools in 1966 by the establishment of postgraduate university courses under the leadership of Professors Wrenn and Moore from the United States. Since then, research in counseling and guidance in education has developed slowly. Avent, et al. (1983) gave further reasons why such slow growth has occurred in counseling. In Britain, universities are almost exclusively state supported. Their money is disbursed through the University Grant Committee (U.G.C.). In response to recent government policy, the allocation of funds by the U.G.C. has been cut. Distribution of funds has been favoring studies in science and technology, leaving the humanities and social sciences to suffer. This, according to the committee, has affected the development and research in counseling. The Nigerian educational system is not a stranger to this kind of problem. Remarkably enough, most of our key educators were trained in the British system and they still see the British educational system as a model. Besides, universities and higher colleges of education in Nigeria are totally funded by State and Federal governments. With the current economic problems in Nigeria, it is most likely that the development of guidance and counseling which started in schools will soon be crippled due to lack of funds and poor prioritization of educational needs. Thus, it will take few more

decades for counseling practices to go beyond the four walls of the school system.

The Igbo Values Versus Western Values Implications to Counseling Research

The previous section of this chapter elaborated certain value orientations prevalent among the Igbo. However, a true test of what the Igbo are as a people could be found in what others think about the Igbo - this type of formulaic or oversimplified conception or opinion of any ethnic group is usually pregnant with obvious facts about the behavior of the ethnic group in question. A past description of the Igbo could be found in the earliest written references about the Igbo found in the writings of European visitors to the Nigerian coast. Sincerely wrong as they were, these Europeans mutilated the word Igbo to "Hackbous" and "Heebos" and other strange words which are found in their descriptions due to language difficulties. Although their mission varied from slave-ship captains to colonial administrators, their view of the Igbo was unbiased and experiential since they had early contact with most Igbo slaves and the hard experience of fighting Igbo people who were resistant to slave-raids initially and colonial domination on the long run.

These few extracts from Isichei's (1978) vivid study of past records captured "glimpses from afar," clearly por-

traying the views of these early observers:

1. John Adams, an English slave-ship captain who visited West Africa ten times between 1786 and 1800, had this to say about the Igbo:

...The Heebos (Igbo) in their persons are tall and well formed, many of the women symmetrically so, and may be distinguished from other tribes of Africans by their skin having generally a yellow, bilious cast, although varying, in some instances, to a deep black. Their dispositions are naturally timid and desponding, and their despair on being sent on board of a ship is often such, that they use every stratagem to effect the commission of suicide, and which they would often accomplish, unless narrowly watched. They however, by mild treatment, soon become reconciled to their floating prison.

A class of Heebos called Breeche, and whom many have very erroneously considered to be distinct nation, masters of slave ship have always had strong aversion to purchase; because the impression made on their minds, by their degraded situation, was rendered more galling and permanent from the exalted rank which they occupied in their own country, and which was thought to have a very unfavorable influence on their shipmates and countrymen in misfortune.

Breeche in the Heebo language, signifies gentlemen, or the elder son of one, and who is not allowed to perform in his own country any manual office. He inherits, at his father's death, all his slaves, and has the absolute control over the wives and children which he has left behind him... (p. 58)

2. Crow, who made his first voyage in 1790 before the abolition of slave trade in 1807, made these comments about the Igbo:

...The Eboes (Igbo) who are also from a neighboring country, have already been spoken of as a superior race, and the inhabitants, generally are fair dealing people, and much inclined to a friendly traffic with Europeans, who humour their peculiarities. Their general honesty, when the loose nature of their laws, as respects Europeans, and the almost entire absence of the moral influence of religion amongst them, are considered, affords of favorable prognostic of what the Negro character would be if placed under the restraints and precepts of an enlightened system of jurisdiction... The race is, ... of a more mild and engaging disposition than the other tribes... They are preferred in the West India colonies for their fidelity and utility... particularly if taken when they are young, as they become the most industrious of any of the tribes taken to the colonies... these people are kind and inoffensive in their manner... I have seen them, when their allowance happened to be short, divide the last morsel of meat among each other thread by thread... (p. 88)

3. Hermann Koler, a German doctor who collected series of notes on the life and behavior of the Bonny and Igbo people in 1840, recorded these about the Igbo who were the exporters of agricultural produce and metal goods:

...of all these, Ibo (Igbo) is the language which is most widely spoken. This is not only because Iboland (Igbo-land), through its position at the sources of the Delta, has a natural link with all the coastal tribes in its lower

part. It is also due to its power, its extensive area, its richness in products, and the fact that it has developed industries to a greater extent than the people living on the Coast... majority of the goods imported by the Whites find their way to Iboland (Igboland). Some of them go from there still further into the interior. There too, is where most of the Bonny canoes go, to purchase provisions from the coastal inhabitants, and goods for barter with the Europeans... (p. 89)

Amid these evidences, my early description of the origin of the Igbo highlighted some of the early writings and comments by British colonial officers about some important traits they found in Igbo people. Other indigenous writers, including some Igbo scholars whose work was reviewed in previous chapters, did mention some Igbo basic characteristics and behavior.

There is no better way of summarizing the views of other Nigerian ethnic groups about the Igbo than Achebe's (1984) chapter on "The Igbo Problem." There Achebe wrote, "...They would all describe them (Igbo) as aggressive, arrogant, and clannish. Most would add grasping and greedy..." He alluded to J. P. Clark's fine image of "ants filing out of the wood." "The Igbo moved out of their forest home, scattered and virtually seized the flour" (Achebe, 1984).

From these descriptions, the Igbo stereotype could be summarized as:

1. Individualistic and yet loyal to groups and family.
2. Industrious, aggressive and intelligent.
3. Proud, arrogant, clannish and competitive.
4. Explorers, inventors and risk takers.
5. A people without any central leadership.
6. A people complex in their communication, skillful in the use of figures of speech.
7. Hospitable and generous.
8. Flexible and less time conscious.
9. Value the aged and respect the elderly, cherish youthfulness.
10. Receptive to change.

There is no finer way of drawing out the implication of these Igbo values to culture-specific counseling than comparing these values with the Western values and philosophy which form the bedrock of modern counseling theories and practice. Using Stewart's (1969) list of categories for such comparison brings out the differences between the values of these two cultures. The main categories are:

- i. The Mode of Activities: This calls for how people approach activities, the desirable pace of life, the importance of goals in planning, especially the goal of life, where responsibility for decisions lie, the nature and process for problem-solving and the nature of learning in any culture.

- ii. Social Relationships: This area looks at how roles are defined in cultures, how people react to others whose status is different, how sex roles are defined, the right and duties of members in a group, how people judge others, the meaning of friendship, etc.
- iii. Motivation: What the motivating forces are, how person to person competition is evaluated.
- iv. The Perception of the World: What the natural world looks like, how the world operates, the nature of man, the relationship between man and nature, the nature of truth and goodness, how time is defined and valued, etc.
- v. Perception of the Self and the Individual: In what sort of terms self is defined, where a person's identity seems to be, nature of the individual, what kind of person is valued or rejected, what the basis of social control is. This following table will use these categories to compare the mainstream American culture with that of the Igbo:

Table 1 Comparison of African-Igbo Values
with Western Values

MAINSTREAM (Western) AMERICAN
VALUES

OVERALL IGBO VALUES

1. Definition of Activity:

Concern with "doing" progress, change external environment. Pace of life is fast and busy. Stress material goals.

Also, concerned with "doing" progress but sometimes reluctant to tamper with external environment. Pace of life somehow steady and moderate.

Responsibility for decision lies with each individual. Problem-solving solely the responsibility of the people affected, i.e., the individual. Learning is always student-centered.

Responsibility though lies with each individual but has bearing with group approval. Problem-solving source is always the group or community. Learning is always teacher-centered.

2. Definition of Social Relations

People relate to others by stressing equality. There Equality is not always stressed while relating to others especially the informality and spontaneity. Sex role somehow is overlapping. Sex equality is stressed, friends of both sexes acceptable. Members assume limited liability in groups, members join groups to seek own goals. Members have little influence from the group. Groups are task-centered. Friendship is social and involves short commitment. Gregarious on first meeting with a sense of "come on!". Conflict is always avoided.

Equality is not always stressed especially while relating with the elderly. Formality is stressed. Sex inequality emphasized, sex roles for both sexes purely defined. Friends of both sexes unacceptable generally. Members assume unlimited liability to a certain degree in groups. Members join groups to pursue group goals. Members are generally influenced by the group. Groups are both task-centered and process-centered. Friendship involves long-term commitment though slow at first meeting and waxes stronger with time. Where there is

conflict, it is viewed as healthy and a learning process.

3. Motivation

Achievement is a motivating force. High values in professional accomplishments. Work motivates.

Achievement is a motivating force especially those achievements that boosts the family name rather than that of the individual achiever. Work does not always motivate.

4. Perception of the World

Scientific explanation for everything. World is material. Man's purpose is to conquer the forces of nature, mastery over nature. Time defined and valued.

Scientific explanation for things is limited, the world is spiritual and man should be in harmony with time fluid and less valued.

5. Perception of the Self and the Individual

Advocate individual freedom and privacy. Need for self space important. Youthfulness and vigor emphasized.

Individual freedom encouraged but not to the detriment of group solidarity. Closeness emphasized. Age and experience respected.

CHAPTER III

METHODOLOGY

Introduction

A brief description and understanding of the topic of this research raises a number of methodological concerns, one of which will be briefly addressed here. The initial primary concern is why a model developed outside the target culture in the development of a culture-specific training model for that target culture should be used. The answer to this complex question is not simply saying that there is no documented culture-specific research or training model from the target culture which will be suitable for the study. Rather, answering this very question did not only delay the early part of this research but it also prompted this researcher to evaluate several methodologies in literature. Attempts to use these other methodologies raised further questions as to their cultural appropriateness for this research.

On deciding to use microtraining methodology, it was not initially clear as to its appropriateness to this study

despite my several semesters of participation in the study of microcounseling both as a student and a teaching assistant with Dr. A. Ivey, the author of this new technology. However, after several hours of consultation with Dr. Ivey who helped to update my knowledge, especially on current uses of microtraining in other specific cultures, a satisfactory conclusion was reached not only on the applicability of microtraining but its appropriateness to this study. A review of the Canadian national microtraining tape, the Japanese version of microtraining videotapes, and several journals proved that microtraining could be used differently in different cultures (Ivey, 1982). Lastly, the review of Dr. Tamase and Dr. Tanaka (both professors of counseling in Japan) and recent unpublished articles of August 1987 on microcounseling in Japan further proved the appropriateness of this methodology to this study.

Ivey's Microcounseling: A Culture-Specific Perspective

In the early part of this study we mentioned the importance of sensitivity to issues related to cultural differences in both counseling practice and counselor training. The oppressive impact of traditional counselor training approaches was highlighted. What follows in this section is a brief review of microcounseling which has

proved to be a more culture sensitive approach to counselor training. In reviewing microcounseling, we will focus on its effectiveness and examples of specific studies relevant to this research. In effect, the following paragraphs will briefly describe (1) microcounseling and its important components; (2) the effectiveness of microcounseling in cross-cultural and culture-specific studies in counseling and, (3) how microcounseling will be used in this study.

In this review of current trends in counselor training, Sue (1981) specifically isolated microcounseling training model as particularly sensitive on issues of training and counseling the culturally different. This model clearly put forth the concept of cultural expertise as a target goal for both counselors and their clients. Put exactly in the words of the author of this model:

Cultural expertise means that the counselor or client is able to commit himself or herself to culturally appropriate actions, while being aware of their potential impact and reactions among several cultural groups. (Ivey, 1981)

Arguing further on issues of cultural differences in counselor training, Ivey and Simek-Downing (1980) emphasized the fact that traditional helping theories do not typically give enough attention to culture. Perhaps a single dominating discussion in current microcounseling research is culture. Besides cultural sensitivity, over

250 data based studies on microcounseling have been published and various forms of training using microtraining approaches have been done in different cultures.

What was originally viewed as a simple process of teaching single behavioral skills in counseling when published earlier by Ivey, et al. (1968) has expanded to a broad systematized paradigm of structuring therapeutic communication. Since the introduction of microcounseling, counseling research and practice has been influenced in several ways. Phrases such as attending behavior, client observation skills, minimum encourager, etc., have become part of counseling language. Microcounseling technology was the first to apply social learning theory and then the new medium of videotape to counselor and therapist training (Weinrach, 1967). Commenting on video technology in counseling, Ivey (1978) said that this technology removed counseling from its original concept of verbal occupation and increased the attention to non-verbal communication which is very important in counseling and therapy.

On reviewing books and articles in microcounseling, there seems to be a common theme underlying the whole model. This theme is what Ivey (1982) described as intentionality.

In discussing intentionality as the core goal of interviewing and counseling, Ivey and Simek-Downing described the intentional individual as:

The person who acts with intentionality has a sense of capability. He or she can generate alternative behaviors in a given situation and approach a problem from different vantage points. The intentional fully functioning individual is not bound to one course of action but, can respond in the moment to changing life situations or look forward to longer term goal. (1980, p. 8)

Relating this concept of intentionality to culture, Ivey (1977) said that intentional living occurs in a cultural context. Blending cultural expertise and intentionality as core factors influencing microcounseling, Ivey deduced three major abilities on the part of the intentional individual:

1. The ability to generate a maximum number of verbal and non-verbal sentences to communicate with self and others within a given culture.
2. The ability to generate a maximum number of sentences to communicate with a variety of diverse groups within a given culture.
3. The ability to formulate plans, act on many possibilities existing in a culture, and to reflect on these actions.

While describing microcounseling as a process that breaks down a complex interview into component parts and teaches them one at a time, Ivey (1981) identified specific skills of counseling which he termed microskills. By definition, the process of identification and selection of

specific skills of counseling is called the microskill approach (Ivey & Simek-Downing, 1980). Figure III illustrates a clearer picture of these communication skill units in an organized format which Ivey called the microskill hierarchy. He described the microskill hierarchy as the organization of microskills into a systematic framework for eventual integration of skills into the interview in a natural fashion. The microskills rests on a foundation of attending (listening) skills followed by focusing and influencing skills, confrontation and eventual skills integration (Ivey, 1983).

