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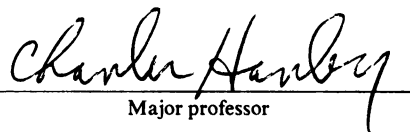
COMPARISON OF MINORITY AND NONMINORITY STUDENTS'  
ATTITUDES TOWARD COUNSELING-CENTER SERVICES AND  
PERCEIVED PROBLEM AREAS

presented by

Joycelyn Landrum

has been accepted towards fulfillment  
of the requirements for

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Major professor

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COMPARISON OF MINORITY AND NONMINORITY STUDENTS'  
ATTITUDES TOWARD COUNSELING-CENTER SERVICES AND  
PERCEIVED PROBLEM AREAS

By

Joycelyn Landrum

A DISSERTATION

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COMPARISON OF MINORITY AND NONMINORITY STUDENTS'  
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Some research has found that culturally or racially different students have different service-utilization patterns, perceived problems, negative attitudes toward counseling and psychotherapy, and tend to prefer counselors of the same race or ethnicity. The present study involved five groups of students attending Michigan State University who volunteered to complete a questionnaire assessing attitudes toward these variables. The five groups included Black, Asian-American, Hispanic, Native-American, and White students. Results revealed that: (1) Asian-American students held significantly more unfavorable counseling attitudes than White students; (2) both Hispanic and Black students expressed stronger preferences for a similar counselor than White students; (3) Black students perceived themselves as experiencing a significantly greater degree of problems than White students; (4) the groups did not differ significantly on counseling stigma, or difficulty in presenting issues; (5) the father's socioeconomic status related to difficulty in presenting issues in counseling for the Hispanic students only; (6) greater knowledge of the services offered by the counseling-center and MECCA

resulted in higher utilization rates; and (7) preferences for a counselor who is more similar appeared related to the nature of the problem. The more that racism, cultural, or lifestyle conflicts were perceived to be problems, the more students preferred a racially or culturally similar counselor.

## DEDICATION

To the SUPREME CREATOR, I give all praise and thanks for the inspiration, wisdom, and knowledge that made this work possible. To MAAT and THOTH, for their initial directives.

To my family, relatives, and friends, especially my mother, Mary E. Landrum, for the support, encouragement, and financial backing needed to make this work a reality. Also to my Aunt Lois who did not live to see me complete my degrees and to my grandmother, Oletha M. Duvalle. For my extended family: Lasana (C.J.X.), Paul X., Oyabisi, Marcy, Helen, Fareedah, Ashanti, Aisha, Imani, Kathy, and Andre' who provided me with love and support and dealt with my "negative cognitions" in helpful and constructive ways. To my "sisters," Naeemah and Joy, who provided the much needed balance necessary to organize and put this work together.

For the oppressed peoples of America, in hopes that this work might provide some understanding and insight into the struggle for self-determination and liberation. UHURU!

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## INTRODUCTION

This study examines the attitudes of Hispanic, Asian-American, Native American, Black, and White students toward counselors and counseling-center services, as well as any racial or ethnic differences in service utilization and in perceptions of problem areas. In this paper the term minority will be used interchangeably to discuss the racial and ethnic minority groups presented above.

Research literature (Leavitt, Carey, & Swartz, 1971; Mackey, 1972; Davis & Swartz, 1972) indicates that minority students underutilize university counseling-center services. Furthermore, it indicates that this underutilization may be due to lack of knowledge about the services (Syner, Hill, & Derksen, 1972; June, 1980), negative attitudes toward receiving and seeking psychological services (Fisher & Turner, 1970; June, 1980), as well as perceived difficulties in the client-counselor relationship due to dissimilarities in age, sex, religion, socioeconomic status, racial or ethnic background, and counseling style or treatment approach (Jones & Seagull, 1977; Sue & Sue, 1977; Harrison, 1975; Wolkin, Worwaki, & Williams, 1973; Lorion, 1974, 1978; Smith, 1974; Berman, 1979).

Different approaches have been utilized to alleviate these problems. The Michigan State University Counseling Center has attempted to address these problems by providing a counseling service specifically

for minority students known as the Multi-Ethnic Counseling Center Alliance (MECCA). MECCA's services include outreach, consultation, and public relations with minority students, as well as providing the regular direct services offered by the main counseling center. By providing a separate facility, MECCA is established as a place that can specifically address the concerns of minority students. In addition, Michigan State, as well as other counseling centers, such as at Ohio State University and St. Louis University, is making efforts to emphasize outreach and consultation programs for racially and culturally different students.

The attitudes of racial minorities toward counselors and counseling-center services appear to be related to societal influences. Various factors, such as world view, language, values, racial or ethnic identity, minority-majority group dynamics, psychological oppression, prejudice, discrimination, and racism may all influence the service utilization patterns of minority students. In order to understand the problem, it is useful to examine a few of the societal forces that may lead racial minorities to hesitate to utilize psychological services.

### World View

Different cultural systems socialize individuals into different fields of experience or world views. Sue (1981) suggested that ethnic identity, attitudinal and belief similarity, as well as counseling styles, may all be associated with one's world view. A world view may be defined as how individuals perceive their relationship to the world

(i.e., nature, other people, animals, institutions, objects, the cosmos, their creator).

World views are attitudes, values, opinions, and concepts that ultimately affect how we think, make decisions, and define or categorize events and behaviors. In many respects, one's world view is a reflection of the culture in which one has been socialized. Because individuals have had different experiences and circumstances which influence their world views, they attribute different meanings to messages. In addition, the responses individuals make to messages from others are a product of their world views. This factor has important implications in counseling and psychotherapy, job interviewing, classroom performance, and academic effectiveness.

World views modify the way information is processed. Individuals arrive at perceptions of the environment and themselves through a set of learned cognitive structures. These cognitive structures are learned by an individual through the socialization process of the society. These organized cognitive structures are termed schemas (Tesser, 1978). Schemas provide a framework for simplifying complex information. Schematic structures influence what information is attended to or recalled from memory, not only influencing which stimuli reach one's conscious awareness, but also the judgmental and evaluative aspects of one's perceptions. Korten (1972) suggested that "to understand other people, we must come to understand the cognitive structures which shape their perceptions and hence determine their behavior" (p. 124).

Another important aspect of world view involves values. Values are culturally derived notions of what is right and wrong, good and bad, beautiful and ugly, true and false, positive and negative (Porter & Samovar, 1972). Values provide a set of standards with which to judge the behaviors and beliefs of others. The values of a culture are important in that they define what is preferable by the social system. Values are passed on to individuals through the socialization process. "Values are acquired so early in the socialization process, in the family, in the school, in the community, that for most people, they are largely unconscious assumptions, governing actions much more than they are governed by consciously professed creeds" (Marden & Meyer, 1968, p. 20).

It appears that one's socioeconomic class level also influences individual world views. The socioeconomic class of an individual provides a background of experiences related to the amount of income and the living conditions in which that individual was raised. Racial or ethnic minorities are disproportionately represented in the lower classes in spite of some attempts to rectify the situation. The fact that many Blacks, Hispanics, and Native-Americans come from predominantly lower-class backgrounds may often compound various cultural variables with class variables.

The world view associated with a lower socioeconomic status has been described by Lewis (1966). Lewis indicated that the circumstances of poverty are characterized by low wages, unemployment or underemployment, little or no property ownership, no savings and lack of food reserves. It involves fear of not being able to meet one's basic



needs of hunger and shelter, having to borrow money at exorbitant interest rates leading to greater debt, inability to get credit, as well as feelings of helplessness and dependency.

Given this information, it is apparent that the social class in which one was raised ultimately would affect the way the world is perceived. Considering the overwhelming number of obstacles related to poverty, a world view characterized by feelings of powerlessness, external control, and distrust of the bureaucracy would seemingly be the result.

One's world view is ultimately reflected in communication patterns. In addition to facilitating interpersonal interactions, communication processes influence one's movement through cultural systems within a society. Communication processes are facilitated through language usage, as well as such nonverbal means as gestures, inflections, tone of voice, eye contact, and one's personal space usage. Both verbal and nonverbal symbols convey meanings through references to other things.

### Racial and Ethnic Identity

The concept of ethnicity involves ancestral, cultural, or religious identifications with a portion of the world's population. Ethnicity revolves around shared similarities in language, symbolic meanings, norms, customs, values, beliefs, traditions, and technology. An ethnic group consists of individuals who perceive themselves to be alike by virtue of their shared racial, cultural, ancestral, or religious heritages.

It is oftentimes useful to make a distinction between race and ethnic group. Race is defined by one's anatomical characteristics, while an ethnic group is defined by similarities in behaviors, cultures, and language characteristics. A race may include several ethnic groups. Race has significance as long as people are categorized according to physical traits and individuals act on these categories. The salience of race and ethnicity increases when racial and ethnic groups are in conflict. When this happens, the members of a group often band together against outsiders.

Not all persons in a racial or ethnic group share all of the traits of their particular group. Factors such as assimilation, acculturation, level of identification, language, and socioeconomic class interact in differing degrees to influence individuals.

Feather (1979) outlined three main criteria that gauge the degree of assimilation into the dominant society: (1) acculturation (i.e., learned roles, norms, and customs); (2) personal adjustments (i.e., low rates of mental illness, crime, and suicide); (3) institutional dispersion (i.e., degree of assimilation and matriculation into institutions). These three criteria indicate the degree of socialization and assimilation of minority group members into the dominant cultural systems. The more acculturated individuals are, the more likely they will be better adjusted to that system and the more likely that they will be able to advance through the institutional structures.

It appears, then, that the degree and kind of assimilation and acculturation adds a special complexity to the issue of racial or



ethnic identification. The issue for racial minorities is primarily one of acculturation. Acculturation is one of the sustaining processes whereby minorities are incorporated into the dominant culture (Marden & Meyer, 1968). In this sense, the term refers to a change from one's primary cultural or subcultural belief system to that of the majority group's cultural belief system.

The acculturation process takes place on two levels--external and internal. External acculturation is primarily behavioral, in which the everyday language, dress, and social roles of the dominant culture are accepted, while attitudes and behaviors remain similar to those of the minority group.

In this way, the individual is leading a double life, where publicly there is conformity with the society's standards, but privately the individual continues to conform with the attitudes and behaviors of the minority subculture. On the other hand, internal acculturation occurs when the cultural attitudes, belief systems, and values of the dominant culture have been internalized. Complete acculturation would involve a situation where the individual conforms both behaviorally and attitudinally with the dominant society's standards.

Due to the ethnocentric nature of most societies, there is always pressure for acculturation. This is particularly true in light of the fact that some degree of common reality and beliefs are essential for any economic or social advancement within the society. Through the acculturation process, individuals are provided with a common reality, which provides the society with a means of predicting and controlling their behaviors.



The degree of acculturation is influenced by how successful the society's institutions are able to socialize individuals to the dominant group's value system and world view. For minorities, the degree of socialization will initially depend on how acculturated the parents and other significant family members are. What the family considers to be desirable and important will determine what is passed on to the children. This also influences how the children will eventually define themselves racially.

The most highly developed models used for examining racial and ethnic identity have dealt primarily with Blacks (Cross, 1971; Jackson, 1975; Parham & Helms, 1981), Asian Americans (Sue & Sue, 1971) and the culturally different (Atkinson, Morten, & Sue, 1979). As far as Blacks are concerned, Cross (1971) suggested several stages of racial identity that individuals may progress through. The first stage is a pre-encounter stage which is identified by attitudes and a world view dominated by a Euro-American frame of reference, as well as thoughts, actions, and behaviors, that devalue blackness. The encounter stage involves a situation where the old frame of reference is challenged and the person is forced to look at alternative interpretations of their identity. The immersion-emersion stage involves the development of a sense of "Black Pride" with the involvement level with Blacks being high, however, the degree of internalization of positive attitudes about one's blackness is minimal. In this stage there appears to be much denigrating of Whites and glorifying of Blacks. In the internalization stage, the individual achieves a feeling of inner security

with blackness. This stage also incorporates ideological flexibility as well as a decline in global anti-White feelings.

This suggestion was supported and followed up by Atkinson, Morten, and Sue (1979) who proposed the minority identity development model. This model consists of five stages similar to Cross's (1971) model for Blacks. The first stage was designated as conformity. In this stage there appears to be a preference for the dominant cultures values over one's own. It may also involve feelings of racial self-hatred. Stage two is the dissonance stage that is characterized by cultural confusion and conflict. Stage two involves a process of questioning and challenging the accepted values and beliefs of the dominant culture. Stage three is the resistance and immersion stage which involves active rejection of the dominant society and culture along with a complete endorsement of one's own cultural views. In addition, this stage usually includes desires to combat oppression and racism as a primary motivational factor, as well as attempts to get in touch with one's history, culture, and traditions. Distrust and hatred of the dominant society tends to be strong while the reference group is one's own culture. Stage four, termed introspection, is characterized by conflict caused by the rigid constraints of the resistance, immersion stage. In this stage an absolute rejection of the dominant culture's values become questioned. Stage five is the awareness stage which involves a sense of self-fulfillment, actualization, and consciousness with regard to one's cultural identity. In addition, there appears to be greater individual control and flexibility regarding the degree to which other cultural values





are objectively examined and accepted or rejected on the basis of their usefulness to the individual. In this stage there is also a desire to eliminate all forms of oppression as an important motivational factor.

The levels of racial identity are important to consider because they influence the extent and degree to which an individual utilizes a particular group as a frame of reference or support system in times of distress. Caplan (1974) characterized social support systems as consisting of enduring interpersonal ties to a group of people who can be relied upon to provide feedback, and who share similar standards and values. It appears that one important function of social support is to provide consensual validation of one's perceptions of the physical and social reality. Support systems provide predictability and security through interaction with similar others. It seems feasible that the combination of predictability and similarity makes a support system a potential insulator against stressful conditions. Researchers have suggested that the condition of low social support is in itself a source of stress (Myers, Lindenthal, & Pepper, 1975).

It is apparent that the key word in support systems is similarity. This is in keeping with the idea that when people are dissimilar to us, there is a distinct possibility that they will differ from us in some respect and they will disagree with our world view. In addition, dissimilar others may not understand or even possibly misinterpret one's motives, beliefs, and behaviors.

The issue of the importance of support systems and the potential for conflict with dissimilar others may cause racial or ethnic minority



group members to want to close ranks and not relate with those who may be different from them. This may be particularly true of those individuals in stage three of Atkinson et al.'s (1979) model.

#### Majority-Minority Group Dynamics

The majority group in a society is the one whose physical traits, customs, and world view are considered to be the standard against which all people in the society are compared and judged. As a result, the majority group's culture and physical traits are established as superior, and other groups with different cultures or physical traits are discriminated against.

A minority group is the one which has different physical or cultural traits from the majority group and the different traits are considered to be inferior according to the standards of the society. Marden and Meyer (1968) suggested that a minority status is an imposed one and is valid only as long as the majority group maintains the power and has the ability and opportunity to sustain it.

There are two conditions necessary to the establishment of dominance by the majority group. The first is a differentiation between the groups that makes each group identifiable to the others and the second condition consists of an unequal power situation (Marden & Meyer, 1968). For racial or ethnic minority group members, their different physical and cultural traits make them identifiable and in addition, their economic stratification mostly within the lower class levels results in an unequal power situation.

There is much potential for conflict in majority-minority group relations because the minority group's share of the power, authority,



opportunities and resources are unjustifiably limited. A conflict arises between the majority and minority groups not only from unequal treatment, but also because of the basic group differences that are exaggerated by discriminatory practices

When considering the unequal distribution of power, several factors must be taken into consideration. Power involves the ability to control or directly or indirectly influence the conditions under which one lives. To have power is to have access to the resources which can be employed to reduce one's feelings of helplessness or to increase one's sense of control. Rothman (1978) described the resource bases of social power as: (1) economic (i.e., property, money, credit, wages); (2) occupational (i.e., jobs, promotions); (3) informational (i.e., knowledge, specific and general information); and (4) coercive (i.e., physical force). Rothman (1978) further suggested that the degree to which minority group members are dependent on the majority group is related to the availability of substitute commodities.

What has been established in America is a system of institutionalized inequality. Rothman (1978) suggested that the term "inequality" implies the uneven distribution of a resource. Structural inequality refers to situations in which resources are allocated on the basis of group membership or position in the social organization of a society. As a result of the inequality and opportunity restrictions, individuals or groups may not be able to advance within the society.

Minorities living in a discriminatory system may feel especially powerless to control the circumstances in their social environment and as a result, experience a form of "learned helplessness." Seligman



(1974, 1975) suggested that when individuals are exposed to uncontrollable aversive outcomes, they learn that responding and reinforcement are independent. These individuals then show inappropriate generalization from those uncontrollable experiences to new situations which are controllable. Therefore, it appears that learned helplessness and perceived control may have special implications for racial or ethnic minorities. Sue (1978) suggested that in its extreme form, oppression may result in a form of learned helplessness.

When individuals learn helplessness behavior as a result of systemic discrimination, unemployment, poor housing, and little economic or political control, they may exhibit passivity and apathy (low motivation), they may fail to learn which events may be controlled (cognitive disruption), and they may show anxiety, anger, and depression (emotional disturbance).

On the other hand, instead of learning helplessness behavior, racial or ethnic minorities may respond to the injustices in American society by becoming suspicious, distrustful, or paranoid. Given the historical precedents, racial or ethnic minorities in America have good reasons for not trusting White Americans and the system. This lack of trust often leads to guardedness, an inability to establish rapport in relationships, and lack of self-disclosure or intimacy with Whites or those who work for the system.

Apparently, the world view of racial or ethnic minorities in America includes an oppression factor which is related to the racism and discrimination. Racial or ethnic minorities have to live in an





environment that they may perceive to be hostile, where the future is uncertain and ambiguous, and where long-range planning is of little value, while survival on a day-to-day basis is of greater importance. Although other lower-class citizens experience oppressive conditions, there is added oppression if the individual is ethnically different as well as poor.

The past and continuing discrimination and oppression against racial or ethnic minorities is a basis for minority distrust of the majority society. In this situation the established institutions and their agents are perceived as potential enemies unless proven otherwise. In addition, the social system is against them unless personal experiences have taught them otherwise.

To advance within American societal structures, racial or ethnic minorities are forced to change certain personality characteristics or other traditional customs which form the basis of their identity as individuals and as members of their groups. This becomes an issue only when it is considered that other groups in this society (particularly Whites) do not have to relinquish their own traditions and cultural identities which give each group its own sense of purpose, destiny, and direction based on their common heritage or ancestry. It becomes crucial when the characteristics to be changed are those that provide links and ties to one's original cultural heritage. This is crucial because identification with one's group and awareness and acceptance of the group's history and heritage provide a stable foundation for identity development and consensual validation through social support. As a result, cultural conflicts may present a problem



for one's identity development, basically because one's culture is the basic source of the values, beliefs, knowledge, and customs upon which one's identity is founded. This may cause conflicts not only from the perspective of the increased potential for an identity crisis, but also because such change may require accepting values, norms, and beliefs that may be antagonistic to the individual's cultural heritage. In addition, this situation also involves a restriction of choice, because individuals are not free to grow in the shape, form, and fashion that would include aspects of their heritage, that do not conform to White American standards.

