

**NATIVE HAWAIIAN PREFERENCES
FOR COUNSELOR CHARACTERISTICS:
AN APPLICATION OF THE BRADLEY-TERRY-LUCE MODEL
FOR PAIRED COMPARISON DATA**

By

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Native Hawaiian Preferences For Counselor Characteristics: An Application Of The Bradley-Terry-Luce Model for Paired Comparison Data

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ABSTRACT

The purpose of this study is to analyze the preferences of Native Hawaiian college students for an ethnically matched counselor, i.e., a counselor who is also Native Hawaiian. This study investigated whether or not Native Hawaiian students prefer to be: (1) matched with a Native Hawaiian counselor (i.e., by ethnicity) and/or (2) matched by attitudes and values (i.e., worldview); and/or (3) matched with other counselor characteristics, such as age, sex, socio-economic background, or personality when participating in counseling to solve *personal* and *academic* problems.

The instrument used in this study (Native Hawaiian Counselor Preference Survey (NHCPS)) was adapted from an instrument used by Atkinson, Wampold, Lowe, Matthews and Ahn (1998). The instrument employs a paired comparison statistical procedure originally proposed by Bradley and Terry (1952). The original questionnaire used by Atkinson, et al. was adapted in the following ways: (1) new demographic data was collected (first generation in college, college major, college location); (2) previous experiences with seeing different types of counselors were queried (religious, spiritual and cultural counseling); (3) types of problems for seeing a counselor were exchanged and separated (personal and academic for personal and career); (4) Likert scale measurements of the willingness of Native Hawaiians to see a counselor for problem types were included; (5) simplified Likert scale measurements of ethnic and cultural identity were developed; and (6) new open-ended data (written problem statements, other reasons for seeing a counselor) were solicited.

Results of this study indicated, that as a categorical variable, "*similar attitudes and values*" is preferred for both personal and academic problems. Preferences for counselor

characteristics were found to be related to the type of problem. It is recognized that the Native Hawaiian college student sample ($n=55$) may not be representative of other Native Hawaiian groups. Therefore, the findings are specific to the total sample. Finally, while the NHCPS results indicate that Native Hawaiian students prefer a counselor with "*similar attitudes and values*" over an ethnically matched counselor, this does not mean that the hiring of more Native Hawaiian counselors working with Native Hawaiian students is not an important priority in Hawai'i and North America.

DEDICATION

'Ano'ai me ke aloha ia kākou! Greetings to all! To the sands of my birth in Hawai'i, I wish to extend my deepest appreciation, gratitude and *Aloha* to my wise *'aumakua* (family guardians), noble *kūpuna* (ancestors), loving *'ohana* (family) and multitude of beautiful *pili'alo'ha* (friends) who were my guiding spirits on this journey of inquiry and knowledge into the land of the *po'e haole*. I am humbled by the truth that unto whom much is given, much is expected and so I rededicate myself to the legacy of *Ke Ali'i Pauahi* to be a good and industrious Native Hawaiian.

My special appreciation is offered in thanks and praise to the many friends I have made while a student and welcomed visitor in Canada! Your glorious country is only surpassed by your generosity and grace, and I am proud to be a Canadian scholar! I honor the inaugural cohort of twelve students from Hawai'i, Canada and Sri Lanka who joined me in 1998 as fellow scholars to begin this journey and transformation. Know that while Simon Fraser University may be granting me my degree, my true education and passion for learning came from each of you -- first as fellow scholars -- and forever as my life-long friends . . . eh?

Finally, I dedicate my work to my mother, *Esther Leilani Keola Ka' Ahanui* (1930-1982) and my father, Samuel Lawrence Ka' Ahanui, Sr. who started all of this some 54 years ago with their own dreams of going to college. Papa, the *'ohana* and I miss you Mom, and I hope I made you proud by remembering what you taught me; *Aloha kekahi i kekahi* – Love never faileth!

Me kealoha pau'ole . . . *with all my love and Aloha during this, and every season!*

QUOTATION

'A'ohē i pau 'ike i ka hālau ho'okahi

Not all knowledge comes from a single school

Timeless words of wisdom ('ōlelo no'eau) from my beloved Native Hawaiian ancestors.

ACKNOWLEDGEMENTS

Now more than ever, the time for personal reflection has become my passion! I stand at the threshold of what my Native Hawaiian and Hakka Chinese ancestors call the third cycle of life, when the fields I have plowed all these years will bear the fruit of my labors. My challenges have always been personal ones, and I recite my daily prayer "... *to come to life more fully with sagely stillness within and sovereign service without* ..." because I have been blessed, up to now, with the bounty of a full life brought by a successful career, loving family and friends, and fully meaningful relationships.

If I have had any grievous fault, it would be with the impatience I have with myself to complete my cycles. That comes from being a perfectionist. I have the good fortune to do that now, and would like this to be a hallmark experience that allows me to honor my daily prayer in a setting where I choose to be, rather than default to. I've always considered myself to be a consummate renaissance man, sometimes ahead of my time and peers; but more often than not, unlucky to be born in this time. That comes from being a romantic. I'd like to confirm myself in the presence and company of others who are like me, and who are not afraid to embrace the creative range of human experiences, nor shy away from sharing the diversity of human ideas. Hopefully, as companions, our pursuit of knowledge and scholarship -- with the goal of attaining the timeless virtue of *veritas* -- will bring much joy in the search of it! Is it too romantic of a notion to still find exciting, the spirited company and exchange of provocative conversation among people who consider themselves to be men and women of letters in this century of speed, technology and expediency? I often thought that if I could choose another career in my lifetime it would be as an architect or engineer who designed bridges. That comes from being a dreamer. I like what bridges do. They bring people and their ideas together.

A covered bridge allows for some protection from external elements, much like people who specialize in their fields. At the same time, it also provides a certain mystery. A suspension bridge offers strength, and is connected between two strong points, often spanning impassable gaps or deep, dark seas -- much like people who are grounded in their disciplines. Their challenge, though, is to span the distance between them to offer safe passage and security to people who often cross between the two. A swinging bridge works well in a temporary situation which can sometimes become permanent -- much like people who work in uncharted and undiscovered areas, but need a vital link back to where they came from. Or my personal favorite, the draw bridge, which can be raised or drawn aside either to prevent access or to permit passage, much like those who understand and accept that differences between people happen from time to time. Yet, it is crucial that these differences and the people who have them are allowed to pass freely, and in doing so, enjoy their journey.