In his earlier book, Microcounseling, Ivey (1978) summarized six major attending skills and eight segments of basic influencing skills. What follows are Ivey's brief definitions and illustration of these 14 microskill components and their various functions in counseling:

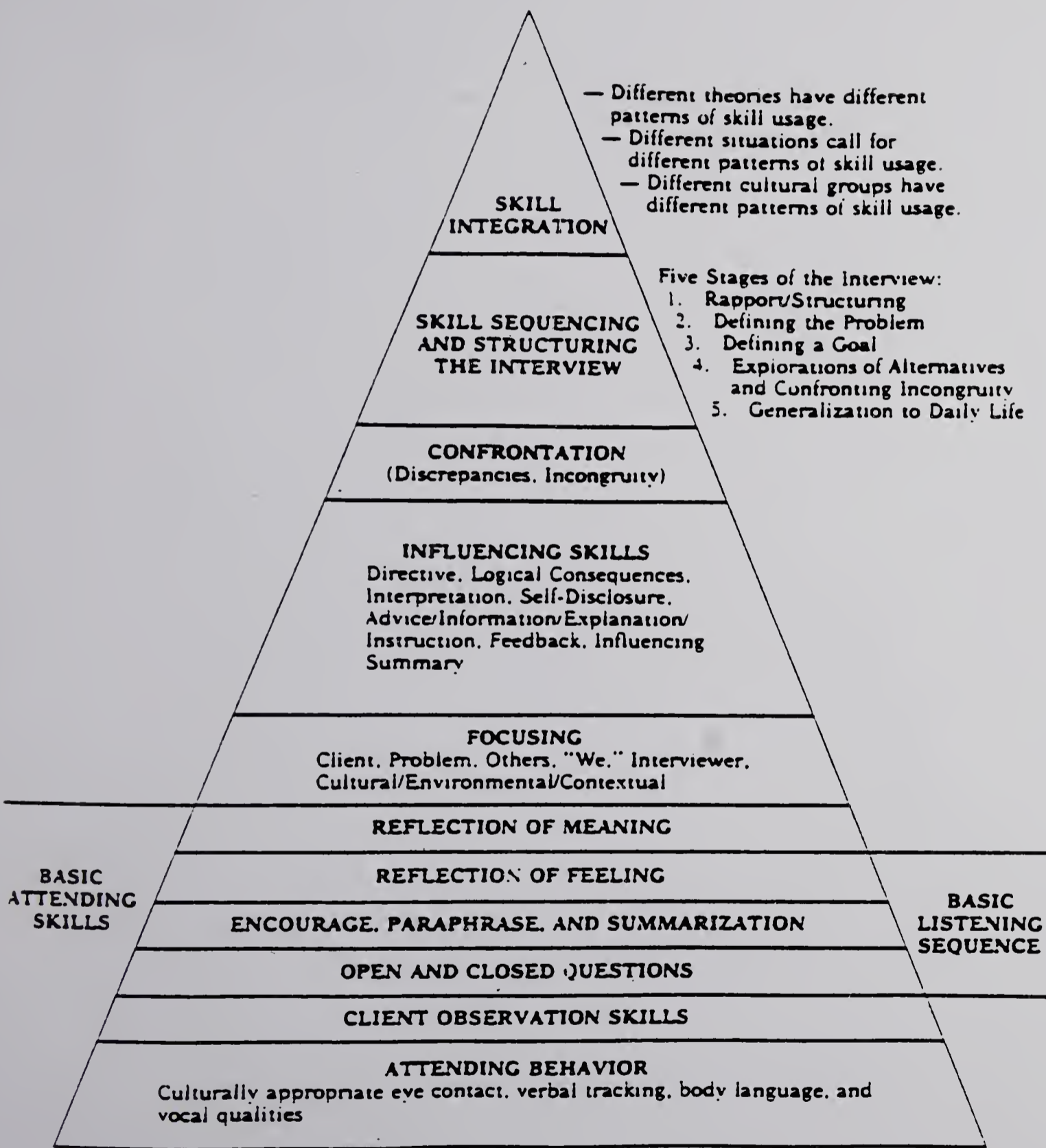
1. Attending Behavior. Culturally appropriate verbal and nonverbal behavior in the interview. Demonstrates to the client that you are with him or her and indeed are listening. Enables the helpee or client to talk more freely.
2. Open Invitation to Talk. Open questions beginning with could, how, what, and why. Closed questions beginning with as, are and do. Open questions encourage clients to talk at more length and place responsibility on the client. Closed questions are useful for obtaining specific information.

Figure 3
Microskills Hierarchy

From Allen E. Ivey, *Intertional Interviewing
and Counseling*

(Monterey, California: Brook and Cole, 1983), page 1.

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1. Attending behavior and client observation skills form the foundation of effective communication, but are not always the appropriate place to begin training.
2. The basic listening sequence of attending skills (open and closed questions, encouraging, paraphrasing, reflection of feeling, and summarization) is often found in effective interviewing, management, social work, physician diagnostic sessions, and many other settings.

3. Clarifying. Minimal encouragement are brief responses such as head nods, "uh-huh," and single words or phrases. Paraphrases feedback to the client the essence of what has been said. Minimal encourages encouragement more talk and the single word response often brings more clarity as to meaning. The paraphrase provides a check on the accuracy of your listening and may enable the client to move on to a new topic.
4. Responding to Feelings and Emotion. Reflection of feeling is concerned with identifying the feeding back to the helpee the underlying emotional experience. Enables the client to understand emotional components of situations more completely.
5. Summarization. Feeding back to the client longer segments of what has been said via paraphrasing and reflection of feeling. Useful for beginning or ending an interview and for clarifying what has happened during key interview segments.
6. Integration of Skills. The final segment of this program is concerned with bringing the several skills together in a working interview. It is possible to complete an entire interview using only attending skills. Effective use of these skills will facilitate client growth.

7. Basic Listening Sequence and Positive Asset Search.

An integrated review of basic attending skills. Demonstrates to the client that you are listening. Helps you and the client organize the facts and feelings of the client's problem. The positive asset search emphasizes the importance of noting something positive in the client before moving to problem solving.

8. Focusing. Selectively attending to the full complexity of a client's concern. Enables you to direct client conversation intentionally. Useful in diagnosis of a client's problem.

9. Confrontation. Noting discrepancies in a client or problem and reflecting those discrepancies back to the client. Facilitates client self-exploration and problem solving. When confronted effectively, many clients can generate their own problem solution.

10. Directives. Telling a client what to do. Effectively demonstrates to the client what you want to have happen. Directives may be used for a wide variety of purposes depending on your personal theory of helping.

11. Self-Disclosure and Feedback. Providing your own experience, letting the client know how others view him or her. These two skills provide the client with the opportunity to learn from others and their alternative perception. They may be useful in furthering client discussion and self-disclosure.

12. Logical Consequences. Informing the client as to the likely results of an action. "If you do this..., then..."

Behavior psychology, rational-emotive therapy. Adlerian counseling and others stress the importance of helping clients become aware of the impact of their action.

13. Interpretation/Reframing. Providing a client with an alternative frame of reference to view a problem or situation. Stimulates creative problem-solving on the part of the client. A new way of viewing an old situation may change thinking, feeling, and behavior.

14. Skill Integration. Demonstrate the use of several influencing skills in one interview in a five-stage systematic framework. Provides an organized sequence for the interview which assists interviewer and client organization of the concern and problem-solving.

Using the microskill approach, any counseling process, irrespective of the theoretical orientation, could still be broken down into learnable measurable dimensions (Ivey, 1983). This is clearly illustrated in Figure IV with 14 different theoretical orientations. What is true of these theories is also true of cultures. Complex counseling processes in different cultures could also be broken down into manageable components using the microskills. However, it is true that microskills are used differently in different cultures. An important implication of microskills in counseling in any culture is that it provides the

Figure 4

Examples of Microskill Leads Used by
Interviewers of Differing Theoretical Orientations.

From Allen E. Ivey, *International Interviewing and
Counseling* (Monterey, California: Brook and Cole,
1983), page 1.

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MICROSKILL LEAD	ATTENDING SKILLS													
	Nondirective	Modern Rogerian encounter	Behavioral	Psychodynamic	Gestalt	Trait and factor	Tavistock group	Vocational group (such as life planning)	Business problem solving	Medical diagnostic interview	Correctional interrogation	Traditional teaching	Student-centered teaching	Eclectic
Open question	○	○	●	●	●	●	○	●	●	●	●	●	●	●
Closed question	○	○	●	○	●	●	○	●	●	●	●	●	●	●
Encourage	●	●	●	○	●	●	○	●	●	●	●	●	●	●
Paraphrase	●	●	●	○	○	●	○	●	●	●	○	●	●	●
Reflection of feeling	●	●	○	○	○	●	○	●	●	●	○	●	●	●
Reflection of meaning	●	●	○	●	○	○	●	○	○	○	○	○	○	○
Summarization	●	●	●	○	○	●	○	●	●	●	○	●	●	●
Feedback	○	●	○	○	●	○	○	●	●	○	○	○	●	○
Advice/information and others	○	○	●	○	○	●	○	●	●	●	●	●	●	○
Self-disclosure	○	●	○	○	○	○	○	●	●	○	○	○	○	○
Interpretation	○	○	○	●	●	○	○	●	●	●	●	●	●	○
Logical consequences	○	○	●	○	○	○	○	●	●	●	○	○	○	○
Directive	○	○	●	○	●	○	○	●	●	●	○	○	○	○
Influ. summary	○	○	●	○	○	○	○	●	●	○	○	○	○	○
CONFRONTATION (Combined Skill)	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Client	●	●	●	●	●	●	○	●	●	●	○	○	○	○
Counselor, interviewer	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Mutual/group "We"	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Other people	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Topic or problem	○	○	○	○	○	○	○	○	○	○	○	○	○	○
Cultural/environmental context	○	○	○	○	○	○	○	○	○	○	○	○	○	○
ISSUE OF MEANING (Topics, key words likely to be attended to and reinforced)	Feelings	Relationship	Behavior problem solving	Unconscious motivation	Here and now behavior	Problem solving	Authority, responsibility	Future plans	Problem solving	Diagnosis of illness	Information about crime	Information/facts	Student ideas/info/facts	Varies
AMOUNT OF INTERVIEWER TALK-TIME	Low	Medium	High	Low	High	High	Low	High	High	High	Medium	High	Medium	Varies

Legend
 ● Frequent use of skill
 ○ Common use of skill
 ○ May use skill occasionally

counselor with a uniform structure for looking at the various components of the counseling process and enables him or her to conceptualize the differences and compare them in an objective manner.

Researchers utilizing the microcounseling model increasingly indicate that it is a very effective model particularly for training counselors and therapists. The most recent all embracing review of studies in microcounseling is a meta-analysis review of a total of 146 studies and abstracts based on this model done by Baker and Daniel (1987). Such an integrated review offered the counseling profession an opportunity to determine how the accumulated studies in microcounseling fit together and suggests what new research thrusts are needed. Prior to the meta-analysis review, other narrative reviews of microcounseling programs had been published as part of a comprehensive review of this model (Ford, 1979; Matgarazzo & Patterson, 1987). However, there are two current studies that are relevant to this research, both of which focused on the application of microcounseling in various cultures.

In a comparative study using the microcounseling model, Berman (1979) observed that microskill usage varies among different genders and races within the United States. In this study Whites tend to use more attending skills in their communication while Black subjects used more influencing skills. This study showed that women tend to use

listening skills more and men tend to use active questioning skills more than women. Reacting to these findings in a dialogue in Weinrach (1987), Ivey commented that not only will male and female counselors use microskills differently, but we must recognize that cultural differences are inherent in the use of microskills. Supporting Pedersen and Marsella (1982) he went further to redeclare his stand that "counseling that does not begin with cultural awareness is purely unethical."

Although Berman's study reflects the matrix of American society, it represents an effort to test the microcounseling model in settings other than the White middle-class American male population. Aside from the fact that this study is cross-cultural in nature, it provides needed insight into further research and use of microcounseling in cultures outside the Western sphere of influence.

Another significant study used microcounseling model in a comparative study of communication pattern in two cultures, American and the Middle East. In this study Kikoski (1980) observed the differences in the use of microskills in communication between Lebanese Arabs and Americans. Observing 93 subjects from two major universities in both cultures, Kikoski distinguished marked differences not only in their use of microskills, but also in how they perceive problems from the different foci. According to this study, Americans tend to perceive

problems from an individual focus while Lebanese Arabs tend to perceive problems from a group focus. Lebanese Arabs tend to use more influencing skills while their American counterparts used more attending skills. Another interesting part of this study is the comparison of male and female subjects in each of the cultural samples. Although the result was not significantly high, it pointed to Berman's (1979) study that showed American male subjects used more attending skills while the female subjects used more influencing skills.

Although the study did not show significant differences in the use of microskills among Arab male and female subjects, the researcher hypothesized the likelihood of Arab females using more influencing skills than the male subjects who are likely to blend in more attending skills in their communication style. This later observation on male/female subjects in each of these cultures signifies that application and meaningful result from the use of microcounseling within culture, i.e. culture-specific approach, will succeed. Whereas comparative study of communication style in two cultures using microskills approach is very important, the observation of the use of microskills within a specific culture especially among genders in that culture seems to provide more meaningful insight to this research.

In general, these studies point to the validity of the use of microcounseling approach in both cross-cultural and culture-specific research. Although the microcounseling methodology itself is flexible and open enough, it is obvious that skills emphasized in one culture may not be emphasized in the other culture (and vice versa). Igbos may emphasize more influencing skills than Americans, while Americans may emphasize attending skills the same way. A more detailed culture-specific observation of microskill usage among the Igbos, for example, may differentiate the use of microskills among men and women in Igbo culture. However, this is an area that needs to be studied in the near future.

Use of Microcounseling Technology in this Study

The two studies reviewed earlier represent just a few applications of microcounseling technology in both cross-cultural and culture-specific studies. However, other studies, such those by as Ivey and McCowan (1979), focused on the use of microskills in the Inuit communication style, the application of and microtraining in various cultures such as Native Americans, Puerto Ricans and Chicanos, the translation of microtraining materials into Japanese and Malaysian language and settings (Ivey and Gluckstern, 1984; Weinrach, 1987), and the use of microtraining tapes among

special groups such as German, Swedish and Australian aboriginal populations (Ivey and Gluckstern, 1987). All point to the multicultural utility of microcounseling technology.