The standards set for performance in American society are considered to be commonly agreed to norms. The main problem is that the norm and standard setters did not consider ethnically different members of the society. Furthermore, what American society assumes to be appropriate and important for an individual's optimum personality development may not necessarily be in the best interests of those members of the society with different world views. More specifically, the American criteria for success is not necessarily commonly agreed to by all the groups in the society and these criteria are many times not equally relevant or responsive to the needs and priorities of different ethnic or racial groups. It appears that a multi-ethnic society should consider the interests of all groups within the society, when the norms are established.



### Psychological Oppression

To be psychologically oppressed is to have a different world view other than the one you hold imposed upon you. A situation has been created in American society where racial or ethnic minorities have had to abandon their own world views in order to advance or even survive. This imposition of an alien world view appears to be stimulated by racism, prejudice, discrimination, and cultural or religious intolerance. As a result, it appears that the situation facing racial or ethnic minorities, involves systemic psychological oppression. Oppression refers not only to the economic, social, and political disenfranchisement, but to spiritual, mental, and moral disenfranchisement as well (Cone, 1970).

To be oppressed is to have to consciously or unconsciously deal with the potential threat of nonacceptance and devaluation. The potential threat may be to one's way-of-being in the world, to one's achievement and progress, or to one's self-identity and natural development. Psychological oppression can be manifested in any minority group that is discriminated against by the majority. Women may be oppressed by sexism, Jews by religious intolerance, racial minorities by racism, ethnic minorities by cultural intolerance, low-income people by their socioeconomic status. In the case of racial or ethnic minorities, it appears that psychological oppression is a reaction to a conscious or unconscious awareness of the potential threat of discrimination and prejudice that may be experienced in the environment. Reactions to psychological oppression may vary from over-conformity and compliance, self-hatred, and self-destructive behaviors,



system-beating behaviors (i.e., illegal activities, other activities that would result in the downfall of the system or its agencies), or self-determining and psychological liberating efforts. Conformity with one's assigned status and identification with the oppressor is positively sanctioned. The oppressive system must continuously reinforce its imposed definitions (i.e., minority status) for the people it oppresses. In addition, because a cultural system is an important mechanism for the continuation of the history, heritage, and solidarity of a people, it is necessary that the oppressor destroy the history, heritage, and traditions of the people it proposes to oppress.

#### Prejudice and Discrimination

The world view of racial or ethnic minorities appears to include an oppression factor that is influenced by prejudice and discrimination. It might be helpful here to explore these constructs in order to gain a better understanding of their impact on racial or ethnic minorities service utilization. Perceived prejudice and discrimination may act as psychological oppression factors that individuals must deal with in their interactions in the larger society. American society continues to operate in ways that tend to perpetuate the historical injustices inflicted on racial or ethnic minorities, so as a result the inequitable situation is maintained and reinforced. A self-justifying ideology is used to rationalize the situation and to restore psychological equity. For example, this self-justifying ideology would result in a distorted and unreal assessment of non-White

individuals by those who prejudge others on the basis of such faulty assumptions such as White supremacy.

Maintaining prejudicial attitudes appears to be one way of restoring psychological equity to relationships. Prejudice is a negative attitude toward a person or group based upon a social comparison process in which the individual's own group is taken as the positive point of reference (Jones, 1972).

The cognitive dimensions of prejudice have been traditionally placed under the label of stereotypes. Stereotypes are schemata in which attributes are assigned to individuals or groups. Stereotypes function to reinforce the beliefs and misconceptions of individuals. They also furnish the basis for the development and maintenance of group solidarity. Stereotypes provide motives for the actions of prejudices or closed-minded individuals and at the same time, they designate the accessible and socially approved targets for the release of hostility and aggression. Stereotyping has been discussed in terms of a structural framework for processing information and in this way, they have the properties of a schema (Hamilton, 1979). Due to this finding, it is clear that stereotypes and prejudices interfere with communication processes by predisposing individuals to behave in certain ways and generalize attributes based on preconceived notions.

The behavioral manifestation of prejudice is discrimination. Discrimination may involve an overt or covert situation where the opportunities and choices of the victimized group are limited and restricted. While the overt practices are apparent, covert discriminatory practices





involve subtle restrictions or behaviors that may be woven into the fabric of the society.

Like prejudicial attitudes, discriminatory acts are typically justified or rationalized by the development of ideologies which define the victim as inherently inferior, different or abnormal and deserving of unjust treatment. Nash (1962, cited in Rothman, 1978) suggested that a discriminatory ideology serves five functions: (1) it provides a moral rationale for systematic deprivations; (2) it allows the dominant group to reconcile their values and behaviors; (3) it discourages the subordinate group from challenging the system; (4) it serves to rally adherents in support of a just cause; and (5) it defends the existing division of labor. Considering these points, it would seem unrealistic that a discriminatory system would make attempts to become less discriminatory particularly if the changes would involve a loss of power for the dominant group who are benefiting by maintaining the status quo.

### Racism

Racial prejudice begins with a perception of color or physical appearance differences between two groups (Jones, 1972). This perception is followed by a comparison and an evaluation.

Racism is defined as any activity by individuals, institutions, or cultures that treats people unjustly because of color and rationalizes that treatment by attributing to them undesirable biological, psychological, social, or cultural characteristics (Terry, 1975). Racism involves the belief that race is the primary determinant of

human traits and capacities and that certain racial characteristics determine the superiority of one racial group over another.

Jones (1972) suggested that western society has practiced a form of cultural racism by imposing its standards, beliefs, and ways of behaving on minority groups. Cultural racism can generally be defined as the individual and institutional expression of the superiority of one race's cultural heritage over that of another (Jones, 1972). Jones further states that cultural racism is the appropriate term describing the act of requiring cultural minorities to measure up to White American's standards in order to be able to participate and advance in the economic mainstream of the society. As a result, cultural racism is found in the historical information presented within the educational system. "It is a matter of cultural racism when the achievements of a race of people are fully ignored" (Jones, 1972, p. 6). The negative distortions of different cultures, the suppression of information regarding different cultural heritages, in addition to the positive distortion of Euro-American culture has limited the objective of nonbiased educational growth for all Americans.

It is apparent that institutional, individual, and cultural racism have created psychological barriers for minorities that may interfere with the utilization of various systemic services. Racial or ethnic minorities are placed in an approach-avoidance conflict between becoming acculturated or maintaining their cultural traditions. For Blacks, this may involve relinquishing such African values and traditions such as the importance of collective work and responsibility, extended family system, and the development of a lifestyle that is more

in harmony with nature. Although there is nothing inherently wrong with acculturation, the pressure that results from the intolerance of other lifestyles and deviations from American society appears to be extremely ethnocentric in its intolerance of different lifestyles, cultural traditions, and different ways of being in the world. As a result, cultural conflicts may be manifestations of cultural racism.

#### Service Utilization

Differing world views, degrees of racial or ethnic identification, majority-minority group dynamics, psychological oppression, prejudice, discrimination, racism, communication, and social class variables may be factors that work together in different combinations to influence the utilization of counseling center services by racial or ethnic minority group members, who may be more likely than Whites to experience a considerable amount of anxiety regarding their ethnic, racial, or cultural differences, and this anxiety will probably influence the source and kind of help sought for personal problems.

Since racial or ethnic minority students may have preconceived ideas regarding what the counseling process is like and how the interaction will go, some racial or ethnic minorities may fear that they will be pressured in counseling to reject their own value system. Sue and Sue (1972) suggested the minority patient may feel that the White therapist is an agent who will attempt to adjust them to a "sick society."

Research by Fischer and Turner (1970) indicated that certain attitudinal differences may influence whether or not individuals will

seek psychological help. Although, Snyder et al. (1972) reported that stigma was of little concern to students, an unpublished paper by June (1980) revealed that Black students may be afraid to use counseling center services due to perceptions that the services are for severely disturbed or "crazy people." In addition, other researchers (Parish & Knappes, 1979; Phillips, 1963) also found that seeking psychological help may be perceived very negatively by both nonminority students and "laymen."

An extensive amount of research has been compiled, regarding the attitudes and characteristics of students who do or do not use university counseling center services (Berdie & Stein, 1966; Grande, 1968; Russel, 1970; Rossman & Kirk, 1975; Sue & Kirk, 1975). In Synder, Hill, and Derksen's (1972) study, students were favorable to the concept of counseling, but they also reported having little or no information regarding the counseling center and the counseling process. Lack of awareness of counseling center services was also true for the Black students attending Michigan State University (June, 1980). When user and nonuser populations were compared, investigators found that nonusers believed their problems were not appropriate or important enough (Rust & Davie, 1961) or felt that it was better to solve one's own problems (Hoover, 1967). In addition, Dremann and Doley (1976) report that nonusers perceived users of counseling services to be suffering significantly more than themselves from psychological and interpersonal difficulties.

Among racial or ethnic minority group members, there are added concerns which may or may not influence service utilization patterns.

Dawkins, Terry, and Dawkins (1980) surveyed sixty Black inner city residents of Chicago and found that users of an outpatient neighborhood clinic were more dependent, unmotivated, and socially withdrawn than the nonusers who showed more tendency toward social deviancy and racial pride. This finding reflects the possibility that Blacks who use psychological services may be those who were not severely disturbed or who had given up trying to deal with problems. On the other hand, the nonusers were actively combating their problems by fighting the oppressive system in addition to exhibiting racial pride and self-determination. The question remains whether or not having a sense of racial pride would decrease the need for services and decrease trust in a service provided primarily by Whites.

Another issue involves ease of access to services. Davis and Swartz (1972) believed it important to take services to the students in their own milieu. Apparently, this approach is more successful in reaching racial and ethnic minority students and, in addition, provides staff visibility and contacts with the agency.

The whole issue of service utilization involves not just who uses services, and why they do or do not, but also how long services are utilized. Early termination by minority and low-income clients has been a concern addressed by several researchers (Yamamoto, James, & Palley, 1968; Lorion, 1974; Acosta, 1980). Research by Sue et al. (1974), Sue and McKinney (1975), Sue, Allen, & Conaway (1975) found that Asian-Americans, Blacks, Chicanos, and Native-Americans terminated counseling after only one contact at a rate of approximately 50%, compared to a 30% rate for White clients. These investigators suggest



that inappropriateness of the interpersonal interactions accounts for the premature termination.

A study by Acosta (1980) compared Blacks, Mexican-Americans, and Whites on reasons for terminating therapy. The findings revealed that the highest ranked reason in all three ethnic groups involved negative attitudes toward therapists and the perception that therapy was of no benefit. This finding supports the results of other studies showing that the behaviors, attitudes, and treatment approaches of some therapists may be a very important variable in explaining the high termination rates of low-income and minority clients (Yamamoto, James, Bloombaum, & Hattem, 1967; Garfield, 1971; Thomas & Sillen, 1972; Balkeland & Lundwall, 1975; Sue, 1977; Acosta, 1977; Kline, Acosta, Austin, & Johnson, 1977).

The second highest ranked reason for termination of therapy in Acosta's (1980) study involved the treatment approach. In the study, the primary therapeutic modality used was a psychodynamic orientation. This finding raises questions regarding the kinds of therapeutic interventions that may or may not be helpful at a given time for a given client.

For minorities the concern with "survival" and making it on a day-to-day basis may result in treatment preferences for immediate problem-solving, behavioral, or short-term interventions (Lorion, 1974). Furthermore, long-term psychoanalytic approaches focusing on family dynamics may be seen as intrusive and inappropriate by minority clients. However, there is evidence that intensive psychotherapeutic





approaches (particularly if presented from a cross-cultural perspective) may be as helpful to minority clients as well as nonminorities (Griffith & Jones, 1979; Jones, 1974, 1978; and Lorion, 1978). Most importantly, it appears that the issue involves assessing with what kind of client, at what time, and under what conditions a given therapeutic modality might influence whether or not a client continues in therapy or terminates.

#### Counselor Preferences

Sue (1981) noted several factors that may override racial differences and contribute to successful therapy. These factors involve the presenting problem, the amount of counselor experience, the therapist's counseling style, the degree of ethnic or racial consciousness, as well as such characteristics of the counselor as world view, expertness, and trustworthiness. On the other hand, White counselors may be perceived as agents of the dominant society, and minority clients might project their negative experiences of oppression and discrimination onto counselors (Vontress, 1971; Russell, 1970). Gamboa (1971) found that White students were more willing to see a counselor for personal problems than Black students were, regardless of the race of the counselor.

Using the Minority Identity Development model, Sue (1981) indicated that individuals at the conformity stage will probably prefer a White counselor. In theory, individuals at the dissonance stage should prefer counselors who are familiar with majority and minority cultures. Those in the resistance and immersion stage might



view Whites with distrust and hostility and prefer someone from the same minority group. Individuals at the introspection stage would probably prefer a counselor from their own culture or racial group, but in general would be most receptive to counselors who share a similar world view. Finally, those in the awareness stage should prefer a counselor with similar world views, and attitudinal and belief similarity, rather than racial or ethnic similarity.

As far as Blacks are concerned, Parham and Helms (1981) suggested that while Black people's attitudes regarding their own race may determine their preferences for a counselor, their attitudes toward Whites should also influence their preferences. In their study, racial attitudes accounted for a statistically significant percentage of the variance involving preferences for the counselor's race. Similarly, Jackson and Kirschner (1973) examined the relationship between a Black person's racial self-designation and the degree of preference for a counselor of the same race. They found that college students who referred to themselves as Black or Afro-American preferred a counselor of African descent significantly more than those who called themselves Negro. Furthermore, Parham and Helms (1981) found that pre-encounter attitudes were most strongly associated with a preference for White counselors and a nonacceptance of Black counselors. They suggested that an effective counselor in such a situation would be someone who would sense the underlying identity conflict and help the client move toward greater understanding. For those individuals with encounter attitudes, Parham and Helms (1981) believed that an effective counselor would help clients understand and work through the



traumatic racial realization experience. Those counselors working with individuals in the immersion-emersion stage need to recognize and facilitate the expression of those attitudes and possibly foster the growth process. Counselors working with individuals in the internalization stage need to be aware that these individuals may accept counselors of another race, but may not prefer a counselor of another race. Parham and Helms (1981) indicated that as Blacks become more comfortable with their racial identity, race of the counselor becomes less crucial while, perhaps, other characteristics of the counselor (i.e., experience, credibility, trustworthiness) would become more important.

#### Racial Similarity

Research that investigated the effects of racial similarity on counseling relationships have reported conflicting results. When considering the findings, one must keep in mind that the studies are primarily simulated or one session studies, which limits their generalization. In addition, racial self-designation was not controlled for in most of the studies, while race was categorized by skin color. This last variable is important because racial identity and race consciousness tend to influence preferences for counselors. In addition, there may also be social desirability effects produced by an interviewer's race. Sattler (1970) suggested the amount and direction that subjects are influenced by the interviewer's race depends on such factors as: (1) the task content; (2) the instructions; (3) reinforcement conditions; (4) geographical location of the study,



(5) individual difference variables (i.e., age, race, family background, socioeconomic level and attitudes); (6) and the race, attitudes, residence, and socioeconomic level of the research team. Most of the literature regarding counselor preference involves Black clients with White counselors. More research in this area is needed for each of the racial minority groups. The basic premise underlying racial similarity studies is that people who share similar backgrounds, values, experiences, problems, and world views are more likely to feel comfortable with and understand each other.

The impact of race on client-counselor relations has been studied by many researchers. Some researchers have reported that Black clients prefer Black counselors (Sattler, 1970; Gilsdorf, 1978; Banks, Berenson, & Carkhuff, 1967; Stranges & Riccio, 1970; Barnes, 1970; Gardner, 1970; Thompson & Cimboric, 1978; Proctor & Rosen, 1981; Harrison, 1975) while other researchers found race not to be an important variable in counselor preference (Backner, 1970; Cimboric, 1972). Similarly, several investigators have found racial similarity to be a factor in increasing counseling effectiveness (Williams & Kirkland, 1970; Bryson, 1972; Bryson & Cody, 1973; Fuller & Kern, 1978; Gardner, 1970; Kadushin, 1972; Jones & Seagull, 1977; Fry, Kropf, & Coe, 1980; Taylor, 1970; & Atkinson, Mariyama, & Matsui, 1978). Other researchers have not corroborated these findings (Bryson & Cody, 1973; Proctor & Rosen, 1981; Ewing, 1974).

Although a White individual can never become Black, Asian-American, Chicano, or Native-American, familiarity with these groups and their





cultural heritages will help to increase interpersonal understanding. The counselor should have some understanding of what the client's environmental milieu and experiences are like if the counselor is going to be helpful. Specific findings of several studies bear on this issue. Phillips (1960) concluded that White counselors could not penetrate racial barriers and as a result could not counsel Blacks effectively. Gardner (1970) suggested that Black college students perceive that Black counselors would be able to function better with Black students than with White students. The Banks, Berenson, and Carkhuff (1967) study reported that "two-thirds of the counselees would not return to see a White counselor for a second session" (p. 72). However, these findings must be qualified by the fact that Banks et al. (1967) failed to specify whether their subjects were chosen randomly, their age and grade levels, socioeconomic class levels, the geographical area of the country, or whether they were urban, rural, or suburban dwellers. These variables are important because they are known to influence subject responses.

Thompson and Cimboric (1978) found that Black clients preferred Black counselors, and the likelihood of taking a problem to the counseling center increased as counselor preferences increased. Furthermore, they suggested that for Black clients taking a problem to the counseling center was significantly more likely if the counselor to be seen was Black rather than White. While in Proctor and Rosen's (1981) study, one-half of both Black and White clients indicated they had no counselor preference, the clients who did express



preferences preferred counselor of their own race. However, this study involved a small sample size and a White interviewer.

Bryson and Cody (1973) found that the race of a counselor related to the level of understanding in the counseling process. They also found that Black counselors understood Black clients better and White counselors understood White clients better. However, the White counselors received overall higher rating scores on the understanding criterion scale from both White and Black students. Some investigators reported results which indicate that White counselors are probably less effective when counseling hostile Black clients (Fuller & Kern, 1978). Fuller and Kern further indicated that Black counselors are not affected in any adverse way by encounters with hostile Black or White clients. However, it seems that the impact of hostility toward a counselor of any race may ultimately be determined by individual differences between counselors, such as personality factors and training.

One of the few studies that compared Mexican-American and White clients' perceptions of counselor capability was carried out by Acosta and Sheehan (1976). These researchers found that both Mexican- and White-Americans attributed more skill, understanding, trustworthiness, and attractiveness to the White-American professional and to the Mexican-American nonprofessional. The Mexican-American professional was seen less favorably by both groups. This finding may be partially explained by perceptions of acculturation effects possibly exhibited by the Mexican-American professional. As a result, the Mexican-Americans trusted one of their own group less when



labeled as an expert than when labeled a nonexpert. This may reflect the general lack of trust in anyone who has made it through the "hostile" system and is labeled an expert. Related to the similarity variable, Acosta and Sheehan (1976) found that the Mexican-American saw themselves as more similar to the nonprofessional, leading to more positive attributions of skill, understanding, trustworthiness, and attractiveness.