To my advocates, colleagues, mentors and teachers in near and far away places . . . Arlington, Auckland, Burnaby, 'Ewa, Hilo, Honolulu, Kaua'i, Kona, Ksilof, Kualoa, Madison, Mākaha, Maui, Melbourne, Moloka'i, Modesto, Nānākuli, New York, Ottawa, Palo Alto, Portland, Santa Barbara, San Diego, San Francisco, Seattle, Tel Aviv, Tooele, Vancouver, Washington, DC, Wai'anae, and Waikato . . . who have helped me appreciate interdisciplinarity as an opportunity to do build bridges between myself -- and other perfectionists, romantics, and dreamers -- many thanks for being an important part of my transformation and my *being and in becoming* over the years! I am forever in debt to your *Aloha* and in awe of your unparalleled scholarship, commitment to change and endless optimism for life! May we all become the change we wish to see! *Me ke aloha pau'ole, a hui hou nō* -- with unconditional love, until we meet again!

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NATIVE HAWAIIAN GLOSSARY

| | |
|-----------------------|---|
| 'āina | <i>land, earth, soil</i> |
| 'āina hānau | <i>birth place</i> |
| aloha | <i>unconditional love</i> |
| aloha 'āina | <i>love of the land</i> |
| aloha kekahi i kekahi | <i>unconditional love for one another</i> |
| 'aumakua | <i>ancestral guardians</i> |
| 'awa | <i>kava, arrow root used in ceremonial drinks</i> |
| hālau hula | <i>a school for hula</i> |
| hana hou | <i>encore, again</i> |
| hana no'eau | <i>arts, music, dance, culture and literature</i> |
| haole | <i>foreigner; lit. "without breath"</i> |
| Hina | <i>traditional goddess of the moon, mother of Māui, a demigod</i> |
| hiapo | <i>eldest child in a generation</i> |
| ho'oponopono | <i>indigenous form of counseling; lit. "make right"</i> |
| hula | <i>indigenous dance form of Hawai'i, originally religious in form and performed by males only</i> |
| 'ike | <i>knowledge, insight, wisdom, intuition, teachings</i> |
| ka | <i>the (definite article); also ke. Ka 'āina (the land); ke kai (the ocean)</i> |
| kahuna | <i>high priest, spiritual counselor and master teacher</i> |
| kahu | <i>Christian priest, minister; lit. shepherd</i> |
| kākou | <i>we, inclusive form</i> |
| kama'āina | <i>native of the land</i> |
| kamali'i | <i>young child, toddler</i> |
| kanaka māoli | <i>indigenous people of Hawai'i, Native Hawaiian; lit. "true native"</i> |
| kapu | <i>taboo, forbidden</i> |
| kumu | <i>master teacher, source of knowledge and respected wisdom</i> |
| Kumulipo | <i>traditional Hawaiian chant of creation of the universe</i> |
| kupuna | <i>elder, ancestor; plural nā kūpuna</i> |
| lōkahi | <i>unity, harmony</i> |
| Lonoikamakahiki, | <i>one of the four major Hawaiian gods, god of peace</i> |
| Lono | |
| lū'au | <i>celebration or feast, where lū'au, or taro leaves were traditionally served to guests</i> |
| limu | <i>generic word for edible seaweed</i> |
| mākou | <i>we, exclusive form</i> |

| | |
|----------------|---|
| Māui | <i>legendary demigod who lassoed the sun, pulled up the islands from the seas, son of Hina, goddess of the moon</i> |
| mele inoa | <i>name song</i> |
| mo'olelo | <i>legend, narrative, story, tale</i> |
| mo'opuna | <i>grandchild</i> |
| nā | <i>used to indicate the plural of a noun e.g., pua (flower); nā pua (flowers)</i> |
| Nāmakaokaha'i | <i>traditional goddess of the oceans and seas, sister of Pele</i> |
| nānā | <i>to look for, to search</i> |
| no'eau | <i>hope, wisdom</i> |
| noni | <i>indigenous fruit berry, used for medicine</i> |
| 'ohana | <i>family by blood relationship, or extended</i> |
| 'ō'iwi | <i>Native Hawaiian; also an indigenous species of honeycreeper bird</i> |
| 'ōlelo no'eau | <i>wise-saying, admonition, commandment</i> |
| one hānau, | <i>sands of one's birth; poetic reference to homeland</i> |
| 'ōpio | <i>youth, teenagers</i> |
| othered | <i>term coined by indigenous authors to mean those who have been colonized or appropriated</i> |
| Papa Kaiapuni | <i>Native Hawaiian language schools, K-12</i> |
| Pele | <i>traditional goddess of the volcanoes, who makes her home in Kilauea crater; sister of Nāmakaokaha'i</i> |
| Pidgin English | <i>form of colloquial language, unique to Hawai'i</i> |
| po'e | <i>people, society, nation</i> |
| pua | <i>flower, blossom, child(poetic)</i> |
| punahelu, | <i>avored child</i> |
| Pūnana Leo | <i>Native Hawaiian language pre-schools, lit. "nest of voices"</i> |
| pū'olo | <i>bundle, made from woven ti-leaves</i> |
| Queen Lydia | <i>last royal ruler of the Kingdom of Hawai'i, member of the Kalākaua family</i> |
| Kamaka'eha | <i>family</i> |
| Lili'uokalani | |
| talk story | <i>Hawaiian form of oral communication, unique to Hawai'i</i> |

Chapter 1

INTRODUCTION

Ka waihona o ka na'auao o ke ola.

The repository of learning is life itself.

In North America, the enrollment of more ethnically and culturally diverse student populations at universities and colleges is increasing. However, the structures and services of most of these institutions continue to be based on predominantly Eurocentric models for education. One of the services traditionally provided by universities and colleges is counseling. The primary purpose of counseling services is to help students adjust to life at the institution and become academically successful. When considering ethnic minority students, the question arises as to whether these services are culturally responsive and whether the use of these services is linked to an overall successful experience for students in higher education. This study focuses on one minority group in particular, Native Hawaiians.

Historically, dominant groups at the top of the economic ladder have enjoyed a comparative advantage over other groups and have generally achieved higher educational levels. Groups that fall behind generally constitute the most disadvantaged segments of the population. The question, which interests me most, is how to prevent ethnic minority groups from remaining educationally and economically disadvantaged. As long as higher education remains the traditional means toward upward mobility and economic success for ethnic minorities, colleges and universities must examine their institutional policies and practices with regard to multicultural competency. One way would be to focus the attention given to the type of counseling provided to ethnic minority students and ask if it is culturally responsive. Part of the answer to this

question includes such practices as the training and hiring of more counselors of ethnic minority cultures, using specific skills and techniques that address the complexities of diverse cultures (Hays, 1996a), and determining what is the optimal counseling approach to use when working with individuals with different worldviews.

Multicultural Competency

According to Stanley Sue (1998), cultural competency involves the ability to appreciate and recognize other cultural groups, and in addition, the ability to work effectively with people of diverse identities. Beyond knowing one's own racial or ethnic identity and respecting others, the individual is expected to develop a knowledge and understanding of other cultural groups and the skills for interacting with them. Sue states, "One is culturally competent when one possesses the cultural knowledge and skills of a particular culture to deliver effective interventions [and services] to members of that culture" (Sue, 1998, p. 441).