However, the application of the microcounseling technology is not limited to comparison of the use of microskills in different cultures. Most of these studies briefly mentioned earlier showed that the technology could be applied differently not only in different cultures but in different studies depending on the focus of the studies. Based on the research question stated earlier in this study, it is clear that the primary objective of this study is to identify culture-specific models of helping or Igbo helping style based on Igbo values which will be taught to Western counselors-in-training. Based on this objective, microcounseling technology will be used in a slightly different way in this study. In general, the following represents the ways in which this model will be used in this study.

1. In developing two videotaped vignettes for the pre- and post-test evaluation.
2. In developing two videotapes (the Effective Model and the Ineffective Model). Using the first two stages of the five stages of interview, namely: (a) Rapport/ Structuring, and (b) Definition of Problem. The brief interview in both models will use the microskill

format. Typescript of both models will also be broken into components using microskills format (see section on methodology for details).

3. During the workshop period, trainees will be briefly taught the various skills in the Ivey taxonomy.

Trainees will be encouraged to use the same format for their practices during the simulation sessions. In effect the simulation exercise will be the same as the usual microtraining sessions. Detailed explanation of each of the three steps is contained in the Methodology Section that follows.

Subjects

A total of 23 graduate students from Springfield College participated in this study. All students are registered in a graduate-level course titled Athletic Counseling. There were 14 women and 9 men in the class. Participants are all Americans pursuing Master's degree in Sports Counseling. This group is very appropriate for this research because (1) they are all Americans who had no previous exposure to the target culture, and (2) they were very enthusiastic about learning the helping styles in other cultures since most of their prospective client are from cultures other than theirs own.

Each participant volunteered and participated in the training beyond the pretraining test, and workshop activities, but only 20 participants completed the post-training test. Three participants (women) left before the post-test activities. At the end of the training, 23 completed pre-test materials and 11 post-test materials were collected. The remaining 9 post test scripts were mailed to the researcher during the summer of 1988. Some participants requested in writing to have access to the result of the study (see Appendix B for letters). The course instructor's pre- and post-test scripts were not used during the analysis. The primary reason for not using them was because he previewed the training materials with the researcher prior to class presentation. The pre- and post-test materials from the three participants who left early was not used because they did not complete the training.

Instruments

The intent of the instruments is to measure cultural awareness and changes in trainee responses to Igbo client presenting problems facilitated by the training in culture-specific counseling skills. There are two sets of instruments specifically designed for this study.

1. Culture-Specific Rating Scale (CSRS). This scale consists of 20 questions which are designed to measure (a) how counselors conceptualize the client's problem and their different foci on the problems, (b) the mastery level of counselors on culture-specific context or basic cultural concepts and information provided during the training. This is based on the assumption that counselors from different cultures may choose to focus on the individual(s), the context or topic, the nuclear family, the extended family or community values. The culture-specific context tests provided in this scale are designed to measure such behaviors. Since the client's cultural background is very relevant in counseling clients from different cultures, it is assumed that mastery of the basic cultural concepts and values of the client is also vital during culture-specific training. The latter part of the CSRS is designed to measure these sets of behaviors (see Appendix C).

2. Videotaped Case Vignettes. Two standard videotaped vignettes contained brief presentation of basic re-entry problems which Igbo students are likely to face when they return to their home country after studying abroad. These problems are designed to elicit counseling responses from trainees. Basically, the problems are a product of a brief needs analysis conducted earlier by this researcher. The needs assessment used stimulus questions to elicit from

Igbo students those peculiar problems they are likely to face when they want to go back home from the U.S.A. (see Appendix C).

Students' responses were used to formulate case vignettes which were videotaped specifically for this research. Use of video technology is consistent with Ivey's microskill methodology. Video recording enables trainees to observe both verbal and non-verbal cues exhibited by the clients (Ivey, 1978; Weinranch, 1987). Typescripts of the video tapes were made to enable respondents to read them and also use them for simulation practices during the training. Each tape was viewed by the trainees before responding to the questions in the culture-specific rating scale.

Demonstration Tapes

Two other standard videotaped vignettes specifically developed for the Workshop Section are worth mentioning at this stage. These are primarily demonstration tapes illustrating visually and verbally how a counselor can respond to culture-specific problems presented by an Igbo client. Tape #1 is called INEFFECTIVE MODELING TAPE (IMT). This tape illustrates an ineffective style of responding to problems similar to those presented by the Igbo client in the previous case vignettes. In this tape, a Western

counselor who has no training on Igbo culture-specific counseling responded to an Igbo client presenting a problem. On the other hand, Tape #2, called EFFECTIVE MODELING TAPE (EMT), has an illustration of an appropriate style of responding to the same problem presented by an Igbo client as in Tape #1. In this tape the appropriate response and focus was based on the demonstration of an Igbo therapist. The microcounseling technology (Ivey, 1971) was used to identify single skills in both models which were taught to these counselors in training and could be readily taught both to Igbo counselors and others interested in Igbo culture-specific counseling. Type-scripts of both models were made for further use during the practical session of the workshop (see Appendix D - Content of Training Manual).

The Expert Model

Another unique aspect of this study is the development of the expert model. This model is the result obtained after administering the same instrument to 20 Igbo experts. Specifically, 20 Igbo students studying counseling, education or similar programs were asked to respond to the questions in the culture-specific rating scale using the two standard videotaped vignettes which trainees will view during the training. The result of their responses, i.e.,

how they conceptualize the problems, their different foci, how they will respond to the client's problems, etc., were carefully analyzed and used as a standard for comparing both pretest and post-training responses of counselors-in-training. There are certain advantages to the use of the expert model. First, it provides a uniform standard for observing the differences in the pre-training responses of the counselors-in-training. It also provides a picture of the overall similarities and/or differences between the expert responses and the post-training responses of the trainees to the culture-specific problems presented. The particular mastery level of trainees' culture-appropriate responses could be better evaluated using the expert model than using only the pre-test result. In effect, the expert model served as a generally agreed upon culture-appropriate Igbo counseling style based on the opinion of 20 Igbo experts rather than on the opinion of this researcher alone.

Procedure for Administrating and Rating Responses

Out of 25 students who indicated interest in the study, 23 showed up at the venue as scheduled. After a brief introduction, the instructor of the graduate course in Athletic Counseling turned over the class to the researcher. Participants completed all permission forms

and consented to the study. The researcher discussed the purpose and procedure for the training. The researcher and his assistants distributed the first set of Culture-Specific Rating Scales (CSRS) used for pretraining data collection. The researcher turned on the videotaped case vignette showing Igbo client presenting problems. Participants viewed the tape and used the first 5 minutes to review the typescript of the taped case vignette. Each participant responded by providing answers to the questions in the Culture-Specific Rating Scale. Researcher turned on the next videotaped case vignette. Participants followed the same procedure as before. After participants had completed the questions on the Rating Scales based on their unbiased helping/counseling style, the researcher and his assistants collected and packed all the completed pretraining data materials.

The researcher briefly discussed the pretraining exercise as an entry behavior to the training. Participants' manuals were distributed at the beginning of the training exercise. Using a combination of lecturette and discussion, the researcher presented the workshop on culture, behavior and counseling, Igbo culture, counseling among the Igbo profile, Igbo family system, Igbo values compared with Western values, etc. (see contents of Participants' Manual, Appendix G). After a brief 15 minute break, participants view the two demonstration tapes i.e. Ineffective Model (IMT) and Effective Model (EMT).

After the training, participants had an opportunity to discuss their new views about the same problems presented earlier during the pre-training data collection exercise. The researcher distributed the same Culture-Specific Rating Scale (CSRS) used for the pre-training exercise. Participants were asked to read the instructions again. After viewing the same problems presented earlier during pre-training, participants were asked to complete the questions in the CSRS based on their current knowledge of Igbo culture and helping style learned at the workshop.

These completed post-training data materials were collected by the researcher and his assistants and packed separately for analysis as the post-training data. However, only 14 participants completed the post-test on sight. The required 6 other participants left after the post-test presentation of the vignettes. Since we exceeded the three-hour time for the class, these 6 participants mailed in their post-test responses to the researcher during the summer of 1988.

Rating Trainee Responses

Two scorers, a male and female Igbo student were trained on the procedure for scoring the Culture-Specific Training Scale (CRTS). The same students who scored the

expert model received a second orientation on scoring the pre and post-training results. These scorers were trained on the 5 different foci to the client's problems and the words and phrases that represent those foci. In general, the responses would be classified under one of the following categories or foci: (a) individual focus (I), (b) topic or issue focus (T), (c) nuclear family focus (NF), (d) extended family focus (EF), and (e) community value focus (CV). Both raters were also trained on how to identify the attending and influencing skills of Ivey's microskills technology. A copy of the format set by the researcher and Ivey during the expert model rating was given to each rater for references.

Since both raters and researcher are from the same culture (Igbo) the scoring protocol under these headings posed little or no problem. The inter-rater agreement was 95% on the 5 foci. Disagreement was settled through discussion and consultation with other Igbo experts. Both raters worked separately and after scoring the conceptual questions for both pre and post tests individually, their results were compared. The inter-rater agreement was 93.8% on the conceptual questions where the subjects responded in phrases, short sentences and brief paragraphs (see Appendix H, Scoring manual).

The following paragraphs described the specific parts of the (CSRS) and how they were treated during analysis.

The culture-specific rating scale (CSRS) has 3 different parts, each containing its own unique question format.

1) Conceptual Questions: This section contain two conceptual questions: (a) What would you say to this client? (b) How would you conceptualize the client's problem?

These two questions was asked for both case #1 and #2. Responses came in form of short sentences, phrases, and short paragraphs. The purpose of these questions is to elicit counseling leads from respondents. From these counseling leads, the use of Ivey's microskills (Attending and Influencing skills) were distinguished and scored by the raters. Since counselors from different cultures use these microskills differently (Berman, 1979; Ivey, 1981, 1988), the researcher looked at the specific uses of these skills among the African Igbos (experts) and the trainees (Americans). The result is clearly illustrated with basic distributive statistics in the next chapter. The counseling leads generated from the respondents also contain information on how each respondent focused on the problem of the client. The raters scored this information under the five different variables (individual, topic, nuclear family, extended family and community values) used in the study. Again the differences in choice of respondents from the target culture and the experimental group (Pre and post) were analyzed and explained including their styles and microskill usage in both cultures.

2) Focusing questions: A total of 6 focusing questions were asked for cases #1 and 2. (see Appendix F)

The purpose of these questions was to identify how people from the two cultures focused on the five different issues and how the trainee's pretraining responses compared with the expert's responses and their post-training responses. The ANOVA of data from these subjects was used in testing the primary hypotheses in the study. In addition, a detailed result of how the subjects scored on each focus was computed and illustrated in the detailed result section of the next chapter.

3) Social issues questions: There are 10 social issues questions. (see Appendix F)

These question focused on various issues ranging from the client's choice of counselors of the same race, age and sex; preferences of counselors who would like an egalitarian relationship or authority figure; emphasis on detailed rapport; attention to nonverbal communication; and degree of self disclosure, to name but a few. Since this segment of the instrument differs from the rest, it was analyzed separately using the ANOVA. The results were also used in testing the three hypotheses in the study. A more detailed description of preferences of these subjects on the social issues was also summarized in the detailed result section of the next chapter. Generally, the scale of 1 to 5 in the instrument was reversed during the analysis. Those choices

which the subjects ranked as #1 has a value of 5 points, #2 choice has a value of 4 points, #3 has 3 points, #4 has a value of 2 points and #5 has the lowest value of 1 point.

Statistical Analysis of Data

Since the pretest-post-test evaluation method is used differently in different studies it will be beneficial at this stage to give a brief description of its application to this study. Riecken and Boruch (1974) compared the pretest-post-test comparison group (PTPTCG) generally used in experimental studies to the abridged version of the interrupted time-series comparison group design (ITSCG). However, the pretest-post-test design used in this study used the expert model result for comparison, hence, the Igbo experts were the comparison group. This design is called the before-and-after experiment (training) design. Langbein (1980) likened it to a single interrupted time-series design that has no time series. In effect, there is no actual control group. The design consists of pretest and post-test measures of only one experimental group.

In the PTPTCG there is always a pool of subjects of whom some will be in the experimental group and others in the control group. The experimental group will be exposed to the independent variable while the control group will

not be exposed to it. A post-test measurement of the treatment is obtained from both the experimental group and the control group. But in the approach used in this study, only one experimental group is involved, beginning with a pretest measurement to the treatment (training), then to the post-test measurement. Unlike the PTPTCG design where differences resulting from treatment (training) are determined by comparing the experimental group and the control group, the format used in this study only determines the effect of the training (treatment) by comparing the pretest-post-test results on a single experimental group and a standard model (expert model) described earlier in the study. The introduction of the expert model provided a yardstick for determining the actual changes during the pretest and during the post-test by comparing both pretest and post-test not only with each other but with the opinion of the experts.

CHAPTER IV

RESULTS

In this chapter we will examine the 3 null hypotheses stated earlier in this study. In general, analysis of variance will be used in rejecting these null hypotheses at a significance level of .05. However, since the ANOVA does not specify which of the group means differ significantly from the others, we will present the table of the mean values of the groups first so several reference points are available. This will be followed by the t-test results of the conceptual questions. The ANOVA tables will be followed by a detailed descriptive statistics table of group means, standard deviation and percentages of focus on each variable we explored in the study.

The following paragraphs and table represent the t-test results of the response data for conceptual questions. The tables are arranged under each variable (individual, topic, nuclear family, extended family, community values, attending skills, and influencing skills). In order to compute the statistical significance between the mean difference and the standard deviation among the groups, the

Table 2. Table of Group Mean
and Standard Deviations of Variables

Variables	Expert Model (IGBOS)		Experimental Group (Pretest)		Experimental Group (Posttest)	
	Mean	STD	Mean	STD	Mean	STD
<u>Conceptual Questions</u>						
Individual	.700	.470	3.050	.945	1.000	.918
Topic	1.300	.801	1.400	1.142	1.300	1.174
Nuclear Family	.600	.598	1.100	1.071	1.100	.887
Extended Family	1.500	.686	.450	.510	1.250	1.020
Community Value	2.350	.745	1.050	1.191	1.650	.875
Attending Skills	.500	.889	1.800	.950	1.000	.795
Influencing Skills	1.450	1.191	.300	.470	.600	.821
<u>Focusing Questions</u>						
Individual	3.700	.979	4.600	.503	2.950	.887
Topic	1.850	.933	2.650	.813	1.850	.745
Nuclear Family	2.100	.718	3.650	.671	2.900	.788
Extended Family	4.550	.945	2.850	.745	4.500	.513
Community Value	3.250	.967	1.900	.968	3.200	.834
Total on social Issues	3.800	.410	3.200	.616	2.000	.459

(Continued on the next page.)