Banks (1972) reported that racially similar client-counselor pairings resulted in greater client self-exploration and a greater degree of reported rapport. Grantham (1973) found that Black college students preferred Black counselors to a significantly greater degree than White counselors. In a study by Gilsdorf (1978), Mexican-American community college students had a significantly higher mean preference for a counselor of similar ethnicity than did Black or White students. Furthermore, Gilsdorf (1978) reported that Mexican-American students wanted to speak to counselor of the same ethnic group regardless of the presenting problem, while Black and White students showed a stronger preference for a counselor who was racially similar when they had a personal problem rather than an administrative one.

In one of the best methodological studies of race effects on the client-counselor relationship, Jones (1978) found no differences in outcome for racially matched clients and counselors. However, there were clear differences in the process of therapy. When the client was Black, the therapist's race had an impact on the content of therapy. For Black clients, some issues raised were focused on race-related concerns, while this was not the case for White clients, with either



race therapist. Jones concluded that the client's race was salient in the views of the therapist's. Jones's study was good because the clients were matched in age and education, it was not a simulated study, and it involved the first ten therapy hours rather than one interview. However, only a psychodynamic orientation was used, the sample size was small, the therapists had extensive experience in counseling minorities, and there were no male clients. Similarly, Bryson (1972) failed to discover significant client-race relationship differences. In this study, White counselors were rated as more understanding than Black counselors for both Black and White clients. Cimboric (1972) reported that the subject's ratings of the counselors on effectiveness, likeability, and skill level did not relate to race. Although Cimboric's study was an improvement on that of Banks et al. (1967), there were still some problems with social desirability, lack of control for racial identity, counseling orientation, and small sample size.

One study revealed that racial similarity does not necessarily guarantee that a counseling relationship will be effective. Considering Black counselors and Black clients, Kadushin (1972) believed that barriers to self-disclosure and openness may be as great between Black counselors and Black clients as between White counselors and Black clients. Kadushin attributed this finding to the possibility that Black counselors may be seen as agents of the system as much as are White counselors.





### Additional Similarity Factors

Similarity in age, sex, and socioeconomic class affect counseling relationships. In a study on age and sex characteristics, Boulware and Holmes (1970) found that in most situations, male and female college students preferred to talk with older male therapists, rather than with females or younger males. Smith (1974) reported significant differences in student preferences for a counselors' socioeconomic background, similarity being preferred for dealing with a moral, ethical, or religious problem. Furthermore, students seeking help preferred a counselor's age, religious belief, and sex to be similar to their own. Smith also found that it was important that the counselor's sex be the same when the client dealt with a sex problem.

Other studies have also examined socioeconomic class effects. A person's social class figures importantly into whether or not treatment will be offered (Jones, 1974). Jones further indicated that while mental health professionals tend to reject patients of the lower classes for psychotherapy, the rejection is mutual for the clients.

In the literature, there is a general assumption that social class differences present communication barriers which do not allow good interpersonal processes to take place. This is especially important to consider in light of the importance of communication processes in therapeutic interventions. Carkhuff and Pierce (1967) found that patients who were most similar to their counselor in terms of race and social class, tended to explore themselves more than patients who were dissimilar to the counselors. Similarly, Wolkon, Moriwaki, and Williams (1973) found that lower and middle-class Black female



college student manifested lower self-disclosure scores than did middle-class White females. In addition, Wolkon et al. (1973) found that both social class and race were related to attitudes toward psychotherapy.

Abramovitz and Dockecki (1977) concluded that social class, rather than race or sex, was most highly associated with counselor bias. Wakefield and Snell (1975) reported that counselors who perceive their clients as having low socioeconomic status were more likely to perceive those persons as having lower potential for growth in therapy.

Sue (1981) suggested that "people from a lower socioeconomic class may view counseling orientations toward reflection of feelings, concern with insight and attempts to discover the underlying intrapsychic problems as inappropriate" (p. 36). Furthermore, it appears that many lower-class clients expect to receive some form of concrete, tangible advice or treatment. When these expectations are not met early, terminations are the result.

#### Summary

The research literature indicates that racial and cultural minority students tend to underutilize counseling center services. It also indicates that underutilization may be due to lack of knowledge about the services, negative attitudes toward counselors and counseling practices, as well as perceived incompatibility in the client-counselor relationship due to differences in age, sex, religion, socioeconomic status, and racial or ethnic background. The literature further indicates that racial or ethnic minority students attending White



institutions may have additional adaptation concerns that seem to reflect conflicts between their traditional cultural world view and the American cultural belief and value systems.

Given the many different factors such as world view, racial or ethnic identification, majority-minority group dynamics, socioeconomic influences, and communication conflicts, it seems apparent that many forces may impede or enhance counseling relationships. In addition, these forces may influence whether or not a racially or ethnically different individual would seek psychological help. An understanding of these factors is vital to an awareness of the plight of racial or cultural minorities in American society.

Given the literature review on service utilization, it appears that both the negative and positive results in many cases are determined by attitudinal factors on the part of the clients. These attitudes may keep clients from approaching and inquiring into the resources that are available to help them cope with their personal-social, academic, and career concerns.

The primary focus of this research is on examining the attitudinal differences between racial and ethnic minority and majority students regarding counseling-center and other service utilization, as well as their attitudes regarding the counseling process, counselor preferences and the problem areas they have experienced.

Hypotheses were developed to assess the students' responses to various issues presented in the literature. Although the literature reveals conflicting findings, particularly in the area of counselor

preferences and attitudes toward counseling, differences between groups are expected to appear in attitudes toward counselors and services, counselor preferences, counseling stigma, service utilization and perceived problems. Exploratory analyses were made to determine the extent to which any other variables related to minority students' attitudes toward counselors or counseling.

### Hypotheses

- Hypothesis 1: Black, Hispanic, Asian-American, and Native American students will express attitudes toward counselors and counseling services different from those of the White students.
- Hypothesis 2: Black, Hispanic, Asian-American, and Native-American students will express more counseling stigma than White students.
- Hypothesis 3: Black, Hispanic, Asian-American, and Native-American students will express more of a preference for a similar counselor than will White students.
- Hypothesis 4: Black, Hispanic, Asian-American, and Native-American students will report different service-utilization patterns than White students.
- Hypothesis 5: Black, Hispanic, Asian-American, and Native-American students will perceive themselves as experiencing more frequent and more intense problems than White students.





Hypothesis 6: Black, Hispanic, Asian-American, and Native-American students will express more difficulty in presenting issues than White students.

Hypothesis 7: The socioeconomic status of the students will correlate with their attitudes toward counseling center services.



## METHOD

This study assessed attitudes between Black, Asian-American, Hispanic, Native-American, and White students regarding counseling center services and counselors. In addition, it was proposed that these groups would differ in their service utilization patterns, and in the kinds of general problems that they perceive themselves as experiencing.

### Subjects

The sample of 224 Michigan State University, undergraduate student volunteers included 67 Blacks, 7 Asian-Americans, 17 Hispanics, 28 Native-Americans, and 105 Whites. The subjects were recruited by telephone and/or by letter. The sample characteristics are presented in Table 1 and Appendix A, Table A-1. More than half of the sample were freshman and sophomores. All subjects received \$2 upon completion of the survey. In addition, those who were enrolled in Introductory Psychology classes received points toward course grades, if they requested them.

### Questionnaire

The questionnaire was developed to address specific issues that had been reported in the literature. A survey of the more standardized instruments in this area revealed that all of the issues the author



wanted to address were not included, as a result, a new questionnaire was developed. The instrument covered background information, attitudes toward counselors, and the counseling center, perceived problem areas, university service utilized, and included a phenomenological character description.

#### Background Information

Personal and family background information was obtained using open-ended and multiple-choice items. There were several specific questions regarding previous use of the MSU counseling center services, awareness of services offered through MECCA, and the kinds of programs desired (See Appendix H, page 135).

#### Attitudes Toward Counselors and the Counseling Center

This 53-item Likert-type instrument was constructed after a review of the existing research literature and from personal counseling experiences, to assess counselor preferences and attitudes toward counseling center use. Utilizing the total sample, a varimax factor analysis procedure was used to delineate the items in the subscales. In a varimax rotated factor matrix, when there is more than one factor, the dependent variable is measuring more than one theoretical dimension or subscale. With this method the factors are forced to be orthogonal. If a variable loads on more than one factor, it measures more than one theoretical dimension. In this data analysis, all 53 items were included and the items were included on the factor where they had the highest factor loading. When the factor loadings



for an item were numerically close on more than one factor, item analyses were performed to delete items that lowered the subscales' (factors) reliability. These items tended to have the lowest item-total correlation. Four major areas were covered: (1) counselor preference, (2) stigma, (3) service awareness, and (4) issues presentation.

Five response categories rated from 1 to 5 (i.e., strongly agree, agree, don't agree or disagree, disagree, strongly disagree) were provided for each item. The total scale, subscales, and items were scored based on the ratings to provide a mean response that corresponded to one of the five response categories. On the total scale, the higher the total scale score, the more unfavorable the counseling attitudes. Similarly, the higher the counselor preference score, the stronger the preference for a similar counselor. The higher the issues presentation score, the more difficulty in presenting various issues in counseling. The higher the counseling stigma score, the greater the counseling stigma. The lower the service awareness score, the greater awareness of the counseling center services and how to use them. The scoring on the following items were reverse coded:

1,2,3,4,8,9,13,14,15,16,17,18,19,22,31,21 (see Appendix H, page 129).

#### Perceived Problem Areas

This 39-item Likert-type scale was constructed to assess the importance of specific problems. The following five-response categories were provided for each item: not a problem (never affects me),

100

100

100

100

100



slight problem (rarely affects me), some problem (sometimes affects me), substantial problem (usually affects me), crucial problem (always affects me). The items were rated from 1 to 5 (see Appendix H, page 124).

#### Character Description

This 20-item adjective checklist was adapted from Asch's (1946) Impression Formation character description research. Twenty adjectives were chosen from Gough and Heilbrun's (1964) Adjective Checklist measure. Subjects were asked to check the adjectives that they felt were most characteristic of the individual in the stimulus description. Two separate character descriptions were given to two groups within each racial or ethnic group. The character descriptions are identical except one description reports a student seeking help from the counseling center and the other indicates the student seeking help from the academic advisor. Each item checked was scored as 1, Black items were scored as 0 (see Appendix H, page 124).

#### University Service Utilization

This 25-item measure was designed to assess the utilization of specific campus resources, and was included as a control to determine whether counseling center utilization patterns differed from other service use. The items checked "yes" were scored as 1 and the items checked "no" or Black items were scored as 2 (see Appendix H, page 124).



Procedure

The volunteers were recruited by phone and letter. Their names were randomly selected from the student directory and a list of minority students currently enrolled at Michigan State University during the winter quarter, 1982. Two different letters and phone interview requests for volunteers were used: one for minority students (Form A) and one for White students (Form B) (see Appendix J). Different letters were used because it was thought that minority students might respond more favorably if they felt the study were supported by an agency representing minority student concerns (MECCA). A more general letter was sent to the White students. The letters and phone interviews explained whom the research was for, how a student's name was chosen, the purpose of the study, confidentiality, payment arrangements, and requested the student's participation.

The volunteers made individual appointments to come to one of the Counseling Center branch offices to complete the questionnaire. A receptionist or interviewer administered a participant consent form prior to administration of the questionnaires. Subjects were told that the purpose of the study was to assess general attitudes toward the counseling center and counseling practices. Subjects were again assured of the confidentiality of the results and reminded that identifying information such as name or student identification numbers was not required on the instrument. The participants were asked to fill out all the information and answer the questions as honestly as possible. Subjects were informed that they would receive a summary of



the results of the study, when it was completed, by contacting the researcher through the Department of Psychology at Michigan State University.



## RESULTS

Mean age, sex, university class, and socioeconomic status in all five groups of subjects are presented in Table 1. The ratio of males to females was similar for each group except for the Asian-Americans, who had proportionately more females than males. Most of the students in each group were freshmen. Hollingshead's social class indicators (based on the fathers' educational and occupational levels) were calculated for each group. The largest percentage of the Asian-American students (57.1%) were in the upper-middle class, while the largest percentage of Black (35.8%), Hispanic (70.6%), Native-American (42.9%), and Whites (51.4%) were in the middle class.

As far as counseling center utilization (reported in Appendix A, Table A-1) were concerned, 46.3% of the Black students reported using the counseling center, as compared to 42.9% of the Asian-American students, 35.3% of the Hispanic students, 21.4% of the Native-American students, and 26.9% of the White students. Awareness of the services offered by the Multi-Ethnic Counseling Center Alliance (MECCA) was reported by 71.2% of the Black students, but by only 42.9% of the Asian-American students, 41.2% of the Hispanics, 25.0% of the Native-Americans, and 15.4% of the Whites (see Appendix A, Table A-1).





Table 1. Selected Demographic Characteristics of Subjects

Characteristic	Group				
	Blacks (N=67)	Asians (N=77)	Hispanics (N = 17)	Native American (N = 28)	Whites (N=105)
<u>Sex</u>					
Male	29 (43.3)	1 (14.3)	10 (58.8)	13 (46.4)	49 (46.7)
Female	38 (56.7)	6 (85.7)	7 (41.2)	15 (53.6)	56 (53.5)
<u>University Class</u>					
Freshman	23 (34.3)	3 (42.9)	6 (35.3)	14 (50.0)	55 (52.4)
Sophomore	22 (32.8)	1 (14.3)	4 (23.5)	8 (28.6)	30 (28.6)
Junior	16 (23.9)	1 (14.3)	3 (17.6)	3 (10.7)	11 (10.5)
Senior	6 ( 9.0)	2 (28.6)	4 (23.5)	3 (10.7)	9 ( 8.6)
<u>Socioeconomic Status</u>					
Lower	9 (13.4)	0	2 (11.8)	2 (7.1)	3 (3.9)
Working	3 (4.5)	1 (14.3)	1 (5.9)	3 (10.7)	13 (12.8)
Middle	24 (35.8)	2 (28.6)	12 (70.6)	12 (42.9)	54 (51.4)
Upper Middle	20 (29.9)	4 (57.1)	1 (5.9)	11 (39.3)	32 (30.5)
Upper	1 (1.5)	0	0	0	2 (1.9)
<u>Mean Age</u>					
N	19.39	20.0	19.38	19.75	19.8



## Questionnaire Analysis

Counseling Attitudes

The Counseling Attitudes measure has four subscales: Counselor Preference, Counseling Stigma, Service Awareness, and Issues Presentation. Presented in Table 2 are the means, standard deviations, and alpha coefficients for each group on the 53-item Counseling Attitudes scale, the 16-item Counselor Preference subscale, the 16-item Counseling Stigma subscale, the 7-item Issues Presentation subscale, and the 15-item Service Awareness subscale.

T-tests between the group means revealed one significant difference on the total measure, two on the counselor preference subscale, and one on the service awareness subscale (see Table A.2). Overall, the findings provide partial support for Hypothesis 1 in that only the Asian-American students expressed significantly more unfavorable counseling attitudes than White students. Hypothesis 2 was rejected since significant differences were found between any groups on the perception of counseling stigma. Partial support was found for Hypothesis 3 in that both Hispanics and Black students expressed significantly stronger preferences for a similar counselor than White students. Hypothesis 6 was also rejected. The groups did not differ significantly on difficulty in presenting issues. When the 53 individual items were considered (see Appendix B, Table B.1), 15 items revealed significant differences. Post Hoc mean comparison analyses were made to determine which groups the significant item differences were based on (see Appendix C, Table C.1).



Table 2. Counseling Attitudes Scale and Subscale Descriptions

Measure	Groups				
	Blacks (N=67)	Asian Americans (N = 7)	Hispanics (N = 17)	Native Americans (N = 28)	Whites (N=105)
<u>Counseling Attitudes</u>					
M	139.34	141.42	141.70	140.75	139.51
SD	13.03	10.51	8.51	11.10	12.32
Alpha	.68	.51	.38	.63	.72
<u>Counselor Preference</u>					
M	49.41	47.14	49.41	46.53	46.83
SD	6.06	4.81	3.92	6.22	5.04
Alpha	.54	.41	.02	.63	.44
<u>Counseling Stigma</u>					
M	39.25	39.14	39.64	40.42	40.16
SD	6.59	9.82	6.69	6.18	7.17
Alpha	.73	.87	.74	.67	.78
<u>Issues Presentation</u>					
M	21.08	19.42	19.58	19.71	19.60
SD	4.42	4.35	4.21	3.54	3.53
Alpha	.64	.53	.71	.55	.52
<u>Service Awareness</u>					
M	35.92	40.14	38.17	39.60	38.46
SD	5.27	4.52	6.28	3.64	4.77
Alpha	.61	.28	.72	.04	.56



### Effects of Race and Socioeconomic Indicators

Presented in Table 3 are the correlational analyses of Counseling attitudes scale and subscales with socioeconomic status indicators. The results indicate that father's socioeconomic status was significantly related to the issues presentation subscale attitudes for the Hispanic students. This correlation suggests that the higher the father's socioeconomic status, the less difficulty the Hispanic students tended to have in presenting issues in counseling. These analyses indicate that socioeconomic status related significantly only to the difficulties in presenting issues subscale for the Hispanic students only.

### Perceived Problems

Presented in Table 4 are the means, standard deviations, and alpha coefficients for each group on the Perceived Problems scale. T-Tests (see Appendix A, Table A.2) between the group means revealed one significant difference between the groups: Blacks reported a greater degree of problems than the Whites (see Appendix A, Table A.2).

In Appendix B, Table B.3 are the group mean responses for the items on the perceived problems scale. Note that none of the means for any group on the items were higher than 4.40 (indicating a substantial problem).

### Service Utilization

Presented as percentages in Appendix B, Table B.2 are the utilization responses for various services and offices offered by





Table 3. Product Moment Correlations Between Fathers' Socioeconomic Status and Scale Scores<sup>a</sup>

Scale	Group				
	Blacks	Asian-Americans	Hispanics	Native Americans	Whites
Counseling Attitudes	-.009 (.93)	-.02 (.95)	-.02 (.42)	-.36 (.06)	-.09 (.32)
Counselor Preference	.03 (.79)	-.05 (.91)	-.23 (.37)	-.29 (.12)	-.01 (.90)
Counseling Stigma	.02 (.82)	.08 (.85)	.38 (.12)	-.29 (.13)	-.02 (.81)
Issues Presentation	-.05 (.68)	-.38 (.40)	-.58 (.01)*	-.08 (.64)	-.09 (.34)
Service Awareness	.04 (.70)	.60 (.14)	-.43 (.08)	-.30 (.11)	-.10 (.29)

<sup>a</sup>Significance levels are in parentheses

\*p &lt; .05.