McCarthy (1993) defines cultural competency similarly to Sue, explaining that one is expected to develop the knowledge and understanding of other cultural groups in order to interact competently. Cultural competency is viewed by Glass and Wallace (1996) as "encouraging pluralism by viewing cultural diversity as a given resource to be preserved and tapped" (pp. 349-350). Perhaps the argument for cultural competency offered by Derald Wing Sue and David Sue (1999) in their book *Counseling the Culturally Different*, is most instructive:

A culturally competent therapist is seen as working toward these primary goals. First a culturally competent helping professional is one who is actively in the process of becoming aware of his/her own assumptions about human behavior, values, biases, preconceived notions, personal limitations, and so forth. Second, a culturally competent helping

professional is one who actively attempts to understand the worldview of his/her culturally different client. In other words, what are the client's values and assumptions about human behavior, biases, and so on? Third, a culturally competent helping professional is one who is in the process of actively developing and practicing appropriate, relevant, and sensitive intervention strategies/skills in working with his/her culturally different client (Sue & Sue, 1999, p. 224).

These three goals stress the fact that becoming culturally competent is an *active process*, that is *ongoing*, and that it is a process that *never reaches an end point*. Implicit is recognition of the complexity and diversity of the client and client populations, and acknowledgment of our own personal limitations and the need to always improve (Sue & Sue, 1999, p. 227, *italics in the original*).

My personal metaphor for cultural competency is much like a "stream of consciousness" that is always moving and changing. As I actively engage with other diverse persons, I see myself flowing much like a stream over the boulders that symbolize prejudices and stereotypes, navigating around bends that give me a heightened awareness of the client's and my own culture and worldview, and overcoming the rapids and falls of power and privilege so that I am able to push forward to appreciate and understand how significant each individual is, and how each must be treated in his or her own cultural context. My metaphor stands in contrast to the Eurocentric approach which dominates counseling and therapy in the U.S. and other Western societies.

Although no one was ever born wanting to be biased or prejudiced, White Euro Americans have been socialized in a racist society and need to accept responsibility for their own racism and to deal with it in a non-defensive, guilt-free manner. Movement toward valuing and respecting differences, becoming aware of one's own values and biases, and becoming comfortable with differences that exist in terms of race and culture, among other characteristics are essential to attaining multicultural competency (Sue & Sue, 1999, pp. 219-220).

Moreover, in my opinion, White¹ dominant privilege, in my opinion, reinforces the idea of the powerful versus the powerless. Those of us who are less privileged may never develop the dominance of those who are privileged, and so continue to live as underprivileged people of color. Yet ironically, we make up the majority of the population of the world. The movement towards multicultural competency, in my view, is even more important in colleges and universities as ethnic minorities increasingly take advantage of the educational pathways that lead to upward social and economic mobility. All of the demographic information available also suggests that perhaps we are already too late in responding to this emerging population of college scholars. I believe, like most people in North America, that the way to improve one's economic situation and social status is through a college education (Ogbu,1992; Maaka, Au, and Luna, 1998; Kawakami, 1999). Educational achievement also determines one's ability to access medical care, social services, and legal services and to participate in the political process. While educational attainment varies greatly within and across ethnic groups, it is strongly influenced by the culture, worldview, environment and economics from which we come and in which we now live. In North America, if education is indeed the great social equalizer, then we in higher education must be prepared to respond in very diverse ways to the needs of very diverse people who are coming to our campuses.

The Need for Multicultural Competency in Counseling

There are important reasons for the need for multicultural competency in counseling. One reason is the proven inadequacy of services provided to members of ethnic minorities. There is evidence that services are not being delivered in ways that

¹ For purposes of providing a working definition and context for this thesis, the term White refers to all people whose original ancestors are from Europe and who may have also settled in North America. For discussion purposes, White is also synonymous with American, Euro American, Eurocentric, European, *haole*, North American and Western.

are consistent with the cultural backgrounds of ethnic minority people (Atkinson, Morten, & Sue, 1993; Sue, 1994; Sue and Sue, 1999;). Numerous counseling theorists and researchers have noted the importance of providing culturally sensitive forms of counseling to effectively meet the unique needs of ethnic minority clients (Atkinson, Morten, & Sue, 1993; Mokuau, 1990a; Pedersen, 1981; Sue & Zane, 1987). As Sue et al. (1994) noted, traditional forms of counseling and therapy tend to be mainly Eurocentric and perhaps inappropriate and antagonistic to the lifestyles and cultural values of various minority groups.

Another reason involves the linguistic and cultural mis-matches that occur between clients and service providers (Aponte, Rivers, & Wohl, 1995; Comas-Diaz & Griffith, 1988; Jenkins, 1985; LeVine & Padilla, 1980; Pope-Davis & Coleman, 1997; Sue, Ivey & Pedersen, 1996; Trimble & LaFromboise, 1985). The inability of speaking another's native language presents obvious problems to communication and understanding. However, the efforts of Euro American trained counselors to learn the language of their ethnic clients have rarely matched the efforts of non-native speakers of English to learn the dominant language of North Americans.

The under use of counseling and mental health services by minority individuals may also be attributed to the lack of diversity among service providers (Sue & Zane, 1987). It would seem that the preference for an ethnically similar counselor would be obvious and predictable because social psychologists have long documented that people tend to choose to be with people who are similar to themselves (Buss, 1985, 1987; Buss & Barnes, 1986; Berry, Kim, Power, Young & Bujaki, 1989). This work suggests that people sort themselves and express preferences for ethnically similar professionals, much in the same way as they associate in social situations. However, when specifically referring to an ethnic match between client and counselor versus other counselor

characteristics, four studies that used a paired comparison method to examine preferences for counselor characteristics had varying results (Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998; Atkinson, Furlong, & Poston, 1986; Atkinson, Poston, Furlong, & Mercado, 1989; Bennett & Big Foot-Sipes, 1991; Ponterotto, Alexander, & Hinkston, 1988). Clearly, more studies are needed to more effectively examine this aspect of preferred ethnic similarity.

Stanley Sue (1998) points out that the effectiveness of services that seek to make ethnic matches has not been demonstrated, but rather, is "based on *theory* involving cultural match or fit" (p.441, *italics mine for emphasis*). In two reviews of the literature regarding the delivery of culturally appropriate services, not a single rigorous study examining the efficacy of treatment for any ethnic minority was found (Chambless et al., 1996; Sue, Zane, & Young, 1994). It is no surprise then, that due to the lack of rigorous research in this area, recommendations for treatment and services continue to be made on theory and sometimes speculation rather than empirical research. Parenthetically then, given the lack of solid research, is it possible that ethnic minorities are nevertheless doing well in these areas? The available evidence suggests this is not the case (Sue, Zane, & Young, 1994; Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998; Atkinson, Poston, Furlong, & Mercado, 1989; Atkinson, Furlong, & Poston, 1986; Bennett & Big Foot-Sipes, 1991; Ponterotto, Alexander, & Hinkston, 1988).