Table 2
(Continue)

Variables	Expert Model (IGBOS)		Experimental Group (Pretest)		Experimental Group (Posttest)	
	Mean	STD	Mean	STD	Mean	STD
<u>Social Issues Questions</u>						
Rapport	1.300	.470	3.900	1.210	4.550	.759
Expert adviser	2.100	1.334	2.650	1.226	4.500	.607
Egalitarian Relationship	3.550	1.050	3.600	1.729	1.750	.786
Preferring an Older Person	1.950	1.099	2.200	1.152	4.500	1.395
Being of Same Sex	2.400	1.188	2.400	2.113	4.450	1.432
Being From Same Race	2.100	1.165	3.250	1.372	4.500	.761
Parent Figure	3.450	1.099	1.200	.410	4.450	.759
Parents Views	1.300	.923	2.850	1.531	4.600	.598
Nonverbals	2.400	.821	3.600	1.095	4.500	.887
Self Disclosure	2.800	.410	3.750	1.209	4.950	.444

Table 3 Comparison of
 (a) Expert Model (EM) and Trainee Pretest (PT)
 (b) Expert Model (EM) and Trainee Posttest (PO)
 (c) Trainee Pretest (PT) and Trainee Posttest (PO)
 on all variables: N = 20

Variables	Group	Mean	SD	t-value	Sign.																																																																																																																																																																																	
Individual	EM	.700	.470	-9.69	Sig.																																																																																																																																																																																	
	PT	3.050	.945			Topic	EM	1.300	.801	-0.32	NS	PT	1.400	1.142	Nuclear Family	EM	.600	.598	1.82	NS	PT	1.100	1.071	Extended Family	EM	1.550	.686	5.75	Sig.	PT	.450	.510	Community Values	EM	2.350	.745	4.14	Sig.	PT	1.050	1.191	Attending Skills	EM	.500	.889	-4.47	Sig.	PT	1.800	.951	Influencing Skills	EM	1.450	1.191	4.02	Sig.	PT	.300	.470	Individual	EM	.700	.470	-1.30	NS	PO	1.000	.918	Topic	EM	1.300	.801	0.00	NS	PO	1.300	1.174	Nuclear Family	EM	.600	.598	-1.46	NS	PO	.950	.887	Extended Family	EM	1.550	.686	1.09	NS	PO	1.250	1.020	Community Values	EM	2.350	.745	2.75	Sig.	PO	1.650	.875	Attending Skills	EM	.500	.889	-1.88	NS	PO	1.000	.795	Influencing Skills	EM	1.450	1.191	2.63	Sig.	PO	.600	.821	Individual	PT	3.050	.945	6.96	Sig.	PO	1.000	.918	Topic	PT	1.400	1.142	.27	NS	PO	1.300	1.194	Nuclear Family	PT	1.100	1.071	.48	NS	PO	.950	.887	Extended Family	PT	.450	.510	-3.14	Sig.	PO	1.25	1.020	Community Values	PT	1.050	1.191	-1.82	NS	PO	1.650	.875	Attending Skills	PT	1.800	.951	2.89	Sig.	PO	1.000	.795	Influencing Skills	PT	.300	.470	-1.42	NS
Topic	EM	1.300	.801	-0.32	NS																																																																																																																																																																																	
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independent means t -test was utilized. To be significant at the .05 level, a t value of 2.00 is needed.

Comments on Conceptual Results

From the summary in table III we can draw the following conclusions:

1. The 20 subjects (Americans) focused their counseling skills more on the individual variable during pretest while the 20 experts (African Igbos) focused less on the individual variable.
2. The focus on topic variable by both the subjects and the experts reveal approximately the same.
3. The 20 subjects (American) focused on more on nuclear family variable before the training compared with the experts (African Igbos) who focused less on the nuclear family variable.
4. The African Igbos (experts) focused more on the extended family variable compared with the 20 subjects (American) who focused less on extended family variable before training.
5. The African Igbos (expert model) focused more on the community values variable compared with the 20 subjects (American) who focused on community values before the training.

6. Before training in culture-specific counseling, the 20 subjects used more attending skills compared with the African-Igbos (Experts) who used less attending skills.
7. Before the training, the 20 American (subjects) used less influencing skills compared with the African Igbo (experts) who used more influencing skills.

In general, the post-training responses of our 20 subjects (Americans) were more culturally appropriate since the data shows a high degree of similarities between the post-training results and the expert model results. In effect, the 20 subjects, like the experts, focused more on extended family and community values of the clients and less on individual values and nuclear family focus. These results not only signified the effectiveness of culture-specific training, but when paired with the ANOVA results in the paragraphs that follow, we can comfortably reject our 3 null hypotheses.

Testing the Hypotheses

Hypothesis #1

Counselors-in-training will tend to present culturally appropriate responses when they are presented with vignettes of problems which African Igbos might face in returning to their home culture.

Mode of testing: Comparison of trainee responses contrasted with expert ratings of culturally appropriate responses.

Table 4 ANOVA of Trainee Pretest Data and Expert Data On Individual Focus (Focusing Question)

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	8.100	1	8.100	13.383	.001
Group	8.100	1	8.100	13.383	.001
Expanded	8.100	1	8.100	13.383	.001
Residual	23.000	38	.605		
Total	31.100	39	.797	-----	-----

Table 5 ANOVA of Trainee Pretest Data and Expert Data On Topic Focus (Focusing Question)

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	6.400	1	6.400	8.357	.006
Group	6.400	1	6.400	8.357	.006
Expanded	6.400	1	6.400	8.357	.006
Residual	29.100	38	.766		
Total	35.500	39	.910	-----	-----

Table 6 ANOVA of Trainee Pretest Data and Expert Data
On Nuclear Family (Focusing Question)

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	24.025	1	24.025	49.752	.001
Group	24.025	1	24.025	49.752	.001
Expanded	24.025	1	24.025	49.752	.001
Residual	18.350	38	.483		
Total	42.375	39	1.087	-----	-----

Table 7 ANOVA of Trainee Pretest Data and Expert Data
On Extended Family (Focusing Questions)

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	28.900	1	28.900	39.935	.001
Group	28.900	1	28.900	39.935	.001
Expanded	28.900	1	28.900	39.935	.001
Residual	27.500	38	.605		
Total	56.400	39	1.446	-----	-----

Table 8 ANOVA of Trainee Pretest Data and Expert Data
On Community Values (Focusing Question)

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	18.225	1	18.225	19.481	.001
Group	18.225	1	18.225	19.481	.001
Expanded	18.225	1	18.225	19.481	.001
Residual	35.550	38	.936		
Total	35.775	39	1.379	-----	-----

Table 9 ANOVA of Trainee Pretest Data and Expert Data
(On All 10 Social Issues Questions)

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	3.600	1	3.600	13.154	.001
Group	3.600	1	3.600	13.154	.001
Expanded	3.600	1	3.600	13.154	.001
Residual	10.400	38	.274		
Total	14.000	39	.359	-----	-----

Given the significance of F value in Tables 6 through 9 and in addition to the difference between the expert model group mean and the pretest (subjects) group means in Table 2, Hypothesis #1 is rejected. In effect, the pre-training responses of Western (American) counselors-in-training to questions on videotaped vignettes of problems presented by African-Igbo clients prior to the training was culturally inappropriate. Detailed illustrations of how they responded compared with the expert model on each issue are illustrated at the last section of this chapter.

Hypothesis #2

After training in culture-specific counseling, counselors-in-training will not present culturally appropriate responses when they are presented with videotaped vignettes of problems which African Igbos might face in returning to their home culture.

Mode of testing hypothesis: Comparison of student responses contrasted with expert ratings of culturally appropriate responses.

Given the significance of F in these Tables (10-15) and the similarities between the group means of the expert model and the subjects post test mean (Table 2), Hypothesis #2 is rejected. Table 2 shows similarities between

Table 10 ANOVA of Trainee Posttest Data Compared with Expert Model Data on Individual Focus

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	6.032	1	6.023	6.839	.013
Group	6.032	1	6.023	6.839	.013
Expanded	6.032	1	6.023	6.839	.013
Residual	32.534	37	.882		
Total	38.668	38	1.018	-----	-----

Table 11 ANOVA of Trainee Posttest Data Compared with Expert Model data On Topic Focus

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	.020	1	.020	.027	.869
Group	.020	1	.020	.027	.869
Expanded	.020	1	.020	.027	.869
Residual	25.339	37	.712		
Total	26.359	38	.694	-----	-----

Table 12 ANOVA of Trainee Posttest Data Compared with Expert Model Data on Nuclear Family Focus

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	6.154	1	6.154	10.547	.002
Group	6.154	1	6.154	10.547	.002
Expanded	6.154	1	6.154	10.547	.002
Residual	21.589	37	.583		
Total	27.744	38	.730	-----	-----

Table 13 ANOVA of Trainee Posttest Data Compared with Expert Model Data on Extended Family Focus

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	.007	1	.007	.011	.915
Group	.007	1	.007	.011	.915
Expanded	.007	1	.007	.011	.915
Residual	21.737	37	.587		
Total	21.744	38	.572	-----	-----

Table 14 ANOVA of Trainee Posttest Data Compared with Expert Model Data on Community Value Focus

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	.001	1	.001	.001	.971
Group	.001	1	.001	.001	.971
Expanded	.001	1	.001	.001	.971
Residual	30.358	37	.820		
Total	30.359	38	.799	-----	-----

Table 15 ANOVA of Trainee Posttest Data Compared with Expert Model Data on All Social Issues

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	31.201	1	31.201	161.282	.001
Group	31.201	1	31.201	161.282	.001
Expanded	31.201	1	31.201	161.282	.001
Residual	7.158	37	.193		
Total	38.359	38	1.009	-----	-----

group mean of expert model and post training (subjects) especially on topic and expended family. Other variables show some differences which are nearly similar. In effect, counselors in training tend to respond appropriately (aftertraining in culture-specific counseling) to videotaped vignettes of problems presented by African Igbo clients. These similarities and differences in responses will be further illustrated with distributive statistics in the later part of this chapter.

Hypothesis #3

After training in culture-specific counseling, counselors-in-training will not present culturally appropriate responses when they are presented with vignettes of problems which African Igbos might face in returning to their home culture.

Mode of testing hypothesis: Comparison of pre- and post-test performance of counselors-in-training on their responses to the vignettes.

Based on the significance of F value in Tables XVI-XXI and the dissimilarities between the group means of the two groups (table II) Hypothesis #3 is rejected. Trainees' responses to African Igbo client problems were actually culturally appropriate. The differences in the group mean

Table 16 ANOVA of Trainee Pretest Data Compared with Their Post Test Data on Individual Focus

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	27.225	1	27.225	52.382	.001
Group	27.225	1	27.225	52.382	.001
Expanded	27.225	1	27.225	52.382	.001
Residual	19.750	38	.520		
Total	46.975	38	1.204	-----	-----

Table 17 ANOVA of Trainee Pretest Data Compared with Their Post Test Data on Topic Focus

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	6.400	1	6.400	10.528	.002
Group	6.400	1	6.400	10.528	.002
Expanded	6.400	1	6.400	10.528	.002
Residual	23.100	38	.608		
Total	29.500	38	.756	-----	-----

Table 18 ANOVA of Trainee Pretest Data Compared with
Their Post Test Data on Nuclear Family

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	5.625	1	5.625	10.504	.002
Group	5.625	1	5.625	10.504	.002
Expanded	5.625	1	5.625	10.504	.002
Residual	20.350	38	.536		
Total	25.975	38	.666	-----	-----

Table 19 ANOVA of Trainee Pretest Data Compared with
Their Post Test Data on Extended Family Focus

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	27.225	1	27.225	66.531	.001
Group	27.225	1	27.225	66.531	.001
Expanded	27.225	1	27.225	66.531	.001
Residual	15.550	38	.409		
Total	42.775	39	1.097	-----	-----

Table 20 ANOVA of Trainee Pretest Data Compared with Their Post Test Data on Community Value Focus

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	16.900	1	16.900	20.716	.001
Group	16.900	1	16.900	20.716	.001
Expanded	16.900	1	16.900	20.716	.001
Residual	31.000	38	.816		
Total	47.900	39	1.228	-----	-----

Table 21 ANOVA of Trainee Pretest Data Compared with Their Post Test Data on All Social Issues

Source of Variation (Source)	Sum of Square (SS)	F	Mean Square (MSS)	F	Significance of F (Sign. of F)
Main Effect	14.400	1	14.400	48.857	.001
Group	14.400	1	14.400	48.857	.001
Expanded	14.400	1	14.400	48.857	.001
Residual	11.200	38	.295		
Total	25.600	39	.656	-----	-----

(pre and post) testified to this assumption. Trainee's group means (post) increased on extended family focus and community values and decreased on individual focus and nuclear family focus. These changes will be visually illustrated in the later section of this chapter with appropriate charts and tables.

In the first part of this chapter we tried to reject the three null hypotheses despite the apparent high values of the significance of F in some variables when the F value was .05. These errors were deliberately ignored due to the nature of the instrument. For example, the 20 subjects rated the nuclear family variable very high during pre-test and very low during post-test. The expert model rating of the nuclear family variable was very low. These differences in rating showed better in Table II where we tabulated the mean for each group. Since the ANOVA result failed to show us these details and particularly how subjects in each group focused on each variable, we choose a simplified way of illustrating these results here. The purpose of this section is to give detailed illustration on how our subjects focused on each variable and social issues presented in the instrument. We will use both tables of mean, media and STD values and bar charts of focusing by choice to illustrate these results.