Table 4. Perceived Problem Scale Description

Measure	Group				
	Blacks (N=67)	Asian-Americans (N = 77)	Hispanics (N = 17)	Native Americans (N = 28)	Whites (N=105)
<u>Perceived Problems</u>					
M	92.91	94.14	89.76	81.78	79.60
SD	16.96	28.24	20.83	20.51	17.69
Alpha	.94	.93	.91	.89	.89



Michigan State University. Only those items on which groups differed significantly will be reported here. The Black students report using the Office of Minority Programs, the Minority Aide Program, the Office of Supportive Services, the Financial Aid Office, the Pan-Hellenic Council, the Placement Office, and the Office of Black Affairs more than any other group. The Hispanic students report using CHISPA (Chicano and Hispanic Students for Progressive Action), and MECCA more than any other group.

More Native-American students indicate using NAISO (Native American Indian Student Organization) than any other group. A ranking of the services utilized for each group provides additional information (see Table 5). Although they indicated career selection to be a problem in Table B.1, the Asian-American students did not use the Career Resources Center as a resource for career selection problems.

Significant usage differences were indicated between the groups for the following services: Office of Minority Programs, Academic Advisory Staff, Minority Aides, Office of Supportive Services, Financial Aide Office, Office of Black Affairs, CHISPA, NAISO, Pan-Hellenic Council, MECCA, and Placement Office.

Overall the minority groups differed in percentage usage from Whites when it came to programming addressed to minority students and the educationally and financially disadvantaged in particular. On the other hand, many of the services were used by minority and White students alike (i.e., library). As a result, it appears that Hypothesis 4 receives partial support.



Table 5. Rank Order Usage of University Services

Rank	Black	Group			
		Asian-American	Hispanic	Native-American	Whites
1	Library	Library	Library	Library	Library
2	Financial Aide	Health Services Residence Hall Staff	Financial Aide	Financial Aide	Residence Hall Staff
3	Minority Aides	Academic Advisor Learning Resources	Residence Hall Staff	Residence Hall Staff	Academic Advisory
4	Academic Advisors	Service Learning Center Financial Aide	Health Services	Academic Advisory	Financial Aide
5	Residence Hall Staff	Supportive Services Placement Office Career Resources	Office of Minor- ity Programs MECCA Learning Resources	NAISO	Health Services
6	Supportive Services		Supportive Services	Health Services	Learning Resources Placement Office
7	Placement Office Health Services		Minority Aides Academic Advisors Placement Office	Minority Aides Learning Resources	



Table 5. Continued.

Rank	Group			
	Black	Asian-American	Hispanic	Native-American Whites
8	Office of Minority Programs		Career Resources Center Service Learning Center CHISPA	Office of Minority Programs Career Resources
9	Learning Resources		Pan-Hellenic Council Office of Black Affairs	Supportive Services Placement Office Service Learning Center
10	Office of Black Affairs		Occupational Library NAISO Student Activities Office	Student Activities Office MECCA Student Activities
11	MECCA			Counseling Center MECCA
12	Service Learning Center			Career Resources
13	Counseling Center			Minority Aides Testing Office
14	Career Resources			Occupational Library





TABLE 5.--Continued

Rank	Group			
	Black	Asian-American	Hispanic	Native-American Whites
15	Student Activities Pan-Hellenic Council CHISPA NAISO Listening Ear Occupational Library			Listening ear Ombudsman



### Character Description

Inspection of the Character Description item responses in Appendix B, Table B.4 reveals only three significant differences between the two forms. These differences were on the following adjectives: confused, immature, and strong. More of the students responding to the Academic Advisor Form perceived the individual as confused and immature, while more of the students with the Counseling Center form perceived the individual as strong.

Presented in Appendix D, Table D.1 are the Frequencies and Chi-square analysis of the Character Description item responses for the Counseling Center Form by race. Significant differences were revealed on the following four items: clear-thinking, confused, responsible, and vulnerable. A greater percentage of Hispanic students perceived the individual to be clear-thinking and responsible when compared to the other groups. A lower percentage of Blacks perceived the individual to be confused and vulnerable, when compared to the other groups.

In Table D.2 the Frequencies and Chi-Square analyses of the Character Description item responses for the Academic Advisor Form group by race are given. Differences were significant on the following adjectives: clear-thinking, independent and responsible. More of the Asian-American students perceived the individual as clear-thinking and independent, while more Black students perceived the individual as reasonable. These findings suggest that although the Counseling Center Form subject's overall perception of the individual



was more positive, the Asian-Americans tended to perceive the individual in a more unfavorable light when the individual groups were compared. As far as the Academic Advisor Form was concerned, the Hispanic students perceived the individual more unfavorably than any other group.

### Correlational Analyses

From an exploratory perspective, it appears important to consider any relationships that might influence responses to the counseling attitudes items. A look at the correlational analyses in Appendix E reveals some relationships that might shed light on the previously discussed findings. Presented in Table E.1 (Appendix E) are the significant correlations between counseling-center utilization (CCU), MECCA knowledge (MK), counseling attitudes (CA), and perceived problems (PP) responses. For Table E.1, out of 186 correlations a total of 60 were significant ( $p < .05$ ). In Table E.1, the findings indicate that the students tended to use MECCA and the Counseling Center services more as their knowledge of the service increased. Presented in Table E.2 (Appendix E) are the significant correlations between perceived problems (PP), service utilization (SU), and counseling attitudes (CA) for the Black students. For Table E.2, out of a possible 3081 correlations, only 304 were significant ( $p < .05$ ). Only those items that contribute to explaining information in the study are to be discussed. The findings in Table E.2 revealed that when problems involving racial concerns arose for the Black students, they tended to turn to someone more like themselves when



seeking help. In addition, Black students tended to utilize the minority aides to resolve perceived tensions in their living conditions. As a result, it appears that the minority aides are serving a vital role in the adjustment of Black students within the residence hall system.

Presented in Table E.3 (Appendix E) are the significant correlations between perceived problems, service utilization patterns, and counseling attitudes for the Asian-American students. For Table E.3, out of a possible 3081 correlations, only 183 were significant ( $p < .05$ ). Only those associations that aide in understanding some of the item responses will be discussed. The findings in Table E.3 suggest that when there were racial or cultural concerns, the Asian-American students tended to prefer a similar counselor. In addition, from these findings it seems it may be difficult for the Asian-American students to come in for counseling, except when there are physical problems.

Presented in Table E.4 (Appendix E) are the significant correlations between perceived problems, service utilization patterns, and counseling attitudes for Hispanic students. For Table E.4, out of 3081 possible correlations, only 216 were significant ( $p < .05$ ). Only those relationships that aide in interpreting the significant results will be discussed. The findings in Table E.4 indicate that the Hispanic students tended to prefer a counselor of the same race or ethnicity when there were racial or cultural concerns. In addition, it appears that they may tend not to trust someone from a





different race or ethnicity, particularly when they perceive inter-racial conflicts and a lack of support within the environment for their concerns. When lifestyle conflict and communication problems were a concern, the Hispanic students tended to feel that their concerns as minorities were not understood by the counseling center; however, they did report using MECCA and it seems that the Multi-Ethnic Counseling Center Alliance was perceived as a service that would address cultural concerns for these students.

Presented in Table E.5 (Appendix E) are the significant correlations between perceived problems, service utilization patterns, and counseling attitudes for Native-Americans. For Table E.5, out of 3081 possible correlations, only 150 were significant ( $p < .05$ ). Only those relationships relevant to explaining the findings will be discussed. The findings in Table E.5 show that the more the Native-American students perceived racial/ethnic trust to be a problem, the more they tended to prefer a counselor who was similar.

Presented in Table E.6 (Appendix E) are the significant correlations between perceived problems, service utilization patterns, and counseling attitudes for White students. For Table E.6, out of 3081 possible correlations, only 293 were significant ( $p < .05$ ). Only those relationships perceived to be relevant to the interpretation of various significant response will be discussed. The findings in Table E.6 indicate that when the White students perceived racism to be a problem, they tended to prefer a counselor of the same race and they found it hard to trust someone from a different race or ethnicity.



Also when they perceived racism to be a problem, they tended to use the minority aides and MECCA to deal with those problems. Overall, it is apparent that certain perceived problems that involve racial or cultural adjustment concerns tended to influence whether or not it is important to be helped by a counselor or other helper who is more similar.



## DISCUSSION

The objective of this investigation was to compare the attitudes of racial and ethnic minority students to those of White students with respect to counseling center services, counselor preferences, perceived problems and service utilization patterns. The study involved five groups of students: Blacks, Asian-Americans, Hispanics, Native-Americans, and Whites. In general, the purpose of the study was to investigate the students' responses to four primary areas of concern: (1) counseling attitudes; (2) socioeconomic status effects on counseling attitudes; (3) perceived problems; and (4) service utilization patterns.

### General Findings and Comparison with the Research Literature

Hypothesis 1 received partial support in that the only significant difference revealed was that the Asian-American students expressed more unfavorable counseling attitudes than White students. Hypothesis 2 was rejected on the basis that no significant group mean differences were found on perceived counseling stigma. Hypothesis 3 received partial support in that both Hispanics and Black students expressed stronger preferences for a similar counselor than the White students. Hypothesis 4 received partial support in that the minority students differed in service utilization, particularly when it came to special services addressed to the needs of minorities, or the educationally,



or financially disadvantaged. Hypothesis 5 received partial support in that the Black students perceived themselves as experiencing a greater degree of problems. Hypothesis 6 was rejected because there were no significant group mean differences on difficulty in presenting issues. Hypothesis 7 received partial support in that only the Hispanic students' fathers' socioeconomic status related to difficulty in presenting issues.

### Counseling Attitudes

Although the Black and Hispanic students expressed significantly more preferences for a similar counselor than the White students, none of the individual item responses indicated clear preferences for a counselor of the same race. The findings are similar to those of Backner (1970), and Cimbolic (1972), and are dissimilar with other research findings (Harrison, 1975; Grantham, 1973; Proctor and Rosen, 1981; Thompson and Cimbolic, 1978; Sattler, 1970; Banks et al., 1967) that suggests that there is a clear preference for a counselor of the same race. However, these findings must also be qualified by the fact that certain situations may tend to influence the direction of responses (particularly the neutral ones). Situational influences may be important to assess in this study because many of the students responded neutrally to many of the items. One factor that may influence the responses to counselor preferences is racial identification (Parham and Helms, 1981); another factor is the nature of the situation or problem (Gilsdorf, 1978).





A look at the exploratory correlational analyses presented in Appendix E indicates some of the problems that might influence responses to the counseling attitudes items. As indicated by several of the correlations, it seems that the more the Black students perceived racism, discrimination, in-group fighting, lifestyle conflicts, or communication problems to be important, the more they tended to prefer a counselor of the same race or ethnicity. This finding was similar for the Asian-Americans, Hispanics, and White students as well. It suggests that as long as problems are of a general nature, race of a counselor may not make a difference; however, if problems concern racial or subcultural issues, the race of a counselor may become more important for the racially or culturally different and White students.

When considering responses that compare to the findings in the literature, the individual items must be considered. Specific items that address issues in the literature are presented in Table B.1. The findings in this study were different from those of June (1980), which suggested that counseling stigma was a great concern, and that Black students had less awareness of the counseling center services, from those of Parish and Knappes (1979) and Phillips (1963), who indicated that receiving psychological help was perceived negatively, from Rust and Davie (1961), who indicated nonusers believed that their problems were not severe enough, and from Hoover (1967) who reported results that indicated it is better to solve one's own problems. Overall, the findings in this study were similar to those of Snyder et al. (1972) indicating that students were favorable to the



concept of counseling, even though most indicated having little or no information regarding the counseling center and counseling process.

Overall, it appears that the responses to the counseling attitudes measures may also be affected by any or all of the sociocultural factors discussed in the introduction. It seems important to remember that such factors as level of acculturation, racial identification, age, sex, and other factors, influence attitudes and perceptions, and may have had impacts on the responses to the counseling attitudes items.

#### Socioeconomic Effects on Counseling Attitudes

The father's socioeconomic status was significantly correlated only to the issues presentation responses for the Hispanic students. The findings revealed that the higher the father's SES, the less difficulty the Hispanic students tended to have in presenting issues in counseling. This finding appears related to those in the literature that suggest that a higher socioeconomic status positively affects seeking psychological help.

Overall, it seems that these findings need to be considered in light of the fact that the greatest percentage of the students in all five groups ranked themselves in the middle and working socioeconomic classes. The fact that few of the scale and subscale responses were influenced by SES might be attributed to the relatively high SES of the population. The literature (Jones, 1974; Lorion, 1978) suggests that a lower SES may contribute to more negative attitudes toward counseling services. The higher SES of this study's subjects appears to be



contributing to attitudes that are more positive. These subjects are more psychologically-minded and more open to counseling in general, as well as different treatment styles.

### Perceived Problems

None of the means for any of the groups on any of these items were higher than 4.04 (indicating a substantial problem). It appears that most of the Black student concerns are related to racial issues and may be the effects of systemic discrimination with their educational experiences. Except for career selection, the concerns of the Asian-American students seem to be related to ethnic issues that may be a function of language difficulties. The concerns of Hispanic students appeared to revolve around ethnic issues that may be indicators of lack of support systems as well as language factors. For the Native-American students, the concerns centered around ethnic issues relating to lack of similar others as mentors.

Given these findings, it may be important to address potential racial problems for the Black students, language difficulties for the Asian-American and Hispanic students, and the problem of lack of similar role models for the Native-American students.

### Service Utilization

More than half of the Black students and less than half of the Asian-American, Hispanic, Native-Americans, and White students had knowledge of MECCA's services. As a result, it seems that the Asian-Americans, Hispanics, and Native-Americans have either not



received information regarding MECCA's services or they may not have taken note of the information provided to them. Further, less than half of each group of students reported using Counseling Center services. However, the percentage of usage for this sample appears to be higher than the literature suggests (Leavitt, Carey, and Swartz, 1971; Mackey, 1972; Davis & Swartz, 1972). The higher rate at MSU may reflect the numerous outreach programs for minority students and the choice of using the main counseling center services or the MECCA branch.

The service-utilization data in Table B.2 show that as compared to the other groups, a greater percentage of the Black students utilized the following services: office of minority programs, minority aides, the office of supportive services, financial aide office, office of Black affairs, the pan-hellenic council, and the placement office. As compared to the other groups, a greater percentage of the Hispanic students used CHISPA and MECCA, while a greater percentage of the Native-American students utilized NAISO.

The findings indicate that all of the groups used the library the most. The Blacks, Hispanics, and Native-Americans used the financial aide office second most. It seems that the Minority Aides served a more important service function for the Black students than for any other group, in that they tended to use them more than they used the Residence Hall staff. Overall, it seems that the Career Resource Center, Self-Management Lab, Office of Handicapped Students, and Occupational Library are a few of the least used services that are





reported as being used at all. This may be due to lack of information on the availability and usefulness of these resources.

The service utilization findings indicate the necessity of providing adequate and up-to-date information about available resources to students on a continual basis.

#### Methodological Considerations

The generalizability of the findings must be considered in light of several methodological factors. The first factor deals with the specificity of the survey to the Michigan State University setting, particularly where the service utilization patterns are concerned. This is important given the fact that special counseling services have been established for minority students. In addition, a considerable amount of out reach to minority students is made at Michigan State University. The participants were volunteers, which may have influenced the findings. As far as sample size is concerned, there were not many Asian-Americans, Hispanics, or Native-American students, although for the Native-American sample, 28 of the 90 enrolled Native-Americans participated. For the Black students, 67 of the 2361 enrolled were sampled. Of the 374 Asian-American students, seven were sampled. Of the 391 Hispanic student, 17 were sampled and of the 36,471 White students, 105 were sampled.

Along these same lines, another methodological concern involves social desirability, which was not controlled for in this study. Given the nature of the questions, social desirability may have affected some of the responses. For example, social desirability may have affected



the responses to perceived personal problems, or the items reflecting preference for a counselor of the same race. Similarly, the race of the questionnaire administrators (Black) or the location of one of the administration sites (MECCA) might also have had some influence on responses. This may be important in that other studies have indicated race of interviewer (experimenter) biasing effects (Sattler, 1970; Harrison, 1975).

A look at Table 1 shows that a greater percentage of students in all five groups were ranked in the middle and working socioeconomic classes. The literature (Jones, 1974; Lorion, 1978) has reported socioeconomic effects for lower class clients, primarily. The higher socioeconomic status of the present samples has implications for responses to the counseling attitudes items. That the samples appear to be psychologically-minded may be a reflection of their higher socioeconomic standing. Psychological-mindedness of clients has an impact on attitudes toward counseling and psychotherapy (Jones, 1974).

A similar demographic issue involves the Native-American students in the study. Most of them indicated that they were not full-blooded Indians, even though the University classified them as Native-Americans. In addition, some of the Hispanic students indicated that they considered themselves to be "Caucasians."

Due to the implications of racial identification and awareness discussed earlier, it is important to keep those factors in mind when the responses to the measures are considered. In light of this information, it appears that another methodological problem involves lack



of controls for racial identification, self-designation, and consciousness.

Given the above-mentioned concerns, several steps might be taken to alleviate these possibilities in any future study. It seems important to increase the N's for each group. By increasing the N's, one would get a better sampling of the population which potential would result in greater variance and higher reliabilities. In addition, the questionnaire should be administered in a more neutral location. Also controlling for social desirability and degree of racial identification would be important changes.

A different issue involves the counseling attitudes scale itself. Many students opted for the middle point in the response scale. More information might be derived from a forced-choice measure. With a forced-choice item, the subjects must either agree or disagree. A neutral response choice has limited interpretability. In addition, it appears that a few of the items could be eliminated to shorten the measure without a great lowering of the reliability of the total measure. Also six items (i.e., 12, 28, 32, 33, 36, 44) are duplicated in the counselor preference, service awareness, and issues presentation subscales. Checking the effects of deleting the item from the total scale indicated that items should be assigned to only one scale. Another revision could be recoding the items that correlate negatively with the total scale. An in-depth item analysis might prove useful in the revision of the total measure for any subsequent use.