Research Concerning Native Hawaiians

Few studies exist concerning the worldview of indigenous peoples of North America, including the Native Hawaiians and in particular how worldview, culture, ethnicity and identity affect their counseling needs and preferences. Despite their status as fully participating U.S. citizens, much of the counseling offered to ethnic minorities in

general, and Native Hawaiians in particular, has been reported to be lacking in cultural sensitivity (Atkinson, Morten, & Sue, 1998; Mokuau, 1990a; Pedersen, 1991; Sue et al., 1982) and Eurocentric in focus and delivery. The values of independence, autonomy, and individual achievement that are associated with traditional forms of counseling are incongruent with the group and/or family-oriented values of the Native Hawaiian culture (Mokuau, 1990a). Native Hawaiians tend to have strong affiliation needs that are commonly reflected in their peer orientations, where they prize social interactions and putting importance on achieving group goals and recognition (Kamehameha Schools/Bernice Pauahi Bishop Estate, 1983; Omizo & Omizo 1989b) rather than recognize individual efforts. When counselors emphasize individualism and autonomy, Native Hawaiians often experience conflict and confusion due to their inherent lack of cultural consonance with these values. Unfortunately, "the very services designed to foster relief and comfort may in fact, contribute to feelings of confusion and discord" (Kim, Omizo & D'Andrea, 1998, p. 146) and further marginalization. Native Hawaiians continue to be poorly served in mental health services. They are over represented in social services, and in higher education they continue to be under represented (Ikeda, 1982, 1988; Office of Hawaiian Affairs, 1998, 2000).

Omizo and Omizo (1989a) stated that the values of cooperation, altruism and cohesiveness (*'ohana, aloha kekahi i kekahi, lōkahi*) that are inherent in many group counseling methods may be more consonant with the affiliation-orientation needs of Native Hawaiians. These researchers demonstrated that Native Hawaiian adolescents who participated in group counseling exhibited greater levels of self-esteem in comparison to participants in a control group. It is hypothesized that combining this mode of counseling with the traditional values of Native Hawaiian healing, called "*ho'oponopono*" and "*talk story*" (an indigenous oral communication technique) may

provide even greater effectiveness because of the resulting higher degree of cultural consonance when working with Native Hawaiians (Mokuau, 1990a).

If we accept that the emerging research about Native Hawaiians who participate in counseling prefer a more culturally responsive mode, then we must also recognize that this is problematic for them because most colleges and universities continue to use more traditional and mainstream Eurocentric practices. The under representation of Native Hawaiians at four-year degree granting universities in Hawai'i has been well documented (Ikeda, 1982, 1988; Office of Hawaiian Affairs, 1998). Attempts to change this situation have included counseling intervention programs such as the Hawai'i Vocational Education Assistance Program in the state's seven community colleges, the Hawaiian Leadership Development Program at the University of Hawai'i at Hilo, and Project Kua'ana at the University of Hawai'i at Mānoa. An integral component of the counseling programs uses ethnic mentors or role models in the counseling profession who identify themselves as Native Hawaiian. In part, the counseling approach they use in some of these programs is theoretically based upon the work of Stanley Sue and his brothers Derald Wing and David Sue and is borrowed from the Sues' locus of control and locus of responsibility model of worldviews (Sue & Sue, 1999).

In *Chapter 3, Review of the Literature*, I discuss the Sues' ideas about a locus of control orientation ("Do I control things or do things control me?") in their model that explains how people view themselves and reality. Although extensive research examining the locus of control orientation of Native Hawaiians is not available, a study by Kim et al. (1994) suggested that Native Hawaiians have a greater tendency to exhibit an external locus of control orientation in comparison to Whites. Rotter (1966) defined an external locus of control orientation as a belief that rewards are contingent on luck, chance, and fate, and are under the control of powerful others. Studies have shown that

an external locus of control orientation is related to lower academic achievement, which is pivotal to understanding Native Hawaiian college students, many of whom are first generation students in college enrolled in Hawai'i and distant mainland campuses.

Other researchers have also demonstrated that an internal locus of control orientation is positively correlated with the manifestation of successful coping skills in stressful and anxiety-provoking situations, higher levels of assertiveness, and greater academic achievement (Cause, Hannan, & Sargeant, 1992; Henderson, Kelbey, & Engebretson, 1992; Cole & Sapp, 1988). This is an important orientation to understand about Native Hawaiian students who respond and behave this way. Such behavior parallels the worldview of many mainstream students who value independence, competition, and personal control and probably results in very successful experiences in college. While my study does not look specifically at the locus of control as a research variable, it nevertheless does affect the worldview (which is examined) that some Native Hawaiians develop when relating to others and their environment, and therefore may affect what problems they might willingly discuss and who they might seek out for guidance while in college.

Purpose of the Study

The purpose of this study is to analyze the preferences of Native Hawaiian college students for an ethnically matched counselor, i.e., a counselor who is also Native Hawaiian. This study investigated whether or not Native Hawaiian students prefer to be: (1) matched with a Native Hawaiian counselor (i.e., by ethnicity) and/or (2) matched by attitudes and values (i.e., worldview) and/or (3) matched with other counselor characteristics, such as age, sex, socio-economic background, or personality

when participating in counseling to solve *personal* and *academic* problems. In this study, my specific questions about Native Hawaiians include:

1. Do students prefer a counselor with specific counselor characteristics?
2. Do students prefer an ethnically matched counselor when they seek counseling for a personal problem?
3. Do students prefer an ethnically matched counselor when they seek counseling for an academic problem?
4. Do students prefer a counselor who shares the same attitudes and values, (i.e., are matched by worldview) over an ethnically similar counselor when they seek counseling for a personal problem?
5. Do students prefer a counselor who shares the same attitudes and values, (i.e., are matched by worldview) over an ethnically similar counselor when they seek counseling for an academic problem?
6. Do students prefer a counselor who shares the same attitudes and values (i.e., are matched by world view) over ethnic match or other counselor characteristics for a personal problem?
7. Do students prefer a counselor who shares the same attitudes and values (i.e., are matched by world view) over ethnic match or other counselor characteristics for an academic problem?
8. Is the type of problem related to counselor preference? For example, would Native Hawaiians prefer to see a counselor with similar values and attitudes (i.e., matched by worldview) for a personal problem/academic problem over other characteristics?