Table 22 Table of Number, Mean, Median, Standard Deviation
and Percentages of Group Focus on Individual Focus
Expert model and Experimental group (Pretest and Posttest)

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	3.700	3.864	.979	20	15%	55%	20%	5%	5%
Experimental Group (Pretest)	4.600	4.667	.503	20	60%	40%	0%	0%	0%
Experimental Group (Posttest)	2.950	2.864	.887	20	10%	5%	55%	30%	0%

Table 23 Table of Number, Mean, Median, Standard Deviation
and Percentages of Group Focus on Topic Focus
Expert model and Experimental group (Pretest and Posttest)

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	1.850	1.722	.933	20	0%	10%	5%	45%	40%
Experimental Group (Pretest)	2.650	2.500	.813	20	5%	5%	40%	50%	0%
Experimental Group (Posttest)	1.850	1.833	.745	20	0%	0%	20%	45%	35%

Table 24 Table of Number, Mean, Median, Standard Deviation
and Percentages of Group Focus on Nuclear Family Focus
Expert model and Experimental group (Pretest and Posttest)

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	2.100	2.038	.718	20	0%	5%	15%	65%	15%
Experimental Group (Pretest)	3.650	3.611	.671	20	10%	45%	45%	0%	0%
Experimental Group (Posttest)	2.900	2.955	.788	20	0%	20%	55%	20%	5%

Table 25 Table of Number, Mean, Median, Standard Deviation and Percentages of Group Focus on Extended Family Focus Expert model and Experimental group (Pretest and Posttest)

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	4.550	4.833	.945	20	75%	15%	0%	10%	0%
Experimental Group (Pretest)	2.850	2.833	.745	20	0%	20%	45%	35%	0%
Experimental Group (Posttest)	4.500	4.500	.513	20	50%	50%	0%	0%	0%

Table 26 Table of Number, Mean, Median, Standard Deviation
and Percentages of Group Focus on Community Value Focus
Expert model and Experimental group (Pretest and Posttest)

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	3.250	3.500	.967	20	0%	50%	35%	5%	10%
Experimental Group (Pretest)	1.900	1.800	.968	20	5%	0%	10%	50%	35%
Experimental Group (Posttest)	3.200	3.333	.834	20	0%	45%	30%	25%	0%

Table 27 Table of Number, Mean, Median, Standard Deviation
and Percentages of Group Focus on Degree of Rapport
Expert model and Experimental group (Pretest and Posttest)

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	1.300	1.214	.470	20	70%	30%	0%	0%	0%
Experimental Group. (Pretest)	3.900	4.250	1.210	20	45%	20%	15%	20%	5%
Experimental Group (Posttest)	4.550	4.731	.759	20	65%	30%	0%	5%	0%

Table 28
View of Counselor As An Expert Who Gives Advice

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	2.100	1.700	1.334	20	45%	25%	15%	5%	10%
Experimental Group (Pretest)	2.650	2.375	1.226	20	10%	15%	20%	40%	15%
Experimental Group (Posttest)	4.500	4.591	.607	20	55%	40%	5%	0%	0%

Table 29 Preferences of Egalitarian Relationship Vs
Authoritarian Relationship with a counselor

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	3.550	3.722	1.050	20	5%	10%	25%	45%	15%
Experimental Group (Pretest)	3.600	3.167	1.729	20	25%	5%	45%	15%	5%
Experimental Group (Posttest)	1.750	1.700	.786	20	0%	5%	5%	50%	40%

Table 30 Preferring an Older Counselor

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	1.950	1.667	1.099	20	45%	30%	10%	15%	0%
Experimental Group (Pretest)	2.200	2.100	1.152	20	5%	5%	30%	25%	35%
Experimental Group (Posttest)	4.500	4.500	1.395	20	45%	40%	0%	10%	0%

Table 31 Preferring Counselors of The Same Sex with Client

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	2.400	2.214	1.188	20	25%	35%	20%	15%	5%
Experimental Group (Pretest)	2.400	1.409	2.113	20	10%	10%	10%	10%	55%
Experimental Group (Posttest)	4.450	4.600	1.432	20	50%	20%	20%	5%	0%

Table 32 Preferring Counselors From the Same Race with Client

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	2.100	1.900	3.250	20	40%	25%	25%	5%	5%
Experimental Group (Pretest)	3.250	3.214	1.372	20	25%	15%	35%	10%	5%
Experimental Group (Posttest)	4.500	4.731	.761	20	65%	20%	15%	0%	0%

Table 33 Preferring Counselors with Parent Figure

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	3.450	2.500	1.099	20	25%	25%	30%	20%	0%
Experimental Group (Pretest)	1.200	1.125	.410	20	0%	0%	0%	20%	80%
Experimental Group (Posttest)	4.850	4.591	.957	20	55%	40%	0%	5%	5%

Table 34 Taking Parents Views into Consideration in Counseling

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	1.300	1.088	.923	20	85%	10%	0%	0%	5%
Experimental Group (Pretest)	2.850	2.900	1.531	20	20%	15%	25%	10%	30%
Experimental Group (Posttest)	4.600	4.731	.598	20	65%	30%	5%	0%	0%

Table 35 Strongly Considering Client's Nonverbal Communication
In Counseling

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	2.400	2.500	.821	20	15%	35%	45%	5%	0%
Experimental Group (Pretest)	3.600	3.750	1.095	20	20%	40%	25%	10%	5%
Experimental Group (Posttest)	4.500	4.731	.887	20	65%	20%	10%	5%	0%

Table 36 Expecting Greater Self-Disclosure In Counseling

Group	Mean	Median	STD	Number	Percentage of Group Choice				
					1st	2nd	3rd	4th	5th
Expert Model	2.800	2.875	.410	20	0%	20%	80%	0%	0%
Experimental Group (Pretest)	3.750	3.900	1.209	20	35%	25%	25%	10%	5%
Experimental Group (Posttest)	4.750	4.833	.444	20	75%	25%	0%	0%	0%

Summary

In the early sections of this chapter we used both the analysis of variance (ANOVA) and the various group means on the variables to justify the rejection of the three null hypotheses. In this section, we are going to restate these hypotheses in their directional forms. These directional hypotheses will enable us draw important inferences from the results (in general) and (specifically) to comment on our subjects' responses to the various foci and social issues highlighted in the study.

Ho₁: Before training in culture-specific counseling, counselors-in-training will tend to present culturally appropriate responses to videotaped vignettes of problems presented by African-Igbo clients.

From the result of our investigation Ho₁ could be directionally stated thus:

Before training in culture-specific counseling, counselors-in-training presented culturally inappropriate responses to videotaped vignettes of problems presented by African-Igbo clients.

When we look at the significances of F on the five different foci in general and specifically the group means on these variables (foci) we can safely conclude that our 20 Western (American) subjects scored high on Individual focus (4.600), Topic focus (2.650), and Nuclear and Community values (1.900), all pretest results. This is true when we compare the above group means with the scores of the 20 African-Igbos (Expert model) with low group means of 3.700 on Individual focus, 1.850 on Topic focus, and 2.100 on Nuclear Family focus. On the contrary, they scored high on Extended Family focus (4.550) and Community Values (3.250). In effect, when we compare the results of our 20 Western (American) subjects with that of the expert model (the appropriate) responses, we can draw the following conclusions: I. Before training in culture-specific counseling, trainees saw the clients' problems as residing primarily within the individual and the nuclear family and not necessarily on the cherished extended family values and culture of the clients as echoed by our expert model data. II. Before training in culture-specific counseling, the responses of our 20 subjects on the 10 social issues presented showed a mixture of results when compared with the expert model (see Table II and XXII-XXXVI) Some of the similarities in group means could be attributed to the influence of Western culture on this group of experts who currently live and study within the Western culture.

However, the near similarities and high group means of our subjects will be further explored in the final chapter. These data provided us not only with the basis for accepting our stated alternative hypothesis, they also provided a standard for measuring changes after training.

Ho₂: After training in culture-specific counseling, counselors-in-training will not present culturally appropriate responses to videotaped vignettes of problems presented by African-Igbo clients.

From the result of our studies we can directionally state that:

After training in culture-specific counseling, counselors-in-training presented culturally appropriate responses to videotaped vignettes of problems presented by African-Igbo clients.

From the comparison between the trainees' posttest data and the expert model data we saw some similarities between these two groups. The trainees' posttest group means on the 5 different foci (Individual, Topic, Nuclear family, Extended family, and Community values) are almost identical in some respects with the group means of the

expert model on these foci (see Table II). Also, on the 10 social issues, trainees' post-training group means on all social issues showed a remarkable increase. This leads us to accept the alternative (directional hypothesis earlier stated).

Ho₃: After training in culture-specific counseling, counselors-in-training will not present culturally appropriate responses to videotaped vignettes of problems presented by African-Igbo clients.

This hypothesis is similar to Ho₂, but we tested it differently by comparing the trainees' pretest responses to their posttest responses. This comparison yielded a better and clearer result. From the 5 variables (foci) considered, differences existed between all pretest group means and all the posttest group means. There was more focus on extended family values and the cultural (community) values of the client, and less focus on the individual values of the client and their nuclear family during the posttest. All these data point to the effectiveness of culture-specific training in counseling, and lead us to accept the alternative hypothesis which states:

After training in-culture-specific counseling, counselors-in-training will respond culturally appropriately videotaped vignettes of problems presented by African-Igbo clients.

The increase in awareness of the clients' cultural values could be seen in comparing the pretest group means and the posttest group means on all social issues highlighted in table II.

CHAPTER V

DISCUSSION, SUMMARY AND IMPLICATIONS

In this concluding chapter, we shall discuss the key findings in this research. During the course of the research, a number of unexpected results emerged. These unexpected results will be highlighted in this chapter. This chapter will also discuss the limitations of this research and comment on the implications of this study for psychological counseling research and practice.

Key Findings

In reviewing the key findings of this study, one important finding seem to stand taller than others. This is the fact that specific aspects of a targeted single culture, when identified and systematically taught to a group of counselors (helpers) from another culture, resulted in a major change in these counselors' behavior which is evidenced in the way they approach the clients' problems both conceptually and in terms of counseling skill usage. Drawing from the results of this study, the differ-

ences in the pretraining response data and the post-training response data testified to this fact. After the training in culture-specific counseling, our 20 American subjects responded appropriately to the problems presented by African-Igbo clients whose culture they studied during the workshop.

A second interesting finding of this research is the use of the culture-bearer's view of helping (expert model and effective model) as a yardstick for measuring appropriateness and effectiveness in responses. In the study, 20 African-Igbo students (expert model) initially responded to the same questions presented to the 20 (American) subjects. The use of the experts' response data in comparing both the before-training and after-training responses of these 20 subjects gave this study its uniqueness. In reviewing literature on the importance of culture-bearers' views in the interpretation of culture, this study earlier supported the views of Zaidi (1978), Serpell (1978), Pike (1954), who emphasized this view. When applied to counseling and psychotherapy, these views were re-echoed by Sue (1981) and Ivey (1981, 1983). The latter demonstrated this view in his work in microcounseling, especially on the interpretation of nonverbal communication in therapy (Ivey 1987).

Another finding in the study is the emphasis placed on nuclear family values, individual values and focusing on

the topic by the 20 American subjects before the training. This testified to the known fact that counselors from different cultures go into counseling with their own set of values. Lack of awareness of the counselors' own values and lack of respect for the clients' values usually lead to deep misunderstanding and early termination of the counselor-client relationship. In this study, Igbos tend to focus more on extended family values, community values and less on nuclear family values, topic, and, to a certain degree, individual values. Our American helpers (subjects) responded appropriately to these Igbo clients when they focused on those variables that have more meaning for these clients.

The study also shows that Igbo clients prefer counselors who have a parent-like influence on them to counselors who treat them as equals in an egalitarian relationship. Igbo clients feel more comfortable with counselors who are of the same sex, unlike most of our American subjects who felt they could be comfortable either way. From the post-test results of this study, Igbo clients tend to prefer older counselors to younger ones. This agreed with their values of age and the concept that older people are wiser than younger people.

The investigation of the uses of Ivey's microskills using basic conceptual questions yielded another interesting result in this study. Early works by Berman (1979)

showed that different genders and races within the United States use microskills differently. In her study, Whites tended to use more attending skills than Blacks. Kikoski (1980) also observed that her American subjects used more attending skills than her Middle Eastern Lebanese Arab subjects.

Analysis of the conceptual questions used in this study supported the previously mentioned studies. The results show that the 20 subjects (Americans) used more attending skills and fewer influencing skills during the pre-test. The 20 African Igbos (expert model) used more influencing skills. Short sentences and phrases like: "I will advise him to talk to his parents first," "It will be better if you suggest this to your wife," and "Do it the way things are done at --- " are very numerous in the expert responses. On the other hand, these 20 African Igbos (expert model) used little basic questioning skills in their responses. After the training in culture-specific counseling, the 20 subjects (Americans) used fewer attending skills and more influencing skills compared with their pretest responses.

In summary, this study points to four specific themes:

- (1). Counseling the African Igbo client is not purely an individual issue, it affects the extended family in particular and the community in general.

(2). Referrals to the family and significant others in counseling with the Igbo client are as vital as every other professional technique used by the counselor.

(3). Igbo client behavior in therapy must be understood from the standpoint of the Igbo culture and values.

(4). Since the Igbo client values an advisory relationship in counseling, a Western-trained counselor's effectiveness will be limited if he/she focus strongly on individual values, nuclear family focus or seeks to establish an egalitarian relationship with the Igbo Client.

The analysis of data from this study shows certain unexpected results. Primary among these is the effect of the host culture on the group of 20 African Igbo students. Most of these Igbo students, who later discussed the results with this researcher, agreed that the responses of these Igbo experts were biased by the influence of the host culture. This is evidenced in their low group means on such social issues as emphasizing parents' views in counseling, expecting an expert adviser rather than a counselor, and preferring counselors from the same race and sex. Although the group means on these variables tend to be low or the same if compared with the group means of our American subjects on the same variables materials drawn from key literature on Igbo culture show that Igbos prefer helpers with such qualities.