## APPENDICES





APPENDIX A

ADDITIONAL DEMOGRAPHIC CHARACTERISTICS  
AND ANALYSES



TABLE A.1.--Additional Demographic Characteristics

Characteristics	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native- Americans (N = 28)	Whites (N = 105)
<u>Age</u>					
17	0	0	0	1	0
18	11	3	3	6	22
19	22	0	4	11	52
20	16	1	1	3	13
21	10	2	4	5	10
22	4	0	1	0	5
23	2	0	0	0	0
24	0	1	0	0	0
25	0	0	0	0	0
26	0	0	0	1	0
27	0	0	2	0	1
28	0	0	0	1	0
<u>Mother's Education</u>					
Less than Elementary	1 (1.5)	1 (14.3)	1 (5.9)	0	0
Elementary	5 (7.5)	0	3 (17.6)	1 (3.6)	1 (1.0)
High School	23 (34.3)	2 (28.6)	5 (29.4)	12 (42.9)	31 (29.0)
Some College	18 (26.9)	0	5 (29.4)	10 (35.7)	23 (21.9)
College	10 (14.9)	2 (28.6)	2 (11.8)	3 (10.7)	33 (31.4)
Graduate/Professional	6 (9.0)	2 (28.6)	1 (5.9)	2 (7.1)	16 (15.2)
Post-Doctoral	1 (1.5)	0	0	0	1 (1.0)
TOTAL <sup>a</sup>	65	7	17	28	105



TABLE A.1.--Continued

Characteristics	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native- Americans (N = 28)	Whites (N = 105)
<u>Father's Education</u>					
Less than elementary	2 (3.0)	1 (14.3)	2 (11.8)	0	0
Elementary	8 (11.9)	0	5 (29.4)	5 (17.9)	2 (1.9)
High School	18 (26.9)	1 (14.3)	2 (11.8)	7 (25.0)	24 (22.9)
Some College	18 (26.9)	1 (14.3)	3 (17.6)	5 (17.9)	16 (15.2)
College	10 (14.9)	3 (42.9)	0	6 (21.4)	36 (34.3)
Graduate/Professional	4 (6.0)	1 (14.3)	2 (11.8)	3 (10.7)	26 (24.8)
Post-Doctoral	2 (3.0)	0	2 (11.8)	2 (7.1)	0
TOTAL <sup>a</sup>	62	7	16	28	104
<u>Mother's Occupation<sup>a</sup></u>					
Unskilled	15 (22.4)	2 (28.6)	7 (41.2)	9 (32.1)	25 (23.8)
Machine operators and semi-skilled	0	0	1 (5.9)	0	2 (1.9)
Skilled	5 (7.5)	1 (14.3)	1 (5.9)	1 (3.6)	5 (4.8)
Clerical, sales, technicians and little business owners	10 (14.9)	3 (42.9)	4 (23.5)	11 (39.3)	19 (18.1)
Administrative, small independent business and minor professionals	23 (34.3)	1 (14.3)	3 (17.6)	4 (14.3)	43 (41.0)
Managers, medium sized business and lesser professionals	3 (4.5)	0	0	2 (7.1)	4 (3.8)
Other executives, large businesses and major professionals	1 (1.5)	0	0	1 (3.6)	1 (1.0)
TOTAL <sup>a</sup>	57	7	16	28	99



TABLE A.1.--Continued

Characteristics	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native- Americans (N = 28)	Whites (N = 105)
<u>Father's Occupation</u>					
Unskilled	1 (1.5)	0	0	0	1 (1.0)
Machine Operators and semi-skilled	2 (3.0)	1 (14.3)	0	1 (3.6)	7 (6.7)
Skilled	16 (23.9)	3 (42.9)	5 (29.4)	11 (39.3)	6 (5.7)
Clerical, sales, technicians and little business owners	7 (10.4)	1 (14.3)	2 (11.8)	1 (3.6)	18 (17.1)
Administrative, small independent business and minor professionals	10 (14.9)	0	3 (17.6)	6 (21.4)	33 (31.4)
Managers, medium sized business and lesser professionals	8 (11.9)	1 (14.3)	1 (5.9)	2 (7.1)	16 (15.2)
Higher executives, large busi- nesses and major professionals	4 (6.0)	1 (14.3)	3 (17.6)	3 (10.7)	19 (18.1)
TOTAL <sup>a</sup>	48	7	14	28	100
<u>Social Class<sup>c</sup></u>					
Lower	6 (9.0)	0	1 (5.9)	0	5 (4.8)
Working	2 (3.0)	0	0	0	2 (1.9)
Middle	27 (40.3)	2 (28.6)	5 (29.4)	12 (42.9)	42 (40.0)
Upper Middle	18 (26.9)	4 (57.1)	7 (41.2)	8 (28.6)	32 (30.5)
Upper	11 (16.4)	1 (14.3)	4 (23.5)	8 (28.6)	24 (22.9)





TABLE A.1.--Continued

Characteristics	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native- Americans (N = 28)	Whites (N = 105)
<u>Country or State Where Raised</u>					
Illinois	4	0	0	2	5
Michigan	58	4	12	26	85
Montana	0	0	1	0	0
Pennsylvania	0	0	0	0	3
New York	1	0	0	0	0
Ohio	2	0	0	0	2
California	0	0	1	0	2
Maryland	1	0	0	0	0
Texas	0	0	1	0	0
New Jersey	0	0	0	0	1
Korea	0	1	0	0	0
Hawaii	0	1	0	0	0
China	0	1	0	0	0
Puerto Rico	0	0	2	0	0
France	1	0	0	0	0
TOTAL <sup>b</sup>	67	7	17	28	99
<u>Approved Student Organizational Memberships Number on Campus</u>					
1	15	3	4	8	31
2	10	0	1	4	12
3	10	0	2	2	3
4	4	0	2	0	0
5	1	0	0	1	0



TABLE A.1.--Continued

Characteristics	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native- Americans (N = 28)	Whites (N = 105)
<u>Approved Student Organizational Memberships</u>					
Number Off Campus					
1	9	1	0	6	25
2	6	0	0	0	4
3	1	0	0	0	1
4	0	0	0	1	0
<u>Living Arrangements</u>					
On campus	59	6	13	23	101
Off campus	7	1	4	5	4
Apartment	9	1	3	1	2
Parent's home	1	0	0	0	2
Dormitory	24	2	5	8	42
Own home	1	0	0	1	1
<u>Marital Status</u>					
Single	66	7	16	27	103
Married	0	0	1	0	2
Separated	0	0	0	1	0
Divorced	1	0	0	0	0
TOTAL	67	7	17	28	105



TABLE A.1.--Continued

Characteristics	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native- Americans (N = 28)	Whites (N = 105)
<u>Financial Support Currently Being Received</u>					
Self	39 (58.2)	3 (42.9)	7 (41.2)	15 (53.6)	67 (54.3)
Parents	27 (40.9)	5 (71.4)	9 (52.9)	15 (53.6)	75 (71.6)
Loan	31 (46.3)	4 (57.1)	14 (82.4)	6 (21.4)	41 (39.0)
Grant	39 (58.2)	1 (14.3)	10 (58.8)	12 (42.9)	26 (24.8)
Scholarship	20 (29.9)	1 (14.3)	3 (17.6)	11 (39.3)	32 (30.5)
Fellowship	0	0	0	0	0
<u>Country Where Born</u>					
United States	66 (98.0)	5 (71.4)	14 (82.4)	28 (100.0)	104 (100.0)
Korea	0	1 (14.3)	0	0	0
Peru	0	0	1 (5.9)	0	0
China	0	1 (14.3)	0	0	0
Mexico	0	0	1 (5.9)	0	0
France	1 (1.5)	0	0	0	0
Germany <sup>b</sup>	0	0	1 (5.9)	0	0
TOTAL <sup>b</sup>	67	7	17	28	104
<u>Primary Language Spoken</u>					
English	67 (100.0)	6 (85.7)	12 (70.6)	28 (100.0)	104 (100.0)
Spanish	0	0	5 (29.4)	0	0
Chinese <sup>b</sup>	0	1 (14.3)	0	0	0
TOTAL <sup>b</sup>	67	1	17	28	104



TABLE A.1.--Continued

Characteristics	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native- Americans (N = 28)	Whites (N = 105)
<u>Counseling Center Utilization</u>					
Yes	31 (46.3)	3 (42.9)	6 (35.3)	6 (21.4)	28 (26.9)
No	36 (53.7)	4 (57.1)	11 (64.7)	22 (78.6)	76 (73.1)
<u>Counseling Center Last Visit</u>					
Less than week	0	0	0	0	0
Week	5 (16.1)	1 (33.3)	1 (16.7)	3 (50.0)	7 (26.9)
Month	6 (19.4)	0	2 (33.3)	1 (16.7)	9 (34.6)
Last quarter	11 (35.5)	0	1 (16.7)	2 (33.3)	9 (34.6)
Year	9 (29.0)	2 (66.7)	2 (33.3)	0	1 (3.8)
TOTAL <sup>b</sup>	31	3	6	6	26





TABLE A.1.--Continued

Characteristics	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native- Americans (N = 28)	Whites (N = 105)
Counseling Center Number of Sessions					
1	4	1	3	3	7
2	7	2	1	0	5
3	6	0	1	1	6
4	1	0	0	1	5
5	1	0	0	0	0
6	0	0	2	1	2
10	2	0	0	0	1
12	1	0	0	0	0
20	0	0	0	0	1
30	2	0	0	0	0
50	2	0	0	0	0
Knowledge of MECCA's Services					
Yes	47 (71.2)	3 (42.9)	7 (41.2)	7 (25.0)	16 (15.4)
No	19 (28.2)	4 (57.1)	10 (58.8)	21 (75.0)	88 (84.6)
TOTAL <sup>b</sup>	66	7	17	28	104

<sup>a</sup>Breakdown based on Hollingshead (1965) classifications<sup>b</sup>N's may vary due to missing data resulting from no response to that item.<sup>c</sup>Based on mother's educational level and occupation.

NOTE: Percentages are enclosed in the parentheses.



TABLE A.2.--Scale and Subscale Mean Difference Comparisons

Variable	Comparison Groups <sup>a</sup>							
	B vs. W		A vs. W		H vs. W		NA vs. W	
	<u>t</u>	Sig. <sup>b</sup>	<u>t</u>	Sig.	<u>t</u>	Sig.	<u>t</u>	Sig.
Counseling Attitudes	.085	.05*	4.61	.05*	.920	NS	.514	
Counselor Preference	2.26	.05*	.164	NS	2.43	.05*	-.023	NS
Counseling Stigma	.859	NS	-.270	NS	-.295	NS	.192	NS
Issues Presentation	1.78	NS	-.107	NS	-.018	NS	.146	NS
Service Awareness	3.21	.05*	.954	NS	-.182	NS	1.37	NS
Perceived Problems	3.58	.05*	1.34	NS	1.90	NS	.514	NS

<sup>a</sup>B = Black, W = White, A = Asian, NA = Native American

<sup>b</sup>Sig. = significance level.



## APPENDIX B

### QUESTIONNAIRE RESPONSES ITEM ANALYSES



TABLE B.1.--Counseling Attitudes Item Responses

Item Number	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native Americans (N = 28)	Whites (N = 105)	F Ratio	Sig.
1. I know what is involved in getting help at the university counseling center.							
	2.44	3.42	3.29	3.07	2.98	4.137	.003*
2. The university counseling center is convenient.							
	2.25	2.57	2.52	2.60	2.53	1.694	.152
3. It's difficult to get an appointment to see a counselor at the university counseling center.							
	2.47	3.00	2.29	2.85	2.80	3.639	.006*
4. The counseling process at the university counseling center takes too much time.							
	2.50	2.71	2.29	2.71	2.80	2.824	.025*
5. My parents would approve if they knew I went to a counselor.							
	1.91	2.14	2.05	1.57	1.87	1.333	.258
6. I wouldn't want my friends to know if I went to a counselor.							
	2.19	1.71	2.11	2.35	2.30	.790	.533
7. A stranger couldn't really understand my problems.							
	2.31	2.14	2.35	2.32	2.19	.371	.829





TABLE B.1.--Continued

Item Number	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native Americans (N = 28)	Whites (N = 105)	F Ratio	Sig.
8. The counselors at the counseling center are very understanding of minority students' concerns.	2.47	2.42	2.70	2.57	2.70	.991	.413
9. If someone I'm close to suggested I go to the counseling center, I probably would go.	2.11	2.00	2.35	2.39	2.22	.882	.475
10. People might think I was crazy if they knew I went to see a counselor.	2.13	2.00	1.94	2.07	2.09	.169	.954
11. It's best to solve your own problems.	2.59	2.28	2.64	3.14	2.63	2.244	.065
12. A counselor of the same race/ethnic group would be more helpful to a client than a counselor with a different race or ethnic group.	2.49	2.85	2.70	2.89	2.82	1.257	.288
13. Tests utilized by the counseling center are a waste of time.	2.41	2.14	2.52	2.42	2.46	.374	.826
14. I don't know anything about the counseling center.	2.65	3.57	3.11	3.28	3.09	2.255	.064



TABLE B.1.--Continued

Item Number	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native Americans (N = 28)	Whites (N = 105)	F Ratio	Sig.
15. Counselors should encourage their clients to express their feelings toward others more openly.	2.31	2.71	2.52	2.21	2.19	1.844	.121
16. Counselors should concentrate only on immediate problems concerned with day to day survival issues.	3.68	3.71	3.70	3.63	3.62	.063	.992
17. Counselors should try to know their clients whole life history.	3.55	3.57	3.47	3.35	3.38	.354	.840
18. The counseling center should help students handle problems in adjusting academically to the college environment.	1.67	1.71	1.88	1.89	1.66	1.438	.222
19. The counseling center should help students handle problems in adjusting socially to the college environment.	1.70	2.14	1.76	2.10	1.77	2.713	.030*
20. Counselors are effective in helping to solve personal problems.	3.50	32.8	3.29	3.57	3.52	5.39	.707



TABLE B.1.--Continued

Item Number	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native Americans (N = 28)	Whites (N = 105)	F Ratio	Sig.
21. A counselor of the same social class background would be more helpful to a client than a counselor with a different social class background.	3.37	3.00	3.88	3.21	3.23	1.839	.122
22. If a good friend asked for advice about a mental health problem, I would recommend that he/she seek psychological help.	2.46	2.57	2.29	2.60	2.40	.410	.801
23. A person with a strong character can get over mental conflicts by him/herself and would have little need of psychological help.	2.44	2.00	2.82	2.75	2.66	1.701	.150
24. I would feel uneasy going to the counseling center because of what some people would think.	2.08	2.14	2.00	2.25	2.31	.893	.468
25. It would be difficult to talk about racial problems with a counselor from a different racial or ethnic background.	2.62	3.14	2.82	3.07	3.25	3.106	.016
26. Emotional difficulties, like many things, tend to work out by themselves.	2.32	2.57	2.58	2.21	2.39	.539	.707



TABLE B.1.--Continued

Item Number	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native Americans (N = 28)	Whites (N = 105)	F Ratio	Sig.
27. There are certain problems that should not be discussed outside of one's immediate family.	3.43	3.14	3.23	2.71	3.05	2.339	.050*
28. It would be difficult to talk about personal problems with highly educated professionals.	2.31	2.57	2.29	2.46	2.32	.292	.883
29. It is probably best not to know everything about oneself.	2.20	2.57	2.23	2.35	2.35	1.176	.322
30. It would be difficult to talk about academic problems with a counselor of a different racial or ethnic background.	2.44	2.00	2.29	2.17	2.07	1.805	.128
31. There are experiences in my life I would not discuss with anyone.	2.23	2.57	2.17	2.32	2.36	.258	.904
32. I admire the person who tries to cope with his/her conflicts and fears without resorting to professional help.	3.00	2.85	3.00	3.35	3.16	.956	.432





TABLE B.1.--Continued

Item Number	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native Americans (N = 28)	Whites (N = 105)	F Ratio	Sig.
33. It would be difficult to talk about emotional problems with a counselor of a different racial or ethnic background.	2.77	2.28	2.64	2.50	2.32	2.146	.076
34. At some future time, I might want to have psychological counseling.	3.31	3.42	3.35	3.46	3.36	.143	.966
35. There have been times in the recent past when I felt that I needed professional help.	3.38	3.00	3.35	3.32	3.11	.726	.575
36. It would be difficult to talk about social problems with a counselor of a different racial or ethnic background.	2.86	2.42	2.70	2.21	2.43	2.852	.024*
37. I do not think the counseling center is equipped to handle my problems.	2.29	2.71	2.94	2.60	2.47	3.827	.005*
38. I am frequently bothered with problems or difficult situations.	2.92	3.71	3.29	2.89	2.73	2.189	.071



TABLE B.1.--Continued

Item Number	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native Americans (N = 28)	Whites (N = 105)	F Ratio	Sig.
39. It would be difficult to talk about sexual problems with a counselor of the opposite sex.	2.86	3.42	2.70	2.92	3.08	.830	.507
40. It is a counselor's level of competence rather than their particular racial or ethnic background that would influence whether or not my problem would be understood.	3.17	4.42	3.41	3.89	3.80	5.453	.0003*
41. The university counseling center services are for people with severe problems.	2.01	2.42	1.82	2.21	2.20	1.623	.169
42. My problems are not severe enough for me to seek help at the counseling center.	2.89	2.85	2.82	3.25	3.20	1.64	.171
43. It's hard to trust someone from a different racial or ethnic group.	2.88	2.00	1.82	1.92	2.12	9.815	.0001**
44. It would be hard to tell a stranger my personal problems.	3.25	3.00	2.76	2.78	2.91	1.702	.150
45. A counselor who is older is probably more competent than a younger counselor.	2.49	2.57	2.94	2.10	2.44	2.599	.037*



TABLE B.1.--Continued

Item Number	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native Americans (N = 28)	Whites (N = 105)	F Ratio	Sig.
46. A male counselor is probably more competent than a female counselor.	2.04	2.00	1.94	1.85	1.92	.356	.839
47. A White counselor is probably more competent than a non-White counselor.	4.25	3.85	4.00	4.32	4.06	1.232	.298
48. The age of a counselor would make no difference to me if I sought psychological help.	2.53	2.57	2.76	2.28	2.32	1.277	.279
49. The race of a counselor would make no difference to me if I sought psychological help.	2.94	2.28	2.64	1.96	2.12	9.624	.0001**
50. The sex of a counselor would make no difference to me if I sought psychological help.	3.28	3.28	3.82	3.53	3.74	2.274	.062
51. It would be hard for a counselor raised in a different social class background to understand my problems.	2.97	2.85	2.76	2.57	2.62	1.520	.197



TABLE B.1.--Continued

Item Number	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native Americans (N = 28)	Whites (N = 105)	F Ratio	Sig.
52. It is important to me that I could talk about problems with a counselor of the same racial or ethnic group.	3.02	2.00	2.76	2.46	2.43	4.174	.002*
53. It is the counselor's competence level, not his/her racial or ethnic background that would be most important in helping me to solve my problems.	3.53	4.14	4.00	4.14	3.99	2.813	.026*

NOTE: The item responses are coded as follows:

1 = strongly disagree (SD); 2 = disagree (0); 3 = don't agree or disagree (AD); 4 = agree;  
5 = strongly agree (SA). Items 1,2,3,4,8,9,13,14,15,16,17,18,19,22,31,21 are reverse coded.