The hypothesis for the study is: When determining their preferences for seeking college counseling for a personal or academic problem, Native Hawaiian students will

prefer a counselor who is matched by similar attitudes and values, (i.e., worldview) rather than by ethnicity or other counselor characteristics. If proven, this would reflect the results of former studies conducted with other major ethnic groups in the U.S. including Native Americans and White Americans (Bennett & Big Foot-Sipes, 1991); African Americans, Asian Americans, Mexican Americans, and White Americans (Atkinson, Poston, Furlong, & Mercado, 1989); African Americans in a predominantly African American community college (Atkinson, Furlong, & Poston, 1986); and African Americans in a Midwest university (Ponterotto, Alexander, & Hinkston, 1988).

To date, few studies have been done with Native Hawaiians, though more counseling services provided by Native Hawaiian counselors are now available to them. Whether preferences for ethnic matching, attitudes and values (i.e., worldview) or other counselor characteristics depends on the type of problem, or whether they might be similar to other ethnic minorities at all, is speculative because of the relatively few studies completed with Native Hawaiians as a group in any social setting, including higher education. Drawing upon the work of Donald Atkinson, et al. (1998) which was conducted using the ethnic pair match with other minority groups in universities located on the West Coast and Midwest of the United States, this study looks specifically at Native Hawaiian students in colleges and universities in Hawai'i as well as on the U.S. mainland (Seattle, Washington).

A Bowl of Perfect Light ~ He Ipu Kukui Mālamalama

In general, the empirical information available concerning Native Hawaiians is mixed in terms of breadth and accuracy of knowledge. Few studies have even focused on why Native Hawaiians, as a group or as individual should be a worthy focus of study at all. For example, socio-demographic data in the past have suggested that we

should be linked with Asian Americans, because we share cultural and ethnic similarities and origins, which is an idea that is not only demeaning and misleading to us, but also to our multi-ethnic Asian American brothers and sisters. We would argue that as Native Hawaiians, we have a unique and distinctive history, culture, identity and ethnicity that are worthy of scrutiny and examination, especially if we are to develop and value any understanding about a group of people, and add to the body of literature involving humankind.

Moreover, it can be argued that beyond Hawai'i's shores, few studies have ever examined any characteristics or social patterns that might enrich and increase the knowledge base of who we are – and therefore, inform the collective theories and research that affect the education and training of more counselors who work with Native Hawaiian clients and students. It is my hope that in *Chapter 2, Adding to the Literature*, that my discussion will present a convincing argument that is consistent with the Native Hawaiian ways of knowing, and that we are a minority group worthy of study and investigation. It is also my hope that my discussion in *Chapter 2* will inform anyone who chooses to work with us, to do so more competently, consistently and compassionately

We Native Hawaiians tell *mo'olelo* or stories in Hawai'i whenever we need to explain things better to those who do not know us. We believe that it is through the power of our stories that learning and wisdom takes place. Most of our *mo'olelo* are allegories and fables, much like the story of the Bowl of Perfect Light ~ *He Ipu Kukui Mālamalama*, which is found in the repertoire of legends from the Tales of the Night Rainbow by storytellers, Lee and Koko (1911). The night rainbow is a phenomena in nature that is witnessed everywhere in the islands at eventide. The Native Hawaiian language translation of this well-known tale, is my own.

Hānau 'ia ke keiki me ka ipu kukui mālamalama a hemolele. Inā nō e mālama 'o ia i ia kukui mālamalama lā e ulu a'e ae mālamalama mai a hiki ho'i iā ia ke hana i nā mea like'ole; e 'au me nā manō, e lele me nā manu, a e ho'omaopopo 'o ia i nā mea a pau. Inā nō e komo kēlā 'ano o ka lili 'oe me ka huhū 'oe i loko ona kohu mea, he mau pōhaku e hā'ule nei ma loko o kona ipu kukui a mae ho'i ke kukui. Inā ho'omau 'o ia ma ka ho'okomo ana i ka pōhaku ma kona ipu e make ana ke kukui a lilo 'o ia i pōhaku. Inā nō luhi 'o ia i ke kaumaha o ka pōhaku o ka ho'ohuli wale ona i ka ipu piha i ka pōhaku a hā'ule ka pōhaku i waho a ulu hou ke kukui a mālamalama hou.

“Each child born has at birth, a bowl of perfect light. If he tends his light, it will grow in strength and he can do all things; swim with the sharks, fly with the birds, know and understand all things. If, however, he becomes envious or jealous, he drops a stone into his bowl of light and some of the light goes out. Light and the stone cannot hold the same space. If he continues to put stones into the bowl of light, the light will go out and he too will become a stone. If at any time he tires of being a stone, all he needs to do is turn his bowl upside down, and the stones will fall away, and once again his bowl of light will be filled” (Lee and Koko, 1911, p. 18).

In *Chapter 2*, I invite you to look into your own *ipu kukui mālamalama* or precious bowl of light -- as you add stones that hinder your learning about my people, or overturn them to recreate the light of knowledge and hope.

Chapter 2

ADDING TO THE LITERATURE

E lawe i ke a'o a mālama, a e 'oi mau ka na'auao.

One who takes teachings and applies them increases one's knowledge.

The Haoles' Bowl of Light: Demographics of Native Hawaiians in Colleges and Universities

In the quantitative tradition of research, the stones in the *haole* or Western bowl of light are sometimes (mis)taken for pearls of wisdom, or as the only precious stones. They carry a heavy weight in research. So as not to deny them their value, let us examine these stones of facts and figures and ask what can we learn from them?

Table 1, *2000 Fall Enrollment at University of Hawai'i Campuses* and Table 2, *Degrees and Certificates Earned at University of Hawai'i Campuses* detail the enrollment demographics of Native Hawaiians in colleges and universities and the degrees they have earned through the public, state-wide University of Hawai'i campuses. Approximately 46.9% of the degrees earned by Native Hawaiians between July 1, 1999 and June 30, 2000 were at the Certificate of Achievement (CA) and Associate's Degree (AA, AS, AAS, ATS) levels, chiefly awarded at the University of Hawai'i's community colleges (Office of Hawaiian Affairs, 2000). Figure 1, *Enrollment by Ethnicity at the University of Hawai'i at Mānoa (Fall 1992 – Fall 2002)* is an update of enrollment at the state's flagship campus in Honolulu. There were 18,706 undergraduate and graduate students enrolled at the UH Mānoa campus in Fall, 2002 of which 1,577 or 8.4% of the students enrolled identified themselves as Native Hawaiian. The enrollment total of Native Hawaiian students does not representatively parallel the state's total population

of Native Hawaiians which is 254,911 or 22.1% (see Table 5) of the state's population (Hawai'i Health Surveillance, 2001).

It should be noted that Native Hawaiians are also enrolled at several, small private universities in the islands (e.g., Brigham Young University Hawai'i, Hawai'i Pacific University, Chaminade University) though enrollment and matriculation data for these institutions are not generally available. Similarly, Native Hawaiians also enroll at many international and U.S. mainland colleges and universities, both private and public, though data describing out-of-state enrollments for Native Hawaiians are not maintained centrally. However, The Kamehameha Schools, a private secondary school for students of Native Hawaiian ancestry report that of the 411 graduates of the Class of 2002, 18% have enrolled at out-of-state campuses and 64% in the University of Hawai'i system (Kamehameha Schools Annual Report, 2002).