The fact that this unexpected data showed on the social issue questions alone and not on the conceptual or focusing questions is also remarkable. This supports the notion that human ideas are very flexible and could easily change overtime. On the contrary behavior changes slowly. Drawing from the examples in the results, African Igbos (expert model) showed some changes on the idea of preferring counselors from the same gender and/or race and to some extent preferring the authoritarian relationship to and egalitarian relationship in counseling. On the other hand, there were almost no changes in behavior when we look at how they focused on the conceptual questions and the focusing questions of the instrument.

Another unexpected result is the initial awareness which our American subjects showed while responding to the problems presented by the Igbo clients before the training. This researcher attributed this awareness to the cultural diversity of the host culture since the these trainees had had no formal contact with people from the target culture. In contrast to their pretraining data, these 20 American subjects responded better and more appropriately to Igbo clients' problems after the training. In an after-training discussion, subjects felt that their responses after the training were better than their initial responses. This initial awareness translated into very high pretraining group means on social issues. These subjects' group means

on social issue in some cases are higher than the Expert group means on such issues as desiring more rapport in counseling, expecting to have an expert adviser in counseling, and counselor and client being of the same sex.

Limitations of the Study

Most respectable researchers always end up with a call for more research. In my case, such a call is absolutely essential. This research has produced "unfinished business." This study is an effort to relate only one out of many indigenous non-Western cultures to counseling theory and practice. In a sense, this study explored basic Igbo cultural dynamics for the purpose of developing an appropriate counseling approach for African Igbos. On the other hand, it has created the awareness that counseling psychology will be meaningful to people of indigenous non-Western cultures only when the culture they represent is strongly taken into consideration in counselor-training methods and practice.

Since the cultures of non-Western people are not in any way uniform, each culture needs to be adequately explored and the results of each study brought to bear on counseling practices among the people. It is apparent that indigenous psychologies of Third World cultures have not been properly systematized. Hence, there is an enormous

level of uncritical dependence on research and theories which are base on Western concepts, ideas and instruments. Existing personality theories, for example, are based on Western value orientation which are purely individualistic in nature. Third world psychologists and educators should therefore make efforts in contextualizing these Western theories, concepts and instruments to suit their own background and culture.

Implications For Further Research, Training and Education of Counselors

Since this study leans strongly on training and education of counselors, this researcher wishes to use these few lines to draw out some instructional implications of this study. In his current work on pastoral counseling across cultures, Augsburger (1986) carefully distinguishes three important aspects of human behavior which we take to counseling either as clients or counselors - these three basic human aspects of behavior are: (a). The Universal - which we share with all other people; (b). the culturally programmed - which we learn from our own culture of origin; and (c). the individual uniqueness - which differentiates each one of us from all other individuals even those from our own race and culture.

To a greater extent, counseling psychology as a profession has explored both the universal and the indivi-

dual. Culture, which is an integral part of human behavior, has been either ignored or mixed with the other two (individual and universal). To remedy this error, the education and training in counseling should utilize current findings in cultural research in training counselors, especially at the graduate level. Indigenous non-Western cultures should be explored and applied to counseling practice and education. Non-Western students and educators in counseling should use more local materials and concepts in developing culture-specific instruments and helping styles appropriate to their own indigenous culture. On the other hand, those Western (American) institutions who currently train most of the indigenous counselors from other cultures should consider more culture-appropriate ways of training these helpers.

In this preliminary test, it is clear that a culture-specific model which focuses on conceptual understanding and the use of counseling skills modifies the thinking and behavior of counseling trainees. The model seems to offer: (1) a clear systematic framework for teaching conceptual cultural specifics of a group or people and equally important counseling behaviors appropriate to different cultures; (2) a way to build training in cultural differences into counseling and educational programs using well-known and established technologies of both microskills and workshop design; and (3) a specific set of evaluation

technologies tied to the original conceptions of the culture. In short, theory, education/training practice, and research/evaluation are integrated in this model.

The same technology could be applied in many other counseling and psychotherapy situations. For example, it would be possible to take other cultural and ethnic groups (e.g., Cuban, Jewish, French-Canadian, Polish-American, etc.) and generate culturally specific theory, training technologies, and evaluation systems so that specifics of counseling each culture might be more readily available.

There are educational implications for the systems as well. Graduate students in a multicultural course can work through the above three-part exercise as part of a course assignment. For example, students can take Irish-Catholics, Hindus, or any other cultural group and study that group and design training programs in consultation with the culture. The ideas could be extended to marriage counseling, school counseling, and work with other specific populations. In each case, it is important that the investigator work closely with the cultural, ethnic, or religious group to ensure a broad mutual understanding.

Research possibilities for the model seem numerous. One of the most important of these is the relationship between and among professional helpers and the lay public. What are the differences in cultures as we examine culture specific counseling? We have extensive data that parapro-

fessional helpers are as effective and sometimes more effective than professionals (c.f., Anthony & Carkhuff, 1977; Ivey, 1982; Hattie, Sharpley, & Rogers, 1984; Sue & Strupp, 1982). Is it possible that our own counseling and psychotherapy theory is so culturally encapsulated that we have placed our ideas of helping on the clients rather than consulting with the clients to help them find their own culturally and individually appropriate solution. The issue of helper hierarchy must be challenged. In our zeal to help others, have we unwittingly been part of the problem rather than part of the solution?

Limitations of this preliminary test of the model must again be stressed. First, it is important to repeat that the expert models in this study were all university-level individuals, perhaps overly encapsulated in the U.S. culture. But nonetheless, they remain significantly different in their opinions and behaviors from the present sample. A better test of the model would be substantial research and instrumentation on the scene with a larger sample of African Igbos, some of whom had U.S. and other Western experience and some who did not. The counselors involved in this study were from one campus and represented only one type of training. The CRSC only had items and further validation and item analysis of that instrument (and others like it) seems essential.

There is a possibility of a high test reactivity in this type of research. The workshop, with its pre-test training post-test design involves "teaching for the test." Students obviously knew the "correct" answer when they took the second test. That was the objective of the criterion-referenced training. Thus, the clarity of the educational objectives presents a somewhat complex research question - what we want students to learn and do should be clear from the training. This is where the model resembles micro-skills training. Data are clear that microcounseling's criterion-referenced training does change the behavior of counselor trainees from pre- to post-test (c.f., Baker & Daniels, in press). The issue of generalization of training to the home situation is another matter. Unless transfer of training is planned, perhaps with relapse prevention (Marlatt & Gordon,) all the training might wash out over time.

Despite these and other problems, it nonetheless remains clear that a useful system now exists for developing culturally relevant and culture-specific training programs. Perhaps the most important contribution of this method is that it starts with the client's cultural population with a minimum of pre-conceptions rather than with existing culturally encapsulated consulting theory. However, the model is based on awareness that the "observer impacts and affects what is observed." It is not a simple,

linear cause-and-effect frame of reference. This model requires that those who use it do so with some humility and awareness that their very framing of the problem impacts the result. This, of course, is true of all counseling and therapy theory and research. Awareness that our cultural blinders will inevitably impact what we do and what we say is critical. Armed with this awareness, we can perhaps be a bit more humble and remain aware that even a good intention, such as this "cultural specific counseling," is only narrative, an attempt at description of the immensely complex world of human interaction.

CHAPTER VI

TEACHING CULTURE-SPECIFIC COUNSELING USING MICROTRAINING TECHNOLOGY

Counseling training and practice have long been described as culturally encapsulated (Wrenn, 1962), Jackson (1975), Pedersen (1988), and Sue (1981) have all discussed this issue and suggest specific ways in which the profession can become more culturally sensitive. The counseling field has moved toward more multicultural awareness, but systematic frameworks for teaching these concepts are still in their infancy.

This paper presents a new framework for applying the systematic microtraining technology to cultural issues (Ivey & Authier, 1978; Ivey, 1988; Ivey & Simek-Downing, 1987). Microcounseling-oriented multicultural research by Berman (1979) compared Black and White counseling responses; Kikoski (1980) compared American and Lebanese counseling style; and Roberts' (1982) comparison of White and Black American managers provided the beginning methodological framework for this paper. In all of these studies, it was found that White Americans tend to use more attending and listening skills while non-White and Lebanese popula-

tions tend to be more oriented toward a more influencing type of helping relationship. Moreover, non-Americans tend to focus more on socio-cultural issues and matters of relationship. Gender differences complicate the pattern - women tend to listen more than men.

Work by Minor (1983) on culture-specific counseling provided the critical conceptual leap for this study. She clarified the meaning of culture-specific approaches to counseling by pointing out that we must start our counseling theory from the point of view of the culture. In culture-specific counseling, the focus changes to "how does a particular culture view the helping relationship?" "How did they solve problems in the past?" "Can specific counseling skills be adapted from the frame of reference of the culture rather than from typical Western counseling theory?" All of this should lead eventually to counseling theories somewhat different from Rogers, Freud, and others.

As an example of the above, work by Berman, Kikoski, and Roberts found that the individual or "I" focus of counseling theory may be culturally inappropriate in a Black American or Lebanese helping situation where it may be more helpful to focus on relationships or on the family. The next logical step would be to examine the natural helping styles of Blacks and Lebanese and then to generate culture-specific techniques and theories from that frame of reference rather than from our typical Western frames.

These culturally specific theories may then be tested in the culture, while reliance on typical White, male, Western approaches may be simultaneously decreased.

The present study focused on African-Igbo culture and extends previous microcounseling multicultural work with a new synthesis and provides a model for construction of culture-specific training methods which: (1) starts from the frame of reference of a target culture; (2) provides specific training technologies for learning important aspects of a different culture; and (3) provides a rather straightforward and simple method of evaluating the effectiveness of the culture-specific training.

Culture-specific training is designed to look at the client's behavior from the standpoint of the insider, specifically persons from the client's culture. This approach makes the counselor a learner of the client's cultural values. In general, the goals of culture-specific training are to help the counselor: (a) become aware of his/her own culture and other cultures; (b) decrease the use of negative stereotypes and increase the use of more insider information in helping clients from other cultures; (c) develop a more complex understanding rather than oversimplifying other cultures; (d) enjoy rather than endure working with clients from other cultures; (e) develop a better working relationship in work-groups with persons from other cultures; and (f) initiate the process of

developing new theory and methods from the frame of reference of the target culture rather than imposing old, Western theories which may be at least partially inappropriate.

Towards Generating a Culture-Specific Theory

Generating a culture-specific theory requires many complex steps, but the first step is to examine the natural helping style within a target culture. At this stage, a review of anthropological and psychological research among the African-Igbos was undertaken. Although some approaches to such analyses of culture have been developed (largely outside the mainstream of psychology), these approaches have been oriented primarily toward the realms of symbols, meaning, rituals, language, etc.

For the purpose of this study, Douglas' (1978) theory of cultural analysis, Harris and Moran's (1979) perspectives on cultural analysis and Habermas' (1976) critical theory were used in the study of African-Igbo culture (Nwachuku, 1987). These theories emphasized the importance of the following elements of culture as essential to studying human behavior: communication and language (verbal, non-verbal, figures of speech, and quote behavior); rituals, symbols, and material artifacts; norms, values, and belief and attitudes; dressing and appearance,

food and feeding habits; rewards and recognition; child-rearing and relationships; sense of self and space, time and time consciousness; and individualism and collectivism.

Studying the African-Igbo culture from these three perspectives revealed the following key behaviors, attitudes, and values:

(1) The African-Igbo's individualistic behavior is woven in group solidarity.

(2) Devotion to both the extended family and the community values is very important.

(3) Child rearing and early learning are responsibilities that is shared by members of the immediate family and the community.

(4) Although proud, clannish, and competitive, Igbos are very receptive to change, value the aged, and respect elders.

(5) African-Igbos are industrious, aggressive, and intelligent.

(6) They have a complex communication and language system loaded with proverbs, quote behavior, and other figures of speech.

A quick review of these and other key ideas reveals that there are some major differences between the African-Igbo values and the typical Western mainstream values which influenced almost all basic counseling assumptions. Sue (1981) described Western values by highlighting the typical

Western definitions of activities, social relationships, motivations, perceptions of the world, and perception of self and the individual.

Instrumentation and the Expert Model

Taking the data from the review of literature and the analysis of African-Igbo culture, a 20-item Igbo Culture-Specific Rating Scale (ICSRS) was generated. The ICSRS was designed to cover issues of helping and counseling which might appear in naturalistic African-Igbo problem-solving situations that require counseling and assistance.

In an ideal situation, the ICSRS would be administered in Nigeria to a large number of individuals. The systematic microcounseling culture-specific model emphasizes the importance of starting with the natural beliefs of a people rather than using professional counselors and psychologists, most of whom were trained in the West and thus are themselves somewhat culturally encapsulated. For the preliminary test of the systematic culture-specific model, the ICSRS was administered to 20 Igbo college students. While a useful beginning test, it must be recognized that these students may themselves be somewhat culturally encapsulated due to their U.S. experience. Furthermore, they are not representative of the full Igbo population, although they do exemplify the leadership of their culture.

The first section of the ICSRS is oriented toward specific counseling problems which might occur in the Igbo culture. The problems were generated from a needs assessment of African-Igbo clients who faced basic reentry issues on return to their homeland after years of study in the United States. Four short video vignettes depicting problems common to Igbo students were generated. Using microtraining technology pioneered by Berman (1979), an Igbo client would face the camera directly and present a problem to the observer. The task of the observer was to write down: (1) what they would immediately say to the client, and (2) how they would conceptualize the problem.

The vignettes were then shown to 20 Igbo students and classified according to: (1) whether they used attending or listening skills (c.f., Ivey, 1988); and (2) how they focused their conceptualization of the problem. Focus conceptualization following the Berman (1979) model, but was changed to meet the cultural frame of reference of African-Igbo. For example, when conceptualizing a case, the individual could focus on the client, the topic, the nuclear family, the extended family, or the neighborhood and community values of the client. Again, microtraining research has found that White Americans tend to focus on the individual whereas Blacks and Lebanese tend to focus more on family and extended family.

Means and counts of the verbal responses and conceptualizations of 20 Igbo "experts" were computed. Classification of the responses revealed that they tended to use more influencing than attending skills and that they tended to focus problem conceptualization on the extended family and the neighborhood, while still giving some attention to the individual. This expert model serves as a base which can be used to compare counseling responses with training groups.