\* $p < .05$

\*\* $p < .001$





TABLE B.2.--Service Utilization Item Responses<sup>a</sup>

Variable	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native American (N = 28)	Whites (N = 105)	$\chi^2$	Sig.
1. Office of Minority Programs 32 (50.0)	0		7 (41.2)	7 (25.9)	3 (2.9)	56.541	.001**
2. Academic Advisory Staff 47 (73.4)		4 (57.1)	5 (29.4)	16 (59.3)	72 (69.2)	12.943	.011*
3. Residence Hall Staff (R.A., Grad Advisor, Head Advisor) 46 (71.9)		5 (71.4)	10 (58.8)	17 (63.0)	82 (78.8)	4.973	.290
4. Minority Aides 51 (79.7)	0		5 (29.4)	9 (33.3)	8 (7.7)	96.269	.001**
5. Service Learning Center 19 (19.7)		3 (42.9)	4 (23.5)	3 (11.1)	21 (20.2)	5.821	.212
6. Office of Supportive Services 42 (65.6)		2 (28.6)	6 (35.3)	5 (18.5)	3 (2.9)	81.681	.001**
7. Financial Aid Office 58 (90.6)		3 (42.9)	13 (76.5)	21 (77.8)	63 (60.6)	21.374	.001**
8. Office of Black Affairs 24 (37.5)		0	2 (11.8)	0	2 (1.9)	51.062	.001**
9. CHISPA (Chicano and Hispanic Students for Progressive Action) 2 (3.1)		0	4 (23.5)	0	0	31.497	.001**
10. NAISO (North American Indian Student Organization) 2 (3.1)		0	1 (5.9)	14 (51.9)	0	84.650	.001**
11. Student Activities Office 9 (14.1)		0	1 (5.9)	3 (11.1)	19 (18.3)	3.631	.458



TABLE B.2.--Continued

Variable	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native American (N = 28)	Whites (N = 105)	$\chi^2$	Sig.
12. Library	61 (95.3)	7 (100.0)	25 (88.2)	24 (88.9)	100 (96.2)	3.969	.410
13. Pan Hellenic Council	9 (14.1)	9	2 (12.5)	0	4 (3.8)	9.947	.041*
14. MECCA (Multi-Ethnic Counseling Center Alliance)	20 (31.3)	0	7 (41.2)	3 (11.1)	11 (10.6)	19.408	.001**
15. Counseling Center (other than MECCA)	15 (23.4)	0	0	3 (11.1)	16 (15.4)	7.868	.096
16.	4 (6.3)	0	0	0	5 (4.8)	3.058	.548
17. Health Services (Olin)	35 (54.7)	5 (71.4)	9 (52.9)	11 (40.7)	50 (48.1)	2.982	.566
18. Office of Handicapped Students	1 (1.6)		0	0	2 (1.9)	.961	.915
19. Learning Resources Center	28 (43.8)	4 (57.1)	7 (41.2)	9 (33.3)	42 (40.4)	1.624	.804
20. Placement Office	35 (54.7)	2 (28.6)	5 (29.4)	5 (18.5)	29 (27.9)	16.860	.002*
21. Testing Office	2 (3.1)	0	0	1 (3.7)	8 (7.7)	3.404	.492
22. Listening Ear	2 (3.1)	0	0	0	5 (4.8)	2.557	.634



TABLE B.2.--Continued

Variable	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native American (N = 28)	Whites (N = 105)	$\chi^2$	Sig.
23. Career Resources Center	14 (21.9)	2 (28.6)	4 (23.5)	1 (3.7)	27 (26.0)	6.434	.169
24. Occupational Library--Counseling Center	2 (3.1)	0	1 (5.9)	0	7 (6.7)	3.117	.538
25. Self-Management Lab--Counseling Center	2 (3.1)	0	0	0	4 (3.8)	1.950	.744

<sup>a</sup>Frequencies and percentages of yes responses.

\*

p &lt; .05

\*\*

p &lt; .001



TABLE B.3.--Perceived Problems Item Responses

Variable	Blacks	Asian- Americans	Hispanics	Native Americans	Whites	F Ratio	Significance
1. Tension in living conditions	2.65	3.14	2.64	2.53	2.56	.562	.690
2. Roomate conflicts	2.28	3.42	2.64	2.14	2.44	2.028	.091
3. Dormitory policy issues	2.00	1.71	2.11	2.03	2.46	2.284	.061
4. Study habits	2.98	3.00	3.05	3.00	2.95	.038	.997
5. Inadequate high school preparation	2.98	2.71	2.76	2.57	2.23	2.970	.020*
6. Organizing time	3.13	3.71	3.29	3.10	2.93	1.094	.360
7. Library usage	2.05	2.71	1.94	1.96	2.09	.758	.553
8. Relations with professors	2.31	1.71	2.17	2.14	1.88	2.072	.085
9. Relations with advisors	2.20	1.71	2.11	1.82	2.00	.918	.454
10. Grades	3.22	3.28	3.47	3.00	2.84	1.539	.192
11. Choice of major	2.52	3.71	2.64	2.71	2.60	1.264	.285





TABLE B.3.--Continued

Variable	Blacks	Asian- Americans	Hispanics	Native Americans	Whites	F Ratio	Significance
12. Career selection	2.43	4.00	3.00	2.82	2.69	2.485	.044*
13. Insufficient funds	4.04	3.71	3.70	3.25	3.02	6.319	.0001**
14. Inability to budget money	2.50	2.28	2.47	2.42	2.60	.219	.927
15. Physical health problems	1.80	2.00	1.52	1.67	1.60	.786	.535
16. Mental health problems	1.47	1.85	1.76	1.39	1.54	.762	.551
17. Making friends	1.65	1.85	1.70	2.10	1.67	1.260	.286
18. Dating and social activities	2.02	2.00	1.88	2.32	1.98	.572	.688
19. Racial/ethnic unity	2.22	2.00	1.70	1.70	1.57	3.749	.005*
20. Racial/ethnic trust	2.35	2.00	1.82	1.59	1.63	5.064	.001*
21. Awareness of campus facilities	2.31	3.00	2.05	2.10	2.19	1.257	.287
22. Availability of minority faculty members	2.54	1.85	2.29	2.00	1.27	15.013	.001**



TABLE B.3.--Continued

Variable	Blacks	Asian- American	Hispanics	Native American	Whites	F Ratio	Significance
23. Financial assistance	3.37	3.42	3.00	2.82	2.45	5.214	.0001**
24. Availability of support systems	2.29	1.42	2.41	1.77	1.77	4.454	.001**
25. Interracial Conflicts (different groups)	2.16	1.57	1.82	1.46	1.43	7.157	.0001**
26. Interracial conflicts (same group)	2.01	1.42	1.58	1.57	1.42	4.504	.001**
27. Sexual relations problems	2.01	1.28	1.88	1.78	1.84	1.063	.376
28. Male-female relations problems	2.08	2.28	2.23	1.92	1.90	.649	.628
29. Unequal treatment by professors	2.08	1.85	1.82	1.57	1.73	1.902	.111
30. Communication problems	2.10	2.28	2.35	2.00	1.91	.950	.435
31. Lifestyle conflicts	2.23	2.28	2.41	2.07	2.13	.378	.824
32. Acquiring information about resources	2.07	2.57	2.17	1.92	1.94	.868	.483
33. Cutting diversity red tape	2.97	2.42	2.76	2.60	2.80	.608	.657



TABLE B.3.--Continued

Variable	Blacks	Asian- Americans	Hispanics	Native American	Whites	F Ratio	Significance
34. Racism	2.85	2.28	2.17	1.53	1.48	18.412	.001**
35. Sexism	2.07	1.85	1.70	1.75	1.60	2.144	.076
36. Usage of the English language	1.71	2.28	1.47	1.32	1.52	1.938	.105
37. Cultural conflicts	1.98	2.28	1.82	1.50	1.40	4.875	.001**
38. Concern for minority student issues	3.05	2.00	2.41	1.96	1.42	24.288	.001**
39. Papers organizational and writing style	2.37	3.14	2.88	2.07	2.07	3.368	.010*

Note: The item responses are coded as follows: 1 = not a problem (never affects me)  
 2 = slight problem (rarely affects me); 3 = some problem (sometimes affects me)  
 4 = substantial problem (usually affects me); 5 = a crucial problem (always affects me).

\*p < .05

\*\*p < .001



TABLE B.4.--Character Description Response Percentages and Chi-Square Analysis by Form Group

Variable	Form 1 Counseling Center	Form 2 Academic Advisor	$\chi^2$	Significance
Adaptable	20 (18.7)	14 (12.1)	1.411	.234
Assertive	8 (7.5)	10 (8.6)	.004	.946
Clear-Thinking	13 (12.1)	12 (10.3)	.045	.830
Complaining	31 (28.7)	45 (38.8)	2.109	.146
Confused	92 (85.2)	109 (94.8)	4.740	.029*
Crazy	8 (7.4)	10 (8.6)	.007	.930
Dependent	48 (44.4)	62 (53.4)	1.471	.225
Emotional	82 (75.9)	92 (79.3)	.200	.654
Foolish	18 (16.7)	28 (24.1)	1.482	.223
Immature	36 (33.6)	57 (49.1)	4.876	.027*
Independent	23 (21.3)	23 (19.8)	.011	.915
Peculiar	27 (25.2)	35 (30.2)	.452	.501
Practical	27 (25.0)	26 (22.4)	.088	.765
Quitting	30 (27.8)	36 (31.0)	.150	.698
Realistic	37 (34.6)	31 (26.7)	1.271	.259
Reasonable	31 (29.0)	29 (25.0)	.267	.605
Resourceful	33 (30.6)	22 (19.0)	3.454	.063
Responsible	22 (20.4)	16 (13.8)	1.282	.257
Self-Controlled	17 (15.7)	14 (12.1)	.361	.547
Self-Pitying	54 (50.0)	73 (62.9)	3.300	.069
Stable	8 (7.4)	6 (5.2)	.171	.678
Strong	9 (8.3)	2 (1.7)	3.910	.047*
Trusting	18 (16.7)	22 (19.0)	.075	.783
Unstable	70 (64.8)	83 (71.6)	.881	.347
Vulnerable	77 (71.3)	84 (72.4)	.001	.970
Weak	61 (56.5)	71 (61.2)	.339	.560

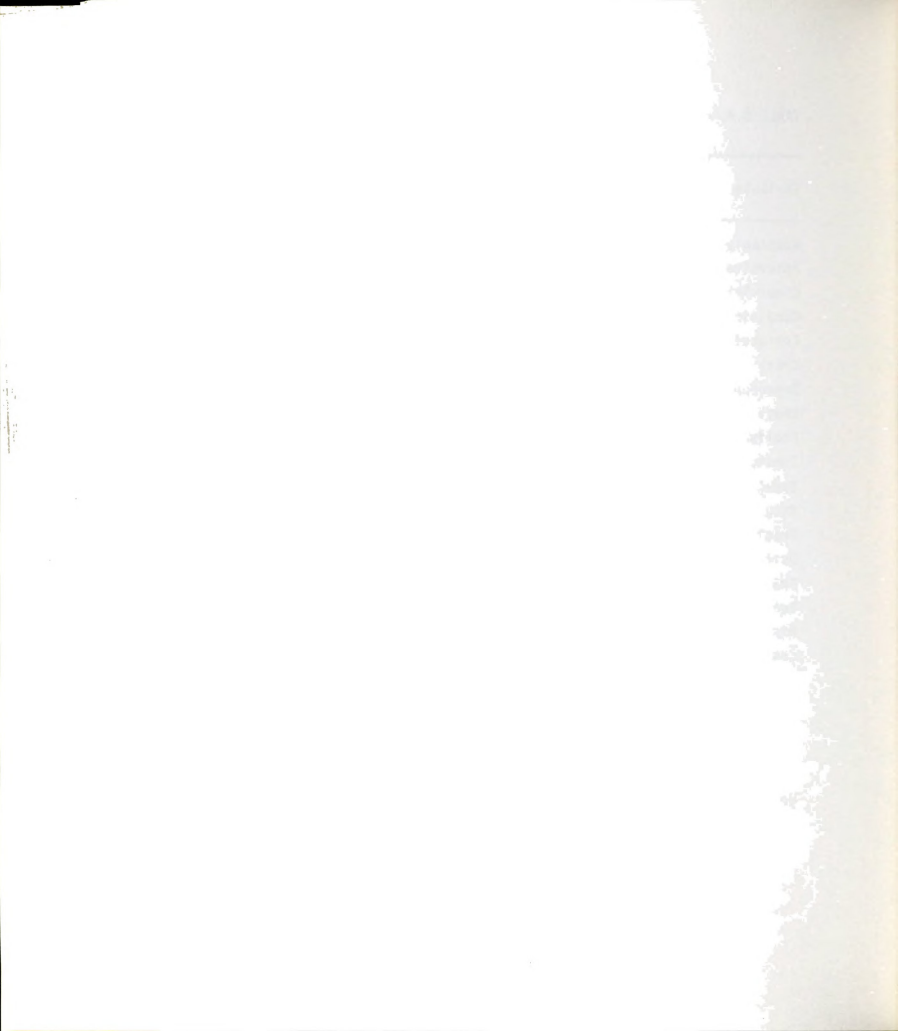
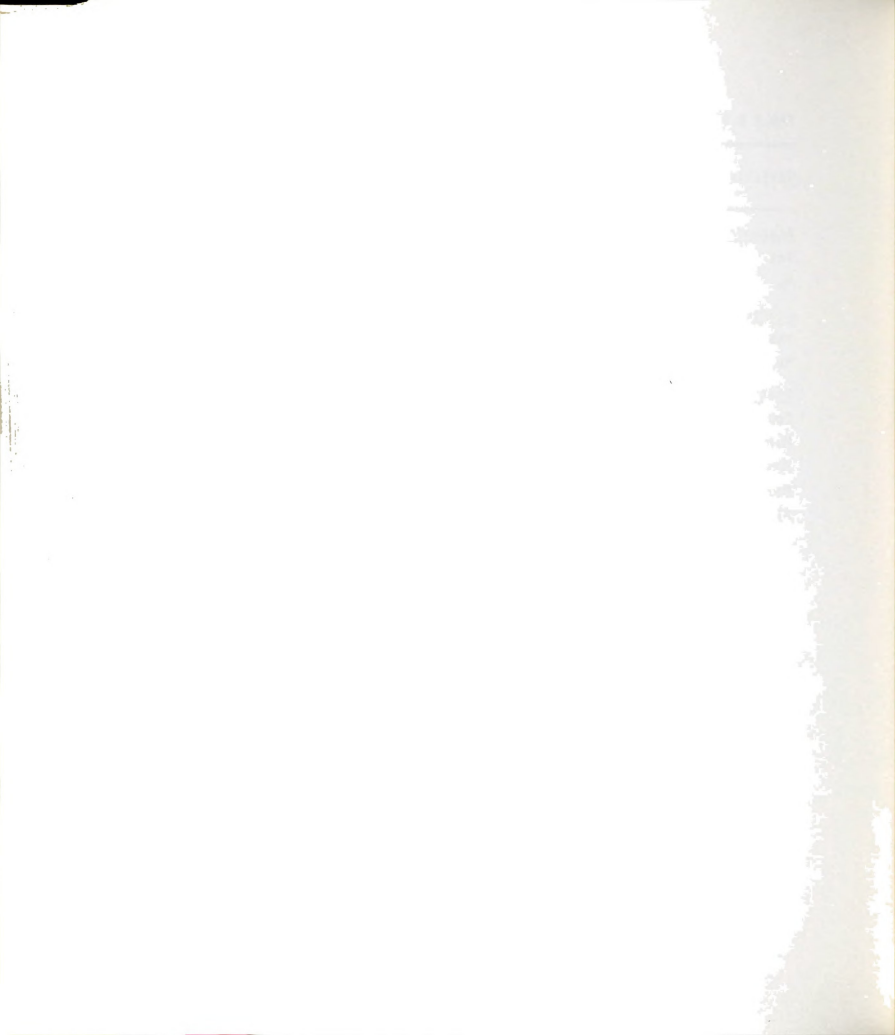




TABLE B.4.--Continued

Variable	Form 1 Counseling Center	Form 2 Academic Advisor	$\chi^2$	Significance
<u>Academic Advisor</u>				
Yes	105 (95.5)			
No	5 (4.5)			
<u>Counseling Center</u>				
Yes	95 (92.2)			
No	8 (7.8)			
<u>Most Important Problem</u>			10.701	.098
Coursework	14 (17.7)	25 (27.5)		
Music	0	1 (1.1)		
Money	3 (3.8)	3 (3.3)		
Movies	0	2 (2.2)		
Alienation	24 (30.4)	32 (35.2)		
Late Hours	0	2 (2.2)		
Unhappiness	38 (48.1)	26 (28.6)		



## APPENDIX C

### RACE AND ETHNIC POST HOC RACE MEAN COMPARISONS



TABLE C.1.--Post Hoc Race or Ethnic Comparisons of Significant Counseling Attitudes Means

Variable	Duncan Test	Scheffé Test
CA1	B > W B > H B > NA B > A	None
CA3	None	None
CA4	A < W B < W H < W	None
CA19	None	None
CA25	B < W	B < W
CA27	B > W B > NA	None
CA36	B > NA	None
CA37	B < H W < H	B < H
CA40	B < W H < NA H < A B < A B < NA A > W	None
CA43	B > A B > H B > NA B > W	B > H B > NA W > H W > NA A > H A > NA
CA45	NA < H W < H	NA < H W < H
CA49	B < W B < NA H < W H < NA	B < W B < NA



TABLE C.1.--Continued

Variable	Duncan Test	Scheffé Test
CA51	B > W NA < B	B > W
CA52	B > W B > A B > NA H > A H > W H > NA	B > W B > A
CA53	B < NA	None

NOTE: W = Whites                      A = Asian-Americans  
       B = Blacks                      H = Hispanics  
       CA = Counseling Attitude    NA = Native Americans

Number with CA indicates item number.