Table 1: 2000 Fall Enrollments at University Of Hawai'i Campuses

Colleges & Universities

| Campus | State | Native Hawaiian | Caucasian | Chinese | Japanese | Filipino | Other |
|---------------|--------|-----------------|-----------|---------|----------|----------|-------|
| | | | | | | | |
| UH Mānoa | 17,263 | 1,479 | 3,920 | 1,734 | 3,969 | 1,483 | 4,678 |
| UH Hilo | 2,874 | 511 | 927 | 54 | 425 | 184 | 773 |
| UH West O'ahu | 665 | 92 | 154 | 23 | 108 | 136 | 152 |
| Sub Total | 20,802 | 2082 | 5,011 | 1,811 | 4,502 | 1,803 | 4,903 |

Community Colleges

| Campus | State | Native Hawaiian | Caucasian | Chinese | Japanese | Filipino | Other |
|------------|--------|-----------------|-----------|---------|----------|----------|-------|
| | | | | | | | |
| Hawai'i | 2,090 | 641 | 406 | 18 | 238 | 249 | 538 |
| Honolulu | 4,487 | 687 | 686 | 325 | 647 | 838 | 1,304 |
| Kapi'olani | 6,760 | 729 | 875 | 670 | 1,546 | 1,011 | 1,929 |
| Kaua'i | 1,052 | 224 | 248 | 11 | 108 | 266 | 195 |
| Leeward | 5,259 | 741 | 615 | 130 | 794 | 1,338 | 1,641 |
| Maui | 2,678 | 618 | 807 | 23 | 274 | 527 | 429 |
| Windward | 1,451 | 413 | 374 | 44 | 175 | 64 | 381 |
| Sub Total | 21,687 | 3,412 | 2,731 | 3,137 | 3,155 | 3,393 | 3,642 |

Total Enrollment

| Totals | State | Native Hawaiian | Caucasian | Chinese | Japanese | Filipino | Other |
|--------|--------|-----------------|-----------|---------|----------|----------|-------|
| | 42,489 | 5,494 | 7,742 | 4,948 | 7,657 | 5,196 | 8,542 |

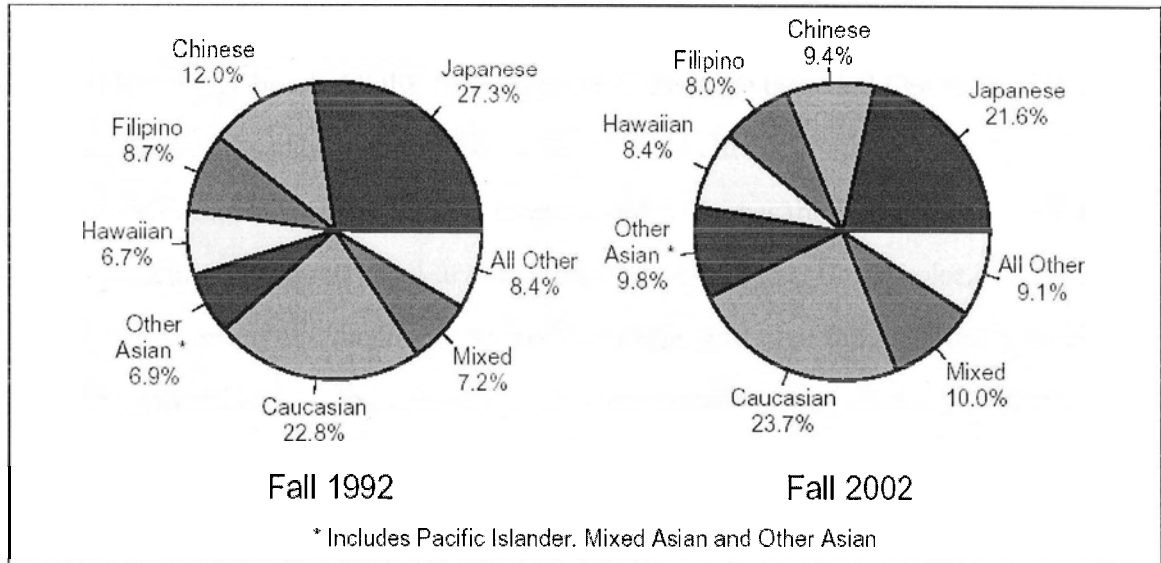
Data Source: Institutional Research Office, University of Hawai'i – December, 2000. Adapted and used with permission.

**Table 2: Degrees and Certificates Earned at the
University of Hawai'i Campuses
July 1, 1999 to June 30, 2000**

| Degree Type | State n/% | Native Hawaiian | Caucasian | Chinese | Japanese | Filipino | Other |
|---|----------------------|----------------------------|------------------|----------------|-----------------|-----------------|--------------|
| Certificate of Achievement (CA) | 348 100% | 59 17% | 64 18.4% | 10 2.9% | 51 14.7% | 81 23.3% | 83 23.9% |
| Associate in Arts (AA) | 1,092 100% | 170 15.65 | 220 20.2% | 44 4% | 199 18.2% | 156 14.3% | 303 27.8% |
| Associate in Applied Science (AAS, AS, ATS) | 1,210 100% | 173 14.3% | 179 14.8% | 97 8% | 237 19.6% | 246 20.3% | 278 23% |
| Bachelor's Degree (BA, BS, etc.) | 3,115 100% | 355 11.4% | 471 15.1% | 273 8.8% | 704 22.6% | 315 10.1% | 997 32% |
| Professional Diploma (PD), Certificated in Education (CEd) | 148 100% | 11 7.4% | 57 38.5% | 5 3.4% | 40 27% | 12 8.1% | 23 15.5% |
| Master's Degrees (MA, MS, etc.) | 1,040 100% | 57 5.6% | 322 31% | 150 14.4% | 198 19% | 46 4.4% | 267 25.7% |
| Doctorate's Degrees (PhD, EdD, DrPH) | 152 100% | 5 3.3% | 67 44.1% | 26 17.1% | 10 6.6% | 2 1.3% | 42 27.6% |
| First Professional Degrees (JD, MD, ArchD) | 129 100% | 13 10.1% | 30 23.3% | 16 12.4% | 29 22.5% | 10 7.8% | 31 24% |
| Unknown | 4 100% | 0 0% | 0 0% | 0 0% | 0 0% | 0 0% | 4 100% |
| TOTAL | 7,238 | 893 | 1,231 | 621 | 1,468 | 868 | 2,028 |

Data Source: Institutional Research Office, University of Hawai'i – December, 2000. Adapted and used with permission.