The second section of the ICSRS consisted of ten questions oriented toward knowledge of basic socio-cultural issues in Igbo life. The 20 Igbo experts rated these questions on a scale of one to five, indicating their preferences for counseling relationships. Typical issues were whether or not they preferred an authoritarian or egalitarian helper, counselors of the same gender, and the use of advice as compared to more exploratory responses. Once again, the mean responses of the African-Igbos were computed to serve as a baseline for comparisons with training groups.

In essence, the instrumentation is derived from two sources - theoretical examination of African-Igbo culture and specific issues generated by African-Igbos themselves. The instrumentation provides a baseline of how the culture conceptualizes a problem and its mode of solution. This theoretical/empirical approach offers some advantages in

that the target culture is generating the problems and the theory, rather than an external source. Over time, this type of instrumentation can become more sophisticated as a more comprehensive theory of helping among the African-Igbo is developed.

Developing a Teaching Model for Training
Non-African-Igbo Counselors

The next step in culture-specific training model is to design training materials and workshops to see if non-African-Igbo counselors can learn more about the African-Igbo culture and helping process. Drawing from current literature on African-Igbo mentioned earlier, important reading materials were organized. Using the microtraining format, two training videotapes were developed:

(1) Ineffective Model Tape (IMT): Using the micro-training format, the same case vignette was presented to a non-African (Western) counselor who has had no culture-specific training. The result of their interaction was used as the ineffective model (IMT).

The counselor does an excellent individualistic approach to helping. She listens well, focuses the problem clearly in the individual and moves toward the classical exploration type of helping in Western counseling.

(2) Effective Model Tape (EMT): This videotape shows a life-situation where an African-Igbo client is presenting

a problem to an African-Igbo counselor. The videotaped interaction forms the effective model for counseling the African-Igbo client.

This tape develops the problem in more complexity. While some attention is given to the individual, the counselor maintains a multiperspective frame of reference, referring often to the family, particularly the Uncle of the client (perhaps as important or even more important than the Father in Igbo culture, especially when the Father is absent or diseased.) Furthermore, community values in decision making are stressed.

Equipped with some basics of African-Igbo culture, responses from African-Igbo experts, and videotape materials, it then becomes possible to start teaching culture-specific counseling from an African-Igbo base of knowledge. A three-hour orientation to African-Igbo helping methods was organized in the following fashion:

- 10 minutes: organization and warm-up.
- 20 minutes: Pre-test administration of the ICSRS.
- 30 minutes: Lecture on basics of Igbo culture.
- 10 minutes: Presentation of ineffective modeling tape.
- 10 minutes: Presentation of effective modeling tape.
- 30 minutes: Role-playing practice videotaped case vignettes.
- 20 minutes: Post-test administration of the ICSRS.

This workshop design is similar to microskills sessions, but the skills and concepts are derived from another culture and the outcome of what might be termed "good counseling" is very different. During the role-playing practice session, trainees observed the effective model and reviewed assigned case vignettes in groups of three. They practiced the skills they observed, evaluated skills, refined skills, and provided feedback to the group. The pre-post evaluation design integrated teaching technology and criterion-oriented outcome goals. This evaluative research design obviously has limitations in terms of experimental sophistication, but can be elaborated as culture-specific theories and concepts themselves become more established.

Evaluating the African-Igbo Culture-Specific Training

The final step of this pilot research project was to examine whether or not training in from Igbo culture-specific counseling skills improved counseling performances of non-African-Igbo counselors. Specifically, can Western (American) counselors learn an African-Igbo appropriate helping approach?

Twenty American students (13 males and 7 females) from a Massachusetts counselor education program were selected for the training. They participated in the three-hour

workshop outlined earlier and were administered the ICSRS pre and post training.

Before training the American students focused strongly on individual values of the client ($\bar{x} = 3.05$), but after the workshop they reduced this emphasis ($\bar{x} = 1.00$, similar to the expert mean of .700). T-tests revealed that they had changed significantly ($t = 6.96$). Furthermore, whereas during pre-test they were significantly different from the experts, post-test revealed no significant differences suggesting that the trainees were now more aware of culturally appropriate responses to Igbo clients.

No significant differences pre or post test were found between the training group and the expert group on focus on nuclear family and emphasis on the topic. This is in accordance with African Igbo culture-specific theory.

The results with extended family focus are interesting. Here we find that the trainees had a mean focus of .45 in this area before training and a mean of 1.25 after training ($t = 3.14$). Before training, they were significantly different from the expert group's mean of 1.55 ($t = 5.75$), but after training, they were no longer significantly different. Again, we find that training helped the American students become more aware of the Igbo culture.

More difficult for the trainees was the focus on community values. In the African Igbo culture, decisions need to be made within a full community context. The

individual is a representative of the community and should not operate apart from this. The trainees found this cultural leap difficult and, while they improved their mean from 1.05 to 1.65, this was not statistically significant. The experts mean (2.35) on community values was the highest of all the possible foci. This part of the evaluation is particularly important for the training. Clearly, more effort needs to be given in the training program to explaining the importance of focusing on community. This move from traditional Western individual values to African Igbo community orientation is a large one for counselors and Westerners in general.

The use of attending skills (which were often questions) by the trainee group before and after training revealed a significant decline ($t = 2.89$), bringing them to a point where they no longer were significantly different from the expert group. Despite the fact that the training emphasized the importance of influencing skills such as direct advice, the trainees did not significantly change their scores and remained oriented to a basic listening style, significantly different from the expert group ($t = 4.02$ pre and 2.63 post). Here again is an area where further emphasis in training seems required.

The second section of the ICSRS, oriented to knowledge of cultural values and information, revealed interesting, but perhaps more complex results. First, it was found that

the trainees did change their scores on this instrument significantly ($\bar{x} = 3.20$ pre and $\bar{x} = 2.00$ post). In general, they moved toward a more culturally aware posture. However, they differed significantly from the expert model both during the pre- and post-test periods. Thus, an examination of individual items on the knowledge inventory seems essential.

Rapport was seen as much more important by the trainees than by the experts, both pre and post training. Specifically, rapport was rated as 1.3 by the experts and 3.9 (pre) and 4.55 (post) by the trainees. In the Igbo culture, there are some dimensions of hierarchy and role which mean that traditional dimensions of Western rapport are less essential.

On the issue of counselor-client relationship in therapy, the trainees preferred an egalitarian relationship between the helper and the helpee (pre-test $\bar{x} = 3.50$). After training, the group shifted their emphasis to a more authoritarian relationship ($\bar{x} = 1.75$, $t = 4.36$), which tends to be culturally appropriate from the African-Igbo perspective.

Before the workshop, trainees' pre-training data suggests that gender differences between the counselor and the the client was not an issue ($\bar{x} = 2.40$). After the workshop, the trainees tended to agree with the African-Igbos who preferred counselors to have clients of the same

gender ($\bar{x} = 4.45$, $t = 3.59$). The same result was observed with the preferences for client and counselor of the same race ($\bar{x} = 3.25$ pre; 4.50 post).

Another item was the role of advice. Pre-training, the experts and trainees did not differ significantly. Advice was stressed as important during training and this resulted in the trainees giving advice a very high rating (4.59 post-test, as compared to the experts' 2.1). A third illustration is whether or not the counselor should represent a parental figure. The expert model rated this at a mean of 3.45, while the pre-test for the trainees was an expected 1.2. After training, trainees' mean rose to 4.85, thus suggesting that the training was impactful, but perhaps too impactful.

As might be expected, the knowledge items are more reactive to the short training program than actual counselor behavior. We have long known that attitudes are easier to change in short-term research, while behavior change is more difficult to effect. Given that over time attitudes are likely to move back to prior orientations, perhaps the over-learning of concepts by the trainees may be helpful in the maintenance of new concepts.

Implications of the Culture-Specific Model for the Future

In this preliminary test, it is clear that a culture-specific model which focuses on conceptual understanding and the use of counseling skills modifies the thinking and behavior of counseling trainees. The model seems to offer: (1) a clear systematic framework for teaching conceptual cultural specifics of a group or people and, equally important, counseling behaviors appropriate to different cultures; (2) a way to build training in cultural differences into counseling and educational programs using well-known and established technologies of both microskills and workshop design; and (3) a specific set of evaluation technologies tied to the original conceptions of the culture. In short, theory, education/training practice, and research/evaluation are integrated in this model.

The same technology could be applied in many other counseling and psychotherapy situations. For example, it would be possible to take other cultural and ethnic groups (e.g., Cuban, Jewish, French-Canadian, Polish-American, etc.) and generate culture-specific theory, training technologies, and evaluation systems so that specifics of counseling that culture might be more readily available.

There are educational implications for the systems as well. Graduate students in counseling psychology for example, could be required to go through the above three-

part exercise as part of a course assignment in a multi-cultural course. For example, students can take Irish-Catholic, Hindu, or any other cultural group and study that group and design training programs in consultation with the culture. The ideas are currently being extended to feminist counseling, gay counseling, and work with other specific populations. In each case, it is important that the investigator work closely with the cultural, ethnic, or religious group to ensure a broad understanding.

Research possibilities for the model seem numerous. One of the most important of these is the relationship between and among professional helpers and the lay public. In this research, we depended on the lay public rather than professionals. What are the differences in cultures as we examine culture-specific counseling? What are the differences between African-Igbo lay people and African-Igbo psychologists/counselors? We have extensive data that paraprofessional helpers are as effective and sometimes more effective than professionals (c.f. Anthony & Carkhuff, 1977; Ivey, 1982; Hattie, Sharpley, & Rogers, 1984; Suh & Strupp, 1982). Is it possible that our own counseling and psychotherapy theory is so culturally encapsulated that we have placed our ideas of helping on the client rather than consulting with the client to help him/her find his/her own culturally and individually appropriate solution? The issue of helper hierarchy may need to be challenged. In

our zeal to help others, have we unwittingly been part of the problem rather than part of the solution?

Limitations of this preliminary test of the model must again be stressed. First, it is important to repeat that the expert models in this study were all university-level individuals, perhaps overly encapsulated in the U.S. culture. But, nonetheless, they remain significantly different in their opinions and behaviors from the present counselor trainee sample. A better test of the model would be substantial research and instrumentation on the scene with a larger sample of African-Igbos, some of whom had U.S. and other Western experience and some of whom did not. The ICSRS needs further validation; the video analysis system works well, but item analysis of knowledge issues seems essential. Furthermore, more items need to be generated as we move toward a true African-Igbo counseling theory.

There is likely a high test reactivity in this type of research. The workshop, with its pre-test training, post-test design, involves "teaching for the test." Students obviously knew the "correct" answer when they took the second test. That was the objective of the criterion-referenced training. Thus, the clarity of the educational objectives presents a somewhat complex research question - what we want students to learn and do should be clear from the training. This is where the model resembles micro-

skills training. Data are clear that microcounseling's criterion-referenced training does change the behavior of counselor trainees from pre- to post-test (c.f. Baker & Daniels, in press). The issue of generalization of training to the home situation is another matter. Microcounseling studies with transfer of training do seem to stick, but, like psychotherapy, learning can disappear over time. Unless transfer of training is planned, perhaps with relapse prevention (Marlatt & Gordon, 1985), all the training might wash out over time.

Despite these and other problems, it nonetheless remains clear that a useful system now exists for developing culturally relevant and culture-specific training problems. Perhaps the most important contribution of this method is that it starts with the client's cultural population with a minimum of pre-conceptions rather than with existing culturally encapsulated counseling theory. However, the model is based on awareness that the "observer impacts and affects what is observed." It is not a simple, linear cause-and-effect frame of reference. This model requires that those who use it do so with some humility and awareness that their very framing of the problem impacts the result. This, of course, is true of all counseling and therapy theory and research. Awareness that our cultural blinders will inevitably impact what we do and what we say is critical. Armed with this awareness, we can perhaps be

a bit more humble and remain aware that even good intentions such as this "culture-specific counseling" are only narrative, an attempt at description of the immensely complex world of human interaction.

APPENDIX A
PERMISSION FORM

F-1 North Village Apts.
Amherst, MA 01002

February 1, 1988

Dear Colleagues:

I am performing a research study as part of my doctoral program at the University of Massachusetts. I am interested in learning how culture affects behavior in counseling and psychotherapy. The approach I am using is what I call the culture-specific approach. This involves studying, understanding and interpreting clients' behavior in therapy from the point of view of the client (himself/herself) who is the behavior or culture bearer.

In this study, we will develop a model for training a counselor from one culture to be competent in counseling people (client) from another culture. Our two primary cultures are the Western Culture (represented by American counselors) and the client culture which is the Nigerian Igbo culture. The general premise of the study is that specific aspects of Igbo culture can be identified and taught to Western counselors. It is our hope that this culture-specific learning will help them respond appropriately to Igbo presenting problems in counseling.

During the study you will be requested to participate in one of the following two activities.

1. Participate in a training program on Igbo culture-specific counseling which is a three-hour workshop that involves completing a pre-training evaluation, participate in the training and complete a post-training evaluation.

2. Participate in a role-play activity which we will videotape. These videotapes made during the roleplay will be used for practical exercises during the training. The tapes will be used for the taped materials beyond the training exercises.

If you consent to participate in this study, the results of your conversations and contributions will be used as part of my dissertation and probably subsequent publications. Your name, image and other personal identities will remain confidential and anonymous in all papers and publications. You may withdraw from this study at any stage. I will make sure that this study will not pose any form of risk to you. No form of medical or financial compensation will be provided if any risk occurs with this research study. After the study is completed, I will make available at any time to answer your questions regarding the whole process, and outcome of this study. This study is for educational purposes only. During the roleplay, your name will not be used. If you have any question regarding this study, please feel free to ask me at any stage. Please find below, a copy of a permission form for you to complete.

I have read and understand the content of this permission form and agree to participate in this study.

Signed: _____
(Participant)

Date Signed: _____

Signed: _____
(Researcher)

Date Signed: _____

Thank you for participating in this study.

Uchenna T. Nwachuku, Doctoral Student,
Human Services and Applied Behavioral
Sciences,
University of Massachusetts, Amherst,
MA 01003

APPENDIX B
STIMULUS QUESTIONS

Stimulus Question

Imagine that you have just finished studies here in the U.S.A. after six years. Imagine that you have secured a job in Nigeria and you are ready to go home by December, 1987. Look at the situation closely, and write down three basic personal and/or family problems you are going to encounter during your stay in Nigeria.