TABLE C.2.--Post Hoc Race Comparisons of Significant Perceived Problems

Variable	Duncan Test	Scheffé Test
5 Inadequate High School Preparation	B > W	B > W
12 Career Selection	B < A W < A	None
13 Insufficient Funds	B > W NA < B	B > W
19 Racial/Ethnic Unity	B > W	B > W
20 Racial/Ethnic Trust	B > W NA < B	None
22 Availability of Minority Faculty	B > W A < B A < NA A < N W < H W < NA	A < B A < NA A < H W < B W < H W < NA
23 Financial Assistance	None	None
24 Availability of Support Systems	W < H B > W A < B A < H	None
25 Interracial Conflicts	B > W NA < B	B > W NA < B
26 Intraracial Conflicts	None	None
34 Racism	B > W NA < B H < B	W < B NA < B
37 Cultural Conflicts	W < A W < B	None
38 Concern for Minority Issues	W < B NA < H NA < B A < B H < B W < H	W < B W < H NA < B



TABLE C.2.--Continued

Variable	Duncan Test	Scheffé Test
139 Paper Organization and Writing Style	W < A W < H NA < A NA < H	None

NOTE: W = Whites  
 A = Asian-Americans  
 H = Hispanics  
 B = Blacks  
 NA = Native Americans



## APPENDIX D

### RACIAL AND ETHNIC DIFFERENCES FOR EACH GROUP ON CHARACTER DESCRIPTION FORMS



TABLE D.1.--Character Description, Frequencies, Chi-Square for Counseling Center Form Group by Race and Ethnicity

Variable	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native Americans (N = 28)	Whites (N = 105)	$\chi^2$	Significance
Adaptable	6 (20.7)	0	1 (12.5)	4 (30.8)	9 (17.3)	2.74	.602
Assertive	2 (6.9)	0	0	1 (7.7)	5 (9.6)	1.40	.842
Clear-thinking	1 (3.4)	0	3 (37.5)	0	9 (17.3)	10.65	.030*
Complaining	5 (17.5)	2 (40.0)	1 (12.5)	2 (15.4)	21 (39.6)	7.41	.115
Confused	17 (58.6)	5 (100.0)	7 (87.5)	13 (100.5)	50 (94.3)	22.89	.0001**
Crazy	5 (17.2)	1 (20.0)	0	1 (7.7)	1 (1.9)	8.24	.083
Dependent	9 (31.0)	2 (40.0)	3 (37.5)	6 (46.2)	28 (52.8)	3.83	.429
Emotional	16 (55.2)	5 (100.0)	5 (62.5)	13 (100.0)	43 (81.1)	14.11	.006
Foolish	3 (10.3)	1 (20.0)	3 (37.5)	2 (15.4)	9 (17.0)	3.39	.494
Immature	6 (20.7)	3 (60.0)	2 (25.0)	6 (46.2)	19 (36.5)	5.10	.276
Independent	8 (17.6)	2 (40.0)	1 (12.5)	3 (23.1)	9 (17.0)	2.71	.607
Peculiar	11 (37.9)	2 (40.0)	3 (37.5)	0	11 (21.2)	8.54	.073
Practical	9 (3.10)	0	0	3 (23.1)	15 (28.3)	5.23	.264
Quitting	8 (27.6)	3 (60.0)	2 (25.0)	4 (30.8)	13 (24.5)	2.95	.565
Realistic	8 (17.6)	1 (20.0)	3 (37.5)	5 (38.5)	20 (38.5)	1.55	.816
Reasonable	7 (24.1)	2 (40.0)	2 (25.0)	6 (46.2)	14 (26.9)	2.65	.616
Resourceful	6 (20.7)	0	3 (37.5)	7 (53.8)	17 (32.1)	7.09	.131





TABLE D.1.--Continued

Variable	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native- Americans (N = 28)	Whites (N = 105)	$\chi^2$	Significance
Responsible	5 (17.2)	0	5 (62.5)	4 (30.8)	8 (15.1)	11.98	.017*
Self-Controlled	3 (10.3)	1 (20.0)	3 (37.5)	2 (15.4)	8 (15.1)	3.57	.466
Self-Pitying	15 (51.7)	4 (80.0)	1 (12.5)	8 (61.5)	26 (49.1)	7.04	.133
Stable	1 (3.4)	1 (20.0)	2 (25.0)	1 (7.7)	3 (5.7)	5.66	.225
Strong	4 (13.8)	0	0	0	5 (9.4)	3.57	.465
Trusting	3 (10.3)	0	0	3 (23.1)	12 (22.6)	5.18	.269
Unstable	19 (65.5)	4 (80.0)	4 (50.0)	8 (61.5)	35 (66.0)	1.37	.848
Vulnerable	14 (48.3)	5 (100.0)	5 (62.5)	12 (92.3)	41 (77.4)	13.58	.001**
Weak	14 (48.3)	3 (60.0)	5 (62.5)	7 (53.8)	32 (60.4)	1.30	.861
<u>Counseling Center</u>							
Yes	22 (95.7)	5 (100.0)	7 (87.5)	13 (100.0)	48 (94.1)		
No	1 (4.3)	0	1 (12.5)	0	3 (5.9)		
<u>Most Important Problem</u>							
Coursework	2 (12.5)	0	2 (25.0)	2 (20.0)	8 (19.0)		
Music	0	0	0	0	0		
Money	2 (12.5)	0	0	1 (10.0)	0		
Movies	0	0	0	0	0		
Alienation	6 (37.5)	1 (33.3)	1 (12.5)	3 (30.0)	13 (31.0)		



TABLE D.1.--Continued

Variable	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native- Americans (N = 28)	Whites (N = 105)	$\chi^2$	Significance
Late Hours	0	0	0	0	0		
Unhappiness	6 (37.5)	2 (66.7)	5 (62.5)	4 (40.0)	21 (50.0)		

<sup>a</sup>Form Group 1 - Counseling Center

\*p < .05

\*\*p < .001



TABLE D.2.--Character Description, Frequencies, Chi-Square Analysis for Academic Advisor Form by Race

Variables	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native Americans (N = 28)	Whites (N = 105)	$\chi^2$	Significance
Adaptable	5 (13.2)	0	1 (11.1)	4 (26.7)	4 (7.7)	4.27	.370
Assertive	3 (7.9)	0	2 (22.2)	2 (13.3)	3 (5.8)	3.28	.510
Clear-Thinking	9 (23.7)	1 (50.0)	0	0	2 (3.8)	15.81	.003*
Complaining	15 (39.5)	1 (50.0)	3 (33.3)	5 (33.3)	21 (40.4)	.46	.976
Confused	33 (89.2)	2 (100.0)	9 (100.0)	15 (100.0)	50 (96.2)	3.96	.410
Crazy	5 (13.2)	0	0	1 (6.7)	4 (7.7)	2.16	.706
Dependent	16 (42.1)	1 (50.0)	7 (77.8)	6 (40.)	32 (61.5)	6.57	.160
Emotional	27 (71.1)	2 (100.0)	7 (77.8)	12 (80.0)	44 (84.6)	3.00	.556
Foolish	13 (34.2)	1 (50.0)	0	2 (13.3)	12 (23.1)	6.68	.153
Immature	14 (36.8)	1 (50.0)	5 (55.6)	6 (40.0)	31 (59.6)	5.23	.264
Independent	6 (15.8)	2 (100.0)	1 (11.1)	8 (53.5)	6 (11.50)	21.74	.001**
Peculiar	11 (28.9)	0	3 (33.3)	5 (33.3)	16 (30.8)	1.01	.907
Practical	13 (34.2)	0	2 (22.2)	3 (20.0)	8 (15.4)	5.14	.272
Quitting	8 (21.1)	0	3 (33.3)	6 (40.0)	19 (36.5)	3.99	.407
Realistic	11 (28.9)	0	1 (11.1)	3 (20.0)	16 (30.8)	2.72	.604
Reasonable	15 (39.5)	0	2 (22.2)	5 (33.3)	7 (13.5)	9.19	.050*
Resourceful	6 (15.8)	0	3 (33.3)	4 (26.7)	9 (17.3)	2.59	.627
Responsible	5 (21.1)	1 (50.0)	1 (11.1)	1 (6.7)	5 (9.6)	5.34	.353
Self-Controlled	6 (15.8)	1 (50.0)	2 (22.2)	2 (13.3)	3 (5.8)	6.04	.195



TABLE D.2.--Continued

Variables	Blacks (N = 67)	Asian- Americans (N = 7)	Hispanics (N = 17)	Native Americans (N = 28)	Whites (N = 105)	$\chi^2$	Significance
Self-Pitying	23 (60.5)	1 (50.0)	6 (66.7)	9 (60.0)	34 (65.4)	.480	.975
Stable	3 (7.9)	0	0	2 (13.3)	1 (1.9)	4.33	.363
Strong	0	0	1 (11.1)	1 (6.7)	0	8.45	.076
Trusting	7 (18.4)	1 (50.0)	2 (22.2)	1 (6.7)	11 (21.2)	2.96	.564
Unstable	28 (73.7)	2 (100.0)	4 (44.4)	12 (80.0)	37 (71.2)	4.65	.324
Vulnerable	27 (71.1)	2 (100.0)	6 (66.7)	10 (66.7)	39 (75.0)	1.36	.849
Weak	23 (60.5)	1 (50.0)	4 (44.4)	9 (60.0)	34 (65.4)	1.56	.814
<u>Academic Advisor</u>							
Yes	35 (97.2)	2 (100.0)	6 (66.7)	13 (86.7)	49 (100.0)	18.97	.0008**
No	1 (2.8)	0	3 (33.3)	2 (13.3)	0		
<u>Most Important Problem</u>							
Coursework	14 (58.3)	1 (50.0)	0	0	10 (21.7)	34.73	.072
Music	1 (4.2)	0	0	0	0		
Money	1 (4.2)	0	1 (12.5)	0	1 (2.2)		
Movies	0	0	0	0	2 (4.3)		
Alienation	3 (12.5)	0	4 (50.0)	5 (45.5)	20 (43.5)		
Late Hours	1 (4.2)	0	0	1 (9.1)	0		
Unhappiness	4 (16.7)	1 (50.0)	3 (37.5)	5 (45.5)	13 (28.3)		

\*p &lt; .05

\*\*p &lt; .001





APPENDIX E

CORRELATIONAL ANALYSES



TABLE E.1.--Selected Correlations Between Counseling-Center, Utilization, MECCA Knowledge, Counseling Attitudes and Perceived Problems

	CA1	CA2	CA3	CA4	CA8	CA14
CCU	-.38 (.001)		.26 (.001)	.17 (.008)	-.26 (.001)	.48 (.001)
MK	-.41 (.001)	-.29 (.001)	.14 (.02)	.24 (.001)	-.29 (.001)	.35 (.001)
CA20		CA23	CA24	CA26	CA31	CA34
CCU		.14 (.02)	.12 (.05)	.21 (.001)		
MK	-.18 (.006)	.16 (.01)			.28 (.001)	-.13 (.04)
CA35		CA37	CA39	CA41	CA42	CA43
CCU		.15 (.01)	.17 (.009)	.15 (.01)	.23 (.001)	
MK	-.13 (.04)				.19 (.004)	-.14 (.02)
CA49		CA50	CA52	PP1	PP5	PP8
CCU						
MK	.13 (.04)	.13 (.04)	-.13 (.04)	-.13 (.03)	-.14 (.03)	-.17 (.008)
PP9		PP10	PP13	PP15	PP19	PP20
CCU						
MK	-.13 (.04)	-.21 (.001)	-.13 (.03)	-.13 (.05)	-.19 (.004)	-.23 (.001)
PP22		PP23	PP24	PP25	PP26	PP27
CCU						
MK	-.26 (.001)	-.20 (.002)	-.19 (.004)	-.13 (.04)	-.15 (.02)	-.16 (.01)
				-.29 (.001)	-.32 (.001)	-.15 (.02)



TABLE E.1.--Continued

	PP28	PP29	PP30	PP31	PP34	PP35
CCU		-.14 (.02)			-.16 (.01)	
MK	-.15 (.02)	-.18 (.005)	-.15 (.02)	-.20 (.002)	-.31 (.001)	-.25 (.001)
	PP37	PP38				
CCU	-.20 (.002)	-.20 (.002)				
MK	-.24 (.001)	-.34 (.001)				

NOTE: CCU = Counseling Center Utilization  
 MK = MECCA knowledge



TABLE E.2.--Selected Correlations Between Perceived Problems, Service Utilization Patterns, and Counseling Attitudes

SU4						
PP1	-.27 (.02)					
CA35						
PP2	.28 (.02)					
CA12 CA25 CA30 CA33 CA36 CA43 CA49						
PP16	.28 (.02)	.48 (.001)	.42 (.001)	.29 (.01)	.32 (.007)	.48 (.001) -.46 (.001)
CA52						
PP16	.32 (.009)					
CA12 CA25 CA33 CA34 CA35 CA36 CA49						
PP19	.27 (.02)	.27 (.02)	.33 (.006)	.25 (.04)	.35 (.003)	.27 (.02) -.36 (.09)
CA43 CA49						
PP22	.34 (.004)	-.23 (.05)				
CA49 CA53						
PP25	-.30 (.01)	-.34 (.005)				
CA49						
PP26	-.27 (.02)					





TABLE E.2.--Continued

	CA12				
PP29	.26 (.02)				
	CA12	CA28			
PP30	.25 (.04)	.33 (.007)			
	CA12	CA28	CA33	CA49	
PP31	.24 (.04)	.37 (.002)	.26 (.03)	-.24 (.04)	
	CA35	CA49			
PP34	.26 (.03)	-.33 (.006)			
	CA50	SU11	SU19		
PP35	-.26 (.03)	-.28 (.02)	.28 (.02)		
	CA5	CA23			
PP36	-.31 (.01)	-.37 (.002)			

Note: Significance levels are enclosed in parentheses

Note: Perceived Problems = PP (Item number)  
 Counseling Attitudes = CA (item number)  
 Service Utilization = SU (item number)



TABLE E.3.--Selected Correlations Between Perceived Problems, Service Utilization Patterns, and Counseling Attitudes for Asian-American Students

	<u>CA28</u>	<u>CA44</u>		
P1	-.87 (.01)	-.86 (.01)		
	<u>SU17</u>			
P2	-.76 (.04)			
	<u>CA25</u>			
P8	.77 (.04)			
	<u>CA14</u>	<u>CA 380</u>		
P15	-.90 (.006)	.97 (.001)		
	<u>CA25</u>	<u>CA30</u>	<u>CA33</u>	
P20	.88 (.009)	.82 (.02)	.93 (.002)	
	<u>CA30</u>			
P22	.84 (.01)			
	<u>CA12</u>	<u>CA21</u>	<u>CA30</u>	<u>CA33</u>
P24	.78 (.03)	.91 (.004)	.84 (.01)	.88 (.009)
	<u>CA30</u>	<u>CA38</u>		
P25	.84 (.01)	.80 (.03)		
	<u>CA25</u>	<u>CA30</u>	<u>CA33</u>	
PP26	.87 (.009)	.84 (.01)	.88 (.009)	
	<u>CA17</u>	<u>CA38</u>		
PP30	.74 (.05)	.76 (.04)		
	<u>CA11</u>	<u>CA35</u>	<u>CA38</u>	<u>CA47</u>
PP34	-.90 (.005)	.83 (.03)	.78 (.03)	.80 (.02)
	<u>CA36</u>	<u>CA47</u>		
PP37	.91 (.004)	.85 (.01)		



TABLE E.4.--Selected Correlations Between Perceived Problems, Service Utilization Patterns, and Counseling Attitudes for Hispanic Students

	<u>CA12</u>	<u>CA52</u>	<u>CA43</u>		
PP19	.64 (.005)	.55 (.02)	.65 (.005)		
	<u>CA43</u>				
PP20	.48 (.05)				
	<u>CA15</u>	<u>CA43</u>			
PP24	-.51 (.03)	.50 (.03)			
	<u>CA52</u>	<u>CA43</u>			
PP25	.57 (.01)	.74 (.001)			
	<u>CA12</u>	<u>CA31</u>	<u>CA52</u>		
PP26	.51 (.03)	.60 (.01)	.61 (.009)		
	<u>CA8</u>				
PP30	-.56 (.02)				
	<u>CA8</u>	<u>CA9</u>	<u>CA19</u>		
PP31	-.58 (.01)	-.63 (.006)	-.58 (.01)		
	<u>CA12</u>	<u>CA25</u>	<u>CA33</u>	<u>CA40</u>	<u>CA52</u>
PP34	.63 (.007)	.60 (.01)	.51 (.03)	-.82 (.001)	.57 (.01)
	<u>CA12</u>	<u>SU14</u>			
PP37	.51 (.03)	-.54 (.02)			



TABLE E.5.--Selected Correlations Between Perceived Problems, Service Utilization Patterns, and Counseling Attitudes for Native-American Students

	<u>SU15</u>			
PP1	-.42 (.02)			
	<u>SU15</u>			
PP2	-.52 (.005)			
	<u>SU15</u>			
PP4	-.51 (.007)			
	<u>CA25</u>			
PP20	.44 (.02)			
	<u>CA11</u>	<u>CA27</u>	<u>CA31</u>	
PP26	.38 (.04)	.39 (.03)	.41 (.02)	
	<u>CA49</u>			
PP31	.38 (.04)			

TABLE E.6.--Selected Correlations Between Perceived Problems, Service Utilization Patterns, and Counseling Attitudes for White Students

	<u>SU6</u>					
PP8	-.29 (.002)					
	<u>SU6</u>					
PP9	-.22 (.02)					
	<u>CA33</u>	<u>CA36</u>	<u>CA43</u>	<u>CA47</u>	<u>CA49</u>	<u>CA52</u>
PP19	.33(.001)	.37(.001)	.41(.001)	.24(.01)	-.28(.004)	.36(.001)
	<u>CA33</u>	<u>CA36</u>	<u>CA43</u>	<u>CA49</u>	<u>CA52</u>	
PP20	.29(.002)	.36(.001)	.38(.001)	-.24(.01)	.31(.001)	
	<u>CA19</u>	<u>CA43</u>	<u>SU4</u>	<u>SU14</u>		
PP34	.18 (.05)	-.30(.002)	-.27(.005)	-.26(.007)		





## APPENDIX F

### COUNSELING CENTER RECOMMENDATIONS



## COUNSELING CENTER RECOMMENDATIONS

The findings of this study have several implications for the Counseling Center and MECCA in particular. Minority students need the option of receiving help from minority counselors, even if they do not utilize them. The importance of this option stems from this study's finding that the nature of the problem influences preference for counselors who are more racially or culturally similar. As a result, it seems necessary that more public relations work is needed and information be provided on the preventive programs available through MECCA, for Asian-Americans, Hispanics, Native-Americans, Blacks, and Whites.

One particular implication for MECCA involves various outreach and consultation services. MECCA can serve a vital consulting function with the minority aides and residential hall staff. This seems particularly important to the cross-cultural, and cross-racial awareness-training programs for dormitory staff and residents. In addition, it also seems vital to provide cross-cultural and cross-racial awareness training for the total university staff and faculty, including the counseling center staff and trainees. This option is proposed because faculty and staff often have more exposure to students may be able to remedy some problems with preventive planning in the classrooms or living arrangements. This preventive planning



would be facilitated by the awareness of differences training that would allow them to intervene with students who are different, more effectively. The awareness of differences training would give some insight and understanding for different learning styles and approaches to materials. This may not be feasible given the limited MECCA staff; however, it is an issue that should be given considerable thought by those concerned with the high attrition rate of minority students.

Similarly, another outreach program should involve university-wide awareness of differences programs for incoming students. This might aide in their adjustment to meeting, living with, and possibly rooming with other students whose backgrounds are very different from their own. Once again, given the limited number of staff members at MECCA, it seems necessary to train dormitory staff members as well as other interested faculty and staff to carry out some of these programs.

For each minority group, it seems important that the counseling center disseminate more information on the career resources library, the occupational library, and the self-management lab, possibly with tours of the facilities. It might be more helpful if the Counseling Center took a preventive, rather than a reactive, stance to potential problems. In this way, some difficulties may be alleviated before they become too serious. Specifically, for the Black students, the findings of this study suggest that more information and outreach programs are needed to address the following concerns: improving racial/ethnic unity and trust, improving and/or developing support



systems within dormitories and across campus, assistance in dealing with interracial conflicts and racism constructively, approaches to increasing concern for Black students, programs directed toward adjusting to and dealing with cultural conflicts. It also seems necessary that the Counseling Center and Academic Advisory staff appoint several individuals to assist in monitoring and evaluating the success of the developmental and remedial programs offered to counter the problem of inadequate high school preparation as well as have information on alternative resources for financial assistance. Because they appear to be most effected, it seems that the Black students should be given some assistance in dealing appropriately and effectively with the anger and frustration that results from racism, oppression, and discrimination.

For the Asian-American students, it appears that more outreach and information dissemination of career life planning resources and procedures should be instituted. In addition some outreach programming may be necessary to address how to deal with cultural conflicts, including writing and organizing papers. As far as the Hispanic students are concerned, it appears that MECCA can assist by providing support for more Hispanic faculty and staff members and possibly facilitate a communication network between the Hispanic faculty and students.