**Figure 1: Enrollment by Ethnicity, University of Hawai'i at Mānoa
Honolulu, O'ahu, Hawai'i**



Data Source: Institutional Research Office, University of Hawai'i – December, 2002. Adapted and used with permission.

$N = 18,706$ total undergraduate and graduate students enrolled at UHM, Fall 2002

$n = 1,577$ Native Hawaiian undergraduate and graduate students enrolled at UHM, Fall 2002

The Native Hawaiians' Bowl of Light: Weaving Our Lei

While tables of facts and statistics explain some interesting particulars about Native Hawaiians, as heavy weights, they can stop us from looking more deeply into the Native Hawaiians' bowl of light. Stones that only describe facts and figures may have to be up turned for those who would like to shed more light about who we are. To continue with this metaphor, Native Hawaiians select stones that have many facets to them, much like a prism or jewel to add to their bowls of light. Carat, color, clarity, and cut are all important to selecting the stones that might add to or diminish the light of knowledge in our bowls. We believe that the best stones to select should reflect our light.

An important part of the rationale for my study centers on contributing and adding to the body of empirical literature. When considering the ethnic and cultural identity of Native Hawaiians, one needs to question comparatively: (1) "Who are the Native Hawaiians?" (2) "How do Native Hawaiians identify themselves?" (3) "Are any of the needs of Native Hawaiians similar to the other four major ethnic minorities in the U.S.?" (4) "Are they similar to mainstream Whites?" (5) "Why is this important to know?" To answer these questions, I will weave a metaphorical *lei* or garland made from spiritual, familial, historical, cultural, educational, socio-economic, and socio-political *nā pua*, or figurative flowers, as imagery for my explanations. A Hawaiian *lei* is much like an allegory for our children – individual blossoms that bloom profusely, representing generations from the past, present, and future. When the *lei* is worn upon our breasts, it fills our senses with the fragrance of never-ending *aloha*. A *lei* is always woven, given, received and worn with *aloha kekahi i kekahi* – unconditional love. The *lei* is the figurative tie that binds us to our past, present and lifetimes ahead.

I will begin my *lei*-making with a spiritual *pua* or explanation for my study, which is the way all Hawaiians begin to explain things, as we are a very spiritual people. Through the telling of our traditional legends or *mo'olelo* and '*olelo no'eau* or wise-sayings, I have been brought up with the values of living in harmony or *lōkahi* with nature and the environment and *aloha kekahi i kekahi* -- to appreciate the beauty and joy that others will bring to me in my life. These *mo'olelo* and '*olelo no'eau* taught me that there are wise lessons that can be learned from the natural world. Both symbolically and practically, these traditional admonitions taught us important messages about the preservation of our heritage and the survival of our people and islands. For example, "*A'ohē i pau 'ike i ka hālau ho'okahi,*" is our wise-saying that while knowledge for knowledge's sake is invaluable, "*not all knowledge comes from a single school or source.*" It has a corollary found in nature. "*Mai huli ke kua i ke kai!*" Translated in English, this saying literally means "never turn your back to the sea," which for the Hawaiian fisherman is sound, practical advice, as our oceans can be quite treacherous if one does not take care while fishing. However, the saying is also a Hawaiian double-entendre or *kāona*, meaning "never forget who (or where) your source of knowing is, for you may be the dangerous fool for it."

These legends and wise-sayings have been handed down from generation to generation, and so represent the deep '*ike* or profound philosophies and knowledge of my people from the beginning of time. When spoken in our native tongue, these *mo'olelo* can take on powers of their own. My understanding and appreciation of the morals that these ancient admonitions taught have been transformed into genuinely held beliefs that influence me and apply in my own life. One important belief is the duty to protect the fragile heritage and legacy of Hawai'i and our people, by sharing our ideas with others. Because they are precious gifts and are only on loan to us in this lifetime, we must share the knowledge or '*ike*. In Hawaiian, it is expressed, "*E mālama ia nā pono o ka 'āina no nā*

'ōpio" or "cherish the knowledge of our land, so our children may endure." As 'ohana, we also believe that our *nā 'āina* or lands and *nā kai* or oceans are also gifts from our gods, so we *nā kanaka māoli* (true natives) are entrusted, as were our *nā kūpuna* (ancestors), to care for these earthly treasures, so that our people might flourish and prosper as an 'ohana in our lifetimes ahead. One day soon, I too will be a *kupuna* or elder, of whom much will be expected, and I must pass these gifts on wisely. Therefore, I look upon my duty as a sacred obligation that will in part, ensure the survival of my people and their ways of knowing. I do this because I do not see myself as separate from my 'ohana or "nation family." This is our traditional practice of *aloha 'āina*, or love of our homeland – what some Western people might call national pride, loyalty and patriotism – but which we approach more profoundly, as they might a commandment or law.

To hold sacrosanct to *aloha 'āina*, I knew – because I was named *Lei-o-kaheke-Lei-'o-Kamuela* – that I needed to travel beyond our islands to learn the teachings of others, which is in-keeping with the ways of my ancestors who journeyed across Oceania so many centuries ago in their double-hulled canoes, bringing their collective wisdom. I was prepared for this all of my life, having been raised by my grandparents as the *hiapo* and *punahele* or favored *mo'opuna* --the eldest grandchild. And so as the *hiapo*, I received the traditional teachings of my ancestors from my grandparents and the finest Western education at a prestigious, private school reserved only for children of Hawaiian descent. I spoke both English and Hawaiian while at home and in the community, but was forbidden to speak my native tongue while at missionary school. Being privileged in this way, in return, I was expected to succeed and to a certain degree, had very little say that I would travel to learn yet more from others who were not *kanaka māoli*. It is the way I was raised and I honored it without question, for to do otherwise would be rude.

How I was raised by my *kūpuna* profoundly influenced my perceptions, worldview and how I valued learning from others. While in Hawai'i, and surrounded by my *'ohana*, friends and relations, I fully and positively identified ethnically and culturally as a Native Hawaiian because of what I was taught as the *hiapo*. My Western education came first from a missionary school for Hawaiian children named after King Kamehameha I, and then later at universities in North America. After leaving the islands, what I learned caused me much personal struggle, confusion and inner conflict, as I attempted to make sense of Western ways of knowing and Hawaiian ways of valuing what I learned. To have been judged by others who were not like me as being pagan, inferior or exotic, and therefore pre-historic, were personally painful experiences and were negative, overwhelming and devastating.

Over the years, as a *kanaka māoli* who became a seasoned / reasoned *kumu* or respected teacher, I learned to practice settling the inescapable debates or problems with the ideas of others internally and introspectively, believing that my patience and self-adaptation are the preferable ways to attaining wisdom and perfection. These are the enduring values taught to me by my *nā kūpuna* and the model of behavior that I used with my own students. However, I fully recognized that I now live (and must sometimes behave) in a land heavily influenced by those who insist upon loud disagreements, quick judgments, instant satisfaction and thoughtless disregard for others who disagree with them – because I observed that they believed that cultural abrasion is the grist of political creativity, power and domination. This realization came at great personal costs to me as a Native Hawaiian who had to sometimes behave as a *haole* and sacrifice my Hawaiian-ness.