1. _____

2. _____

3. _____

INSTRUCTIONS:

1. Limit your answers to three problems only.
2. Avoid political issues, social and economic problems since they are too broad for this study.
3. Focus on personal, family and immediate community expectations and problems.
4. State your problems objectively and clearly.

APPENDIX C
CASE VIGNETTE #1

CASE VIGNETTE #1

"...I'm sure we love each other, the problem now is they will not understand. As for me, I have no problems with her, but she may not also understand why I desperately need a baby boy. These three girls are OK for us as long as we are living here in the U.S.A. But, we must go back to Nigeria, she is not ready to have more babies. I am the only male child of my parents. Pa has started arranging for a house for us to stay in January just in the same compound with my parent. I'm afraid this relationship will not last long as far as we are living at home. Boy, I cannot stand marrying another woman simply because I need male children. But, you can't tell, anything may happen if my parents continue to mount pressure on me about this male child issue."

Background Information

Sam is a 33-year-old man from Aguata Local Government area in Anambra State, Nigeria. He finished a Ph.D. program in Computer Science two years ago at the University of Denver. He met his wife in 1979 at the same school and now they are happily married and have three daughters. He secured a good paying job with a multinational corporation who hired him primarily to work on their computer project in Nigeria. Arrangements have been completed for him to

start work in Nigeria in April 1988. After his last trip to Nigeria two weeks ago, he was hospitalized for two days in Mercy Hospital in Springfield, MA. He was later assessed by the psychiatric unit of the hospital where he is currently in treatment for major depression.

APPENDIX D
CASE VIGNETTE #2

CASE VIGNETTE #2

"How will I face my parents, especially my uncle when I return home? Dad categorically warned me not to marry this guy. Mama promised to disown me if I married him. Now he is insisting on divorce after all these years together. What will I do with my son? I will not trust him on raising this boy alone. My concern now is that it is against our religious faith to divorce, besides, it is a social stigma in our community to stay in my father's compound with a son without a father as such -- On one hand going back home is a problem; on the other, staying here divorced, raising a boy as a single parent is another difficult issue. I wish Fred would come back and ---"

Background Information

Gloria is a 30-year-old woman who came here seven years ago from Nigeria. She dropped out of college after her junior year at M.I.T. Her husband Fred graduated from the same school the year they got married. Their two-year-old boy is now living with her alone in Amherst. Her husband left the area when they decided to separate after pastoral counseling in their church. Fred, an American, decided to move into another apartment with his high school sweetheart at the same apartment complex where Gloria and her son are living now. Due to your training in multicultural counseling, her pastor referred her case to you.

APPENDIX E
CASE VIGNETTE #3

CASE VIGNETTE #3

"Getting married is not my primary problem now. This is one of the excuses why my mother supported this campaign on my returning home after my nursing degree. She think we are still in the past century. Things have changed. I have to take good care of myself first before thinking of a husband and raising children. Besides, my father has another reason in mind for insisting on my coming home. Just because he paid for my college education, he thinks I will be responsible for financing the education of other kids in the family, who will ever do that, me!"

Background Information

Ngozi is a 25-year-old female graduate student at the Yale University School of Nursing. She is the second daughter of the Anambra State Deputy Director of Police who will be retiring at the end of the year. Her elder sister married after high school and her four other brothers are now in the high school in Nigeria. Her mother is a retired nurse. After her mother's visit to the United States three months ago, Ngozi's friends noticed several changes in her behavior. She avoided most social events like parties, Nigerian student meetings and even close association with her friends which she enjoyed most. Lately her friends noticed that she has not been attending classes regularly,

she refused to take care of herself properly and her roommates are concerned. They managed to convince her to see a counselor at the University Counseling Center where she is reluctant to use therapy after two brief visits. This time her case was referred to you hoping that you will help her because of your background in multicultural counseling.

APPENDIX F
CULTURE-SPECIFIC RATING SCALE (CSRS)

CULTURE-SPECIFIC RATING SCALE (CSRS)Instructions

You will be presented with 2 video vignettes. Each presents a client problem. We are asking you to write your verbal response to client's problem just as if you were sitting in the room counseling them. The videotape will be shown and then you will be asked to write your response in the space provided.

Case #1

1. What would you say to this client? (put your counseling lead here as if you were talking to the client.)

2. How do you conceptualize the client's problem? (What do you think is the major concern of the client?)

Case #2

1. What would you say to this client? (Put your counseling lead here as if you were talking to the client.)

2. How do you conceptualize the client's problem? (What do you think is the major concern of the client?)

Instructions

Now we would like you to go over the same cases again. There are several different foci which you could use to work on the client's problem. Please rank order the choices below on a scale from one to five. Specifically rank as #1 the first action or thought you might have, #2 the same possibility, #3 as third, #4 as the fourth and #5 as the last choice you would make.

Case #1

1. In defining this problem I would focus on:
 - A. _____ The client.
 - B. _____ The spouse.
 - C. _____ The client and spouse together.
 - D. _____ The extended family of the client.
 - E. _____ The neighborhood and community of the client.

2. If this client were my brother/sister, I would encourage him/her to focus primarily on the satisfaction of:
 - A. _____ The client.
 - B. _____ The spouse.
 - C. _____ The client and spouse together.
 - D. _____ The extended family of the client.
 - E. _____ The neighborhood and community of the client.

3. If I were this client, I myself would want to satisfy which of the following:
 - A. _____ The client.
 - B. _____ The spouse.
 - C. _____ The client and spouse together.
 - D. _____ The extended family of the client.
 - E. _____ The neighborhood and community of the client.

Case #2

1. In defining this problem I would focus on:
 - A. _____ The client.
 - B. _____ The spouse.
 - C. _____ The client and spouse together.
 - D. _____ The extended family of the client.
 - E. _____ The neighborhood and community of the client.

2. If this client were my brother/sister, I would encourage him/her to focus primarily on the satisfaction of:
 - A. _____ The client.
 - B. _____ The spouse.
 - C. _____ The client and spouse together.
 - D. _____ The extended family of the client.
 - E. _____ The neighborhood and community of the client.

3. If I were this client, I myself would want to satisfy which of the following:
 - A. _____ The client.
 - B. _____ The spouse.
 - C. _____ The client and spouse together.
 - D. _____ The extended family of the client.
 - E. _____ The neighborhood and community of the client.

Instructions

For the next few questions, we would like you to rank your answers on a scale of one to five as before. Please circle the number that best represents your view in each question.

Case #1 and #2

	Agree		Moderate		Low
In counseling the Nigerian Igbo client:					
1. A considerable amount of time needs to be spent in developing rapport and a good relationship.	1	2	3	4	5
2. I should represent an expert who will give information and advice.	1	2	3	4	5
3. I will have an egalitarian relationship with the client.	1	2	3	4	5
4. I would prefer to be older than the client.	1	2	3	4	5
5. I would like the client to be of same sex as me.	1	2	3	4	5
6. It would be best if I am an Igbo person too.	1	2	3	4	5
7. I would like the client to see me as a father or mother to him/her.	1	2	3	4	5
8. I will strongly encourage the opinion of the client's parents and significant others in client's decision making process.	1	2	3	4	5
9. I will pay particular attention to client's nonverbal communication pattern.	1	2	3	4	5
10. I will not expect too much self-disclosure and detailed information from the client at the early stages of the interviews.	1	2	3	4	5

APPENDIX G

TABLE OF CONTENT FOR PARTICIPANTS MANUAL

CULTURE-SPECIFIC TRAINING

Participant's Manual

1. INTRODUCTION.

2. CULTURE, BEHAVIOR AND COUNSELING.

Elements of Culture.

Influence of Culture on Client Behavior and
Counselor Behavior.

Culture-Specific Counseling Distinguished and
Defined (handout).

----- Brief Break -----

3. SELECTING A TARGET CULTURE.

The Igbo Culture.

Counseling Nigerian Students in the U.S.A.
(handout).

Counseling in Igbo Culture.

Igbo family System (handout).

Igbo Values Versus Western Values (handout).

4. COUNSELING THE IGBO CLIENT.

Typescript of Ineffective Model (IMT).

Typescript of Effective Model (EMT).

Practice Sessions in Groups.

5. EVALUATION AND FEEDBACK FROM PARTICIPANTS.

APPENDIX H
SCORING MANUAL

SCORING MANUAL

In the Scoring system for this research, the focus is primarily on the first two questions in the instrument:

(1). What would you say to this client? (2). How would you conceptualize the client's problem? Since the last two phases of the instrument involve ranking in the scales provided, the results of the ranked order responses was computed without much difficulty.

The responses to these questions were scored according to how the respondents perceived the problem. There are five different foci under which we scored the respondent's answers:

1. Individual Focus (I) - A response is said to focus on the individual when the respondent perceives the problem to reside within a specific individual, either the client presenting the problem, his spouse, or any single individual involved in the problem. For example, a respondent may answer question #1 thus "I will advise the client to marry another woman." This will be scored as Individual Focus.

2. Topic Focus (T) - A response is topic focused when the respondent emphasizes the issue or topic involved in the problem. In this case the respondent's question, feedback, or statement centers around the topic. An example of a topic focused response may be "You are

concerned about this problem of not having a male child on one hand; on the other hand, you don't want this to affect your marriage." This could be scored under Topic Focus. It could also be scored under Community Value Focus (CV) since the respondent mentioned the issue of male child which happens to be specifically valued in the client's community. In two of the case vignettes used in this study, the focus was on the man who left the marriage on one and the woman who was involved in an interracial marriage on the other. In scoring, each of these persons are scored as topic rather than individuals or spouses.

3. Nuclear Family Focus (NF) - A response reflecting a Nuclear Family Focus is one in which the problem is perceived as being caused by members of the immediate family involving both parents and their children or related to the nuclear family dynamics. For example, "I will encourage the client to see a family therapist with his wife." Here the focus is on the client and his wife, who are the key components of the nuclear family.

4. Extended Family Focus (EF) - A response is said to be focusing on the extended family when the respondent perceives the problem as being caused by, or related to, extended family values, ideas or the opinions of members of the extended family. For example, "It seems your parents are also concerned about this problem and you are being pressured to do it their own way." It may also involve the

opinion of uncles, in-laws and relevant others within the extended family system.

5. Community Value Focus (CV) - A response is said to focus on community values when the particular response emphasizes the culture of the client's community. This is very clear when the respondent is focusing on specific cultural issues like rules, roles, and the rights of individuals within the community. This response is a typical example of a Community Value Focus, "It appears to me that you are concerned about the values of your people regarding male children, not necessarily the relationship with your wife."

Some responses may reflect more than one focus. In such cases the two or more foci reflected in such responses should all be scored under those foci they reflect. An example of a multi-focus response would be, "You agreed with your wife to have only three children but now the three children are all female. You are being pressured by your parents to have more children because they think you actually need a male child since you are the only son of your parents." This example reflects the Nuclear Family Focus because client and wife have a common agreement. It also reflects the Extended Family Focus because client's parents are worried. It reflects Community Value Focus because the community places a particular value on male children.

Since the responses of our research subjects on question #1 will be in the form of counseling leads, the Ivey Taxonomy (Ivey, 1982) will be used to classify these responses under two broad categories: (a) Attending Listening Skill; (b) Influencing Skills. However, these two categories have specific components called Microskills. What follows are some basic definitions of these Microskills according to Ivey (1983):

1. Attending Behavior - Culturally appropriate verbal and non-verbal behavior in the interview. Demonstrates to the client that you are with him or her and indeed are listening. Enables the helpee or client to talk more freely.

2. Open Invitation to Talk - Open questions beginning with could, how, what, and why. Closed questions beginning with as, are and do. Open questions encourage clients to talk at more length and place responsibility on the client. Closed questions are useful for obtaining specific information.

3. Clarifying - Minimal encouragements are brief responses such as head nods, "uh-huh," and single words or phrases. Paraphrases feed back to the client the essence of what has been said. They encourage more talk and the single-word response often brings more clarity as to meaning. The paraphrase provides a check on the accuracy

of your listening and may enable the client to move on to a new topic.

4. Responding to Feelings and Emotion - Reflection of feeling is concerned with identifying and feeding back to the helpee the underlying emotional experience. Enables the client to understand emotional components of situations more completely.

5. Summarization - Feeding back to the client longer segments of what has been said via paraphrasing and reflecting of feeling. Useful for beginning or ending an interview and for clarifying what has happened during key interview segments.

6. Integration of Skills - The final segments of this program are concerned with bringing the several skills together in a working interview. It is possible to complete an entire interview using only attending skills. Effective use of these skills will facilitate client growth.

7. Basic Listening Sequence and Positive Asset Search - An integrated review of basic attending skills. Demonstrates to the client that you are listening. Helps you and the client organize the facts and feelings of the client's problem. The positive asset search emphasizes the importance of noting something positive in the client before moving to problem solving.

8. Focusing - Selectively attending to the full complexity of a client's concern. Enables you to direct client conversation intentionally. Useful in diagnosis of a client's problem.

9. Confrontation - Noting discrepancies in a client or problem and reflecting those discrepancies back to the client. Facilitates client self-exploration and problem solving. When confronted effectively, many clients can generate their own problem solution.

10. Directives - Telling a client what to do. Effectively demonstrates to the client what you want to have happen. Directives may be used for a wide variety of purposes depending on your personal theory of helping.

11. Self-Disclosure and Feedback - Providing your own experience, letting the client know how others view him or her. These two skills provide the client with the opportunity to learn from others and their alternative perceptions. They may be useful in furthering client discussion and self-disclosure.

12. Logical Consequences - Informing the client as to likely results of an action. "If you do this ..., then ..." Behavior psychology, rational-emotive therapy, Adlerian counseling, and others stress the importance of helping clients become aware of the impact of their actions.

13. Interpretation/Reframing - Providing a client with an alternative frame of reference to view a problem or situation. Stimulates creative problem-solving on the part of the client. A new way of viewing an old situation may change thinking, feeling and behavior.

14. Skill Integration - Demonstrates the use of several influencing skills in one interview in a five-stage systematic framework. Provides an organized sequence for the interview which assists interviewer and client organization of the concern and problem-solving.

Our scorers will score these responses to question #1 based on these definitions. Specific examples used earlier and more concrete ones from the respondents will be used by this researcher in training the scorers on how to score responses under the two skills of Attending and Influencing.

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