In addition, MECCA may aide the Hispanic students by helping them improve and develop their support systems within the dormitories and across campus, developing programs that increase awareness of Hispanic student concerns and issues, as well as programming to assist in





writing and organizing papers. For the Native-American students, the data indicate that MECCA can assist them by providing support for more Native-American faculty and staff and possibly facilitating the development of a communication network between the faculty and students.

Overall, for all groups it seems more emphasis on outreach and consultation services would be in order. The outreach efforts might focus on programming for self-development, academic effectiveness, interpersonal effectiveness, and career and lifestyle planning. The consultation efforts might focus on programming for faculty and staff on understanding and working with the culturally and racially different.



## APPENDIX G

### SUBSCALE ITEM DESIGNATIONS



TABLE G.1. Subscale Item Designations

Scale Name	Subscale	Item Number
Counseling Attitudes	Counselor Preference	12, 21, 28, 30, 33, 36, 40, 44, 46, 47, 48, 49, 50, 51, 52, 53
	Service Awareness	1, 2, 3, 4, 8, 9, 13, 14, 15, 16, 18, 19, 22, 31, 12
	Counseling Stigma	5, 6, 10, 23, 24, 28, 32, 37, 42, 7, 11, 26, 28, 29, 45, 43
	Issues Presentation	32, 33, 34, 35, 36, 39, 44



APPENDIX H

INSTRUMENTS





INSTRUCTIONS: Check the ten adjectives that you feel best describe the following individual.

A student is planning to go to the academic advisor for help

The student is having trouble with coursework

Likes Music

Has Money Problems

Enjoys Movies

Feels Alienated from Other Students

Stays Up Late at Night

Is Unhappy Most of the Time

Adaptable	_____	Quitting	_____
Assertive	_____	Realistic	_____
Clear-thinking	_____	Reasonable	_____
Complaining	_____	Resourceful	_____
Confused	_____	Responsible	_____
Crazy	_____	Self-Controlled	_____
Dependent	_____	Self-Pitying	_____
Emotional	_____	Stable	_____
Foolish	_____	Strong	_____
Immature	_____	Trusting	_____
Independent	_____	Unstable	_____
Peculiar	_____	Vulnerable	_____
Practical	_____	Weak	_____

Do you agree the student should go to the academic advisor for help?

\_\_\_\_\_ Yes      \_\_\_\_\_ No

Which problem do you feel is most important to solve first? \_\_\_\_\_

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INSTRUCTIONS: Below is a list of some of the university programs or services that offer help to students. Please check the services you have used since fall quarter, 1981.

Office of Minority Programs	Yes	___	No	___
Academic Advisory Staff	Yes	___	No	___
Residence Hall Staff (R.A., Grad Advisor, Head Advisor)	Yes	___	No	___
Minority Aides	Yes	___	No	___
Service Learning Center	Yes	___	No	___
Office of Supportive Services	Yes	___	No	___
Financial Aid Office	Yes	___	No	___
Office of Black Affairs	Yes	___	No	___
CHISPA (Chicano Students for Progressive Action)	Yes	___	No	___
NAISO (North American Indian Student Organization)	Yes	___	No	___
Student Activities Office	Yes	___	No	___
Library	Yes	___	No	___
Panhellenic Council	Yes	___	No	___
MECCA (Multi-Ethnic Counseling Center Alliance)	Yes	___	No	___
Counseling Center (other than MECCA)	Yes	___	No	___
Ombudsman's Office	Yes	___	No	___
Human Relations Office	Yes	___	No	___
Health Service (Olin)	Yes	___	No	___
Office of Handicapped Students	Yes	___	No	___
Learning Resources Center	Yes	___	No	___
Placement Office	Yes	___	No	___
Testing Office	Yes	___	No	___
Listening Ear	Yes	___	No	___
Career Resources Center	Yes	___	No	___
Occupational Library-Counseling Center	Yes	___	No	___
Self-Management Lab	Yes	___	No	___



INSTRUCTIONS: In each of the following areas, circle the number that represents the code which describes to what extent you as a student at MSU have experienced difficulties.

Not a Problem = 1      Slight Problem = 2      Some Problem = 3  
(Never affects me)      (Rarely affects me)      (Sometimes Affects Me)

Substantial Problems = 4      A Crucial Problem = 5  
(Usually affects me)      (Always affects me)

Tension in living conditions	1	2	3	4	5
Roommate conflicts	1	2	3	4	5
Dormitory policy issues	1	2	3	4	5
Study habits	1	2	3	4	5
Inadequate high school preparation	1	2	3	4	5
Organizing time	1	2	3	4	5
Library usage	1	2	3	4	5
Relations with professors	1	2	3	4	5
Relations with advisors	1	2	3	4	5
Grades	1	2	3	4	5
Choice of major	1	2	3	4	5
Career selection	1	2	3	4	5
Insufficient funds	1	2	3	4	5
Inability to budget funds	1	2	3	4	5
Physical health problems	1	2	3	4	5
Mental health problems	1	2	3	4	5
Making friends	1	2	3	4	5
Dating and social activities	1	2	3	4	5
Racial/ethnic unity	1	2	3	4	5
Racial/ethnic trust	1	2	3	4	5
Awareness of campus facilities	1	2	3	4	5
Availability of minority faculty members	1	2	3	4	5
Financial assistance	1	2	3	4	5
Availability of support systems	1	2	3	4	5
Interracial conflicts (different groups)	1	2	3	4	5
Interracial conflicts (same group)	1	2	3	4	5



Sexual relations problems	1	2	3	4	5
Male-female relations problems	1	2	3	4	5
Unequal treatment by professors	1	2	3	4	5
Communication problems	1	2	3	4	5
Lifestyle conflicts	1	2	3	4	5
Acquiring information about resources	1	2	3	4	5
Cutting university red tape	1	2	3	4	5
Racism	1	2	3	4	5
Sexism	1	2	3	4	5
Usage of English language	1	2	3	4	5
Cultural conflicts	1	2	3	4	5
Concern for minority student issues	1	2	3	4	5
Paper organization and writing style	1	2	3	4	5

How do you deal with these problems? \_\_\_\_\_

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INSTRUCTIONS: Check the ten adjectives that you feel best describes the following individual

A student is planning to go to the counseling center for help

The student is having trouble with coursework

Likes Music

Has money problems

Enjoys movies

Feels alienated from other students

Stays up late at night

Is unhappy most of the time

Adaptable	_____	Quitting	_____
Assertive	_____	Realistic	_____
Clear-thinking	_____	Reasonable	_____
Complaining	_____	Resourceful	_____
Confused	_____	Responsible	_____
Crazy	_____	Self-Controlled	_____
Dependent	_____	Self-Pitying	_____
Emotional	_____	Stable	_____
Foolish	_____	Strong	_____
Immature	_____	Trusting	_____
Independent	_____	Unstable	_____
Peculiar	_____	Vulnerable	_____
Practical	_____	Weak	_____

Do you agree the student should go to the counseling center for help?

Yes \_\_\_\_\_ No \_\_\_\_\_

Which problem do you feel is the most important to solve first?

---



INSTRUCTIONS: For each question, circle the category code that most accurately describes your present beliefs.

SA = Strongly Agree    A = Agree    AD = Don't agree or Disagree  
D = Disagree    SD = Strongly Disagree

1. I know what's involved in getting help at the University Counseling Center.  
SA                      A                      AD                      D                      SD
2. The University Counseling Center is convenient.  
SA                      A                      AD                      D                      SD
3. It's difficult to get an appointment to see a counselor at the University Counseling Center.  
SA                      A                      AD                      D                      SD
4. The counseling process at the University Counseling Center takes too much time.  
SA                      A                      AD                      D                      SD
5. My parents would approve if they knew I went to a counselor when I needed help.  
SA                      A                      AD                      D                      SD
6. I wouldn't want my friends to know if I went to a counselor.  
SA                      A                      AD                      D                      SD
7. A stranger couldn't really understand my problems.  
SA                      A                      AD                      D                      SD
8. The counselors at the counseling center are very understanding of minority student concerns.  
SA                      A                      AD                      D                      SD
9. If someone I'm close to suggested I go to the counseling center, I probably would go.  
SA                      A                      AD                      D                      SD



10. People might think I was crazy if they knew I went to see a counselor.  
SA                      A                      AD                      D                      SD
11. It's best to solve your own problems.  
SA                      A                      AD                      D                      SD
12. Counselors are effective in helping to solve personal problems.  
SA                      A                      AD                      D                      SD
13. Tests utilized by the counseling center are a waste of time.  
SA                      A                      AD                      D                      SD
14. I don't know anything about the counseling center.  
SA                      A                      AD                      D                      SD
15. Counselors should encourage their clients to express their feelings toward others more openly.  
SA                      A                      AD                      D                      SD
16. Counselors should concentrate only on immediate problems concerned with day-to-day survival.  
SA                      A                      AD                      D                      SD
17. Counselors should try to know their client's whole life history.  
SA                      A                      AD                      D                      SD
18. The counseling center should help students handle problems in adjusting academically to the college environment.  
SA                      A                      AD                      D                      SD
19. The counseling center should help students handle problems in adjusting socially to the college environment.  
SA                      A                      AD                      D                      SD
20. A counselor of the same race/ethnic group would be more helpful to a client than a counselor with a different race or ethnic group.  
SA                      A                      AD                      D                      SD



21. A counselor of the same social class background would be more helpful to a client than a counselor with a different social class background.
- SA                      A                      AD                      D                      SD
22. If a good friend asked for advice about a mental health problem, I would recommend that they seek psychological help.
- SA                      A                      AD                      D                      SD
23. A person with a strong character can get over mental conflicts by themselves and would have little need of psychological help.
- SA                      A                      AD                      D                      SD
24. I would feel uneasy going to the counseling center because of what some people would think.
- SA                      A                      AD                      D                      SD
25. Emotional difficulties, like many things, tend to work out by themselves.
- SA                      A                      AD                      D                      SD
26. There are certain problems that should not be discussed outside of one's immediate family.
- SA                      A                      AD                      D                      SD
27. It is probably best not to know everything about oneself.
- SA                      A                      AD                      D                      SD
28. There are experiences in my life I would not discuss with anyone.
- SA                      A                      AD                      D                      SD
29. I admire the person who tries to cope with their conflicts and fears without resorting to professional help.
- SA                      A                      AD                      D                      SD
30. At some future time I might want to have psychological counseling.
- SA                      A                      AD                      D                      SD





31. There have been times in the recent past when I felt that I needed professional help with a problem.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
32. It would be difficult to talk about racial problems with a counselor from a different racial or ethnic background.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
33. It would be difficult to talk about personal problems with highly education professionals.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
34. It would be difficult to talk about academic problems with a counselor of a different racial or ethnic background.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
35. It would be difficult to talk about emotional problems with a counselor of a different racial or ethnic background.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
36. It would be difficult to talk about social problems with a counselor of a different racial or ethnic background.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
37. I do not think the counseling center is equipped to handle my problems.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
38. I am frequently bothered with problems or difficult situations.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
39. It would be difficult to talk about sexual problems with a counselor of the opposite sex.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
40. It is a counselor's level of competence, rather than his/her particular racial or ethnic background that would influence whether or not my problems would be understood.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|



41. The university counseling center services are for people with severe problems.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
42. My problems are not severe enough for me to seek help at the counseling center.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
43. It's hard to trust someone from a different racial or ethnic group.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
44. It would be hard to tell a stranger my personal problems.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
45. A counselor who is older is probably more competent than a younger counselor.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
46. A male counselor is probably more competent than a female counselor.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
47. A White counselor is probably more competent than a non-White counselor.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
48. The age of a counselor would make no difference to me if I sought psychological help.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
49. The race of a counselor would make no difference to me if I sought psychological help.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
50. The sex of a counselor would make no difference to me if I sought psychological help.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|



51. It would be hard for a counselor raised in a different social class background to understand my problems.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
52. It is important to me that I could talk about problems with a counselor of the same racial or ethnic group.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|
53. It is the counselor's competence level, not his/her racial or ethnic background that would be most important in helping me to solve my problems.
- |    |   |    |   |    |
|----|---|----|---|----|
| SA | A | AD | D | SD |
|----|---|----|---|----|



## BACKGROUND INFORMATION

Age \_\_\_\_\_ Sex: Male \_\_\_\_\_ Female \_\_\_\_\_

Race and/or Ethnic Group: Black \_\_\_\_\_ Asian-American \_\_\_\_\_ Hispanic \_\_\_\_\_  
Native American \_\_\_\_\_ White \_\_\_\_\_  
(specify ethnic group)

Classification: Freshman \_\_\_\_\_ Sophomore \_\_\_\_\_ Junior \_\_\_\_\_ Senior \_\_\_\_\_

Major field of study \_\_\_\_\_

Mother's current or former occupation \_\_\_\_\_

If not currently employed, why? Retired \_\_\_\_\_ Disabled \_\_\_\_\_

Unemployed \_\_\_\_\_ Other \_\_\_\_\_  
(Specify)

Father's current or former occupation \_\_\_\_\_

If not currently employed, why? Retired \_\_\_\_\_ Disabled \_\_\_\_\_

Unemployed \_\_\_\_\_ Other \_\_\_\_\_  
(Specify)

Mother's Education: Less than Elementary \_\_\_\_\_ Elementary \_\_\_\_\_

High School \_\_\_\_\_ Some College \_\_\_\_\_

College Degree \_\_\_\_\_ Graduate/Professional \_\_\_\_\_

Post-Doctoral \_\_\_\_\_

Father's Education: Less than Elementary \_\_\_\_\_ Elementary \_\_\_\_\_

High School \_\_\_\_\_ Some College \_\_\_\_\_

College Degree \_\_\_\_\_ Graduate/Professional \_\_\_\_\_

Post-Doctoral \_\_\_\_\_

City and State where you were raised \_\_\_\_\_

On-Campus organizations affiliated with \_\_\_\_\_  
\_\_\_\_\_





Off-Campus organizations affiliated with \_\_\_\_\_

Living Arrangements: On-Campus \_\_\_\_ Off-Campus \_\_\_\_

Apartment \_\_\_\_ Parent's Home \_\_\_\_ Dormitory \_\_\_\_

Own Home \_\_\_\_

Marital Status: Single \_\_\_\_ Married \_\_\_\_ Separated \_\_\_\_ Divorced \_\_\_\_

Financial Support Currently Receiving: Self \_\_\_\_ Parents \_\_\_\_ Loan \_\_\_\_

Grant \_\_\_\_ Scholarship \_\_\_\_

Fellowship \_\_\_\_

Country where you were born: \_\_\_\_\_

Number of years in the United States \_\_\_\_\_

Primary language spoken \_\_\_\_\_

Have you ever utilized the counseling center services at MSU? Yes \_\_\_\_

No \_\_\_\_

If yes, how long since your last visit? \_\_\_\_\_

Total number of sessions \_\_\_\_\_

Do you know anything about the counseling and supportive services  
offered to minority students through MECCA (Multi-Ethnic Counseling  
Center Alliance)? Yes \_\_\_\_ No \_\_\_\_



APPENDIX I

CONSENT FORM



MICHIGAN STATE UNIVERSITY  
Department of Psychology

DEPARTMENTAL RESEARCH CONSENT FORM

1. I have freely consented to take part in a scientific study being conducted by: Ms. Joycelyn Landrum  
under the supervision of: \_\_\_\_\_  
Academic Title: \_\_\_\_\_
2. The study has been explained to me and I understand the explanation that has been given and what my participation will involve.
3. I understand that I am free to discontinue my participation in the study at any time without penalty.
4. I understand that the results of the study will be treated in strict confidence and that I will remain anonymous. Within these restrictions, results of the study will be made available to me at my request.
5. I understand that my participation in the study does not guarantee any beneficial results to me.
6. I understand that, at my request, I can receive additional explanation of the study after my participation is completed.

Signed: \_\_\_\_\_

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



## APPENDIX J

### INTERVIEW LETTERS AND FORMS





MICHIGAN STATE UNIVERSITY

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Counseling Center

East Lansing, Michigan 48824

Dear Student:

I am a graduate student working with the staff of the Multi-Ethnic Counseling Center Alliance, more widely known as MECCA. MECCA is a branch of the MSU counseling center dedicated to serving the needs of minority students attending MSU.

Your name has been randomly selected from a list of minority students attending MSU to participate in a study of student attitudes toward counseling center services. We will pay each volunteer \$2.00 for his/her participation. To receive the \$2.00, within the next week you can fill out a questionnaire that will take approximately 30 minutes to complete.

A questionnaire can be picked up from the receptionist at Room 207 Student Services Building or Room 224 Brody Building (MECCA office) anytime between 8:00 to 10:00 and 1:00 to 5:00, Monday through Friday. The questionnaire must be completed at the time you pick it up so allow yourself enough time to complete it.

Complete confidentiality will be maintained. Names and student numbers will not be included on the questionnaire.

Thank you,

Joyce Landrum



## INTERVIEW A

Hello. My name is \_\_\_\_\_. I am working with the staff of the Multi-Ethnic Counseling Center Alliance, more widely known as MECCA. MECCA is a branch of the MSU counseling center dedicated to serving the needs of Blacks, Hispanics, Native-Americans, and Asian-American students attending MSU. Your name has been randomly selected from a list of minority students attending Michigan State University to participate in a study of student attitudes toward the counseling center and different factors that might influence your use of our services. We will pay each volunteer \$2.00 for participating.

At your convenience I would like to arrange an appointment to have you fill out a questionnaire at one of our branch offices or another convenient location. This questionnaire will take approximately 30 minutes to complete. No identifying information, such as name or student number, will be included on the questionnaire. Complete confidentiality will be maintained, and the results of the study will be available to you after its completion, upon request.

Do you have any questions?

Would you like to participate in our study? Yes \_\_\_\_ No \_\_\_\_

If yes, appointment time: SSB \_\_\_\_ OLIN \_\_\_\_ MECCA \_\_\_\_ FEE \_\_\_\_

WONDERS \_\_\_\_ Other \_\_\_\_\_  
(Specify)

DAY \_\_\_\_\_ TIME \_\_\_\_\_

If no, reason \_\_\_\_\_

\_\_\_\_\_



## INTERVIEW B

Hello. My name is \_\_\_\_\_. I am working with a staff member of the Michigan State University Counseling Center. Your name has been randomly selected from a list of students attending Michigan State University to participate in a study of student attitudes toward the counseling center and different factors that might influence your use of our services. We will pay each volunteer \$2.00 for participating. At your convenience I would like to arrange an appointment to have you fill out a questionnaire at one of our branch offices or another convenient location. This questionnaire will take approximately 30 minutes to complete. No identifying information, such as name or student number, will be included on the questionnaire. Complete confidentiality will be maintained, and the results of the study will be available to you after its completion upon request.

Do you have any questions?

Would you like to participate in our study? Yes \_\_\_\_ No \_\_\_\_

If yes, appointment time: Place SSB \_\_\_\_ OLIN \_\_\_\_ MECCA \_\_\_\_

FEE \_\_\_\_ WONDERS \_\_\_\_ OTHER \_\_\_\_  
(Specify)

Day \_\_\_\_\_ Time \_\_\_\_\_

If no, reason \_\_\_\_\_

\_\_\_\_\_



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