Nevertheless, as an educator, I anticipated (and still invite) this debate and tension as necessary parts of my own learning, growth and development. It is from my

life's experiences as an educator, that I have come to fully understand and promote the need to preserve and protect our unique Hawaiian cultural knowledge and ethnic identity, much like an endangered species. In our view of the world, our Hawaiian *'ike* is very deep, and a spiritually legitimate approach to explain the truth and consequences about ourselves and others who allow our *'ike* to be. As an educator, I vowed that if any research or study about our *nā 'ōiwi* (indigenous people) was to have real value and meaning, it would be because such research validates and confirms the teachings of our ancestors that . . . *'a' ohe i pau 'ike i ka hālau ho'okahi . . . not all knowledge comes from a single school.*

During these difficult times, my saving solace was to recite my daily prayer learned from our ancient legends " . . . *to come to life more fully with sagely stillness within and sovereign service without . . .* " and by doing so, I realized and accepted that I now lived in a place that is not quite as ancient as my own homeland, and indeed, which may be the antithesis of *aloha 'āina*. Most of all, this learning from the West is now another very precious gift added to the collective wisdom I share with my *kūpuna*.

The next blossom in my *lei*, is a *pua* taken from our history with domination and Western supremacy. Our understanding of history tells us that because of the arrival of foreigners and their ways and ideas over 200 years ago, our islands and our people are in great peril now and in danger of extinction. For example, in thinking about the new millennium and our collective survival as people of one, global planet, the National Geographic Society (2001, Liittschwager, Middleton & Wagner) issued its 100 most endangered species list of flora and fauna in the United States. In the top 25, there were plants, birds, insects and sea life forms that are all indigenous to Hawai'i and no where else on Earth. *All* of these life forms were found to be thriving 200-some years ago in natural Hawai'i, but are now in danger of extinction because of the introduction

(beginning in 1778, with the arrival of British Captain James Cook) of predatory species or rapacious intruders from elsewhere in the world. Ironically, the authors of the National Geographic Society neglected to mention that Captain Cook and the intruders who followed him also contributed to the endangerment of the Native Hawaiian people as a *species at risk* for, racial, ethnic and cultural extinction, chiefly through the bringing of foreign diseases and infestations – and also their ideas.

I believe that from a historical and epistemological point of view, knowing the answers to some of the questions my study investigates may contribute new knowledge that helps with the survival and protection of the Native Hawaiians both as a species and as a living, ethnic and cultural legacy. Furthermore, if we are to accept the Sues' premise that the struggle to understand one's history and past is an essential tenet of developmental history and contributes directly to the formation of one's identity (Sue & Sue, 1999), this acceptance can allow us to move forward. In my way of thinking, moving forward helps to heal the past, and through this healing, a renewed understanding of native epistemology can hold much promise, because it offers us a pledge to empowering and enabling our ethnic and cultural survival in the 21st century. I think that this is a more compelling argument to embrace as more and more of us leave our islands to enter colleges and universities and engage in the scholarship and mindful inquiry of the epistemology of ourselves and others. I believe that this critique of our history, developed through Native Hawaiian eyes, becomes essential to our continued existence as one of Mother Earth's native peoples.

Very little is known about Hawai'i and its native people beyond our islands' shores. Our *nā kūpuna* have always held to the belief that the deep 'ike or ways of knowing among our people might be confusing and contradictory for those who do not fully understand us. As a result, our traditional ideas have presented problematic issues

with Western or Euro American ways of doing things -- and further compounds the confusion. For example, almost forgotten are the core Hawaiian values of *'ohana*, *laulima*, and *lōkahi* which to a large extent, have been replaced with rugged individualism, competition, and reckless disregard for the environment. I believe that if we are to survive as indigenous people on this planet, we must look back and recapture the unwritten knowledge of Hawai'i as told in the collective epics of our stories and legends and to examine the applicability they may have for revealing the truth about our people and others on the Earth, and perhaps, for ensuring our survival in the 21st century.

Over the years, the Bernice Pauahi Bishop Museum, a repository of Native Hawaiian culture and knowledge in Honolulu, has been instrumental in providing archival and historical pathways (traditional Hawaiian epistemology, if you will) to this endeavor by generously making Hawaiian artifacts, literature, poetry and chants accessible. As a result, since the 1970's, many Hawaiian educators like myself have been at the forefront of this renaissance research and our efforts have yielded many positive changes for our people. Witness the establishment of our native Hawaiian language schools (Pūnana Leo; Papa Kaiapuni) on all islands for our *kamali'i* (children) in the 1970,s; the movement to create more culturally based ways of instruction found in Native Hawaiian charter schools for our *'ōpio* (youth) in the 1980's; the founding of degree bearing programs in Hawaiian studies and language at both the undergraduate and graduate levels, respectively at the University of Hawai'i in Mānoa and Hilo in the 1990's; and the reorganization and renewal of Kamehameha Schools in 2000 to become a more inclusive provider of Pre-K-12 education for Hawaiians who live beyond O'ahu -- as pragmatic evidence of how educators have always been deeply involved in securing the epistemological future and cultural survival of our people.

As educators, we have always understood that in order for our *po'e Hawai'i* to benefit as a society, we needed to *nānā i ke kumu . . . look to the source* – Hawaiian epistemology -- of traditional ways of knowing, while preparing ourselves for the realities of resolving the inevitable conflicts with postmodern ideas. This transformative kind of thinking is the driving force for me and my fellow educators who believe that education has a larger purpose in the scheme of Native Hawaiian self-determination and cultural survival.

From a cultural point of view, the next *pua* in my *lei* explains that Native Hawaiians have always held to a more traditional definition of our people as *nā kanaka māoli* (true natives). Through time-honored genealogical chants, we can trace our history and ancestry to the beginning of time. A classic, oral, epic poem, the *Kumulipo*, describes us as an ancient people who directly descended from the traditional gods of Hawai'i and Polynesia. Through carbon-dating, postmodern anthropologists and historians claim that our Native Hawaiian *nā kūpuna* (forebears) first settled in Hawai'i circa 600 AD (Kamakau, 1992; Stannard, 1989) in a first wave of what would be centuries of trans-migrations from the South Pacific (first the Tuamotu islands and Marquesas islands, and then Tahiti) that spanned miles of trans-Pacific travel on double-hulled canoes. From a cultural identity point of view therefore, this is an important distinction to understand if mainstream models for cultural and ethnic identity (which mainly describe immigrants and captive slaves) are to be applied to us.

Most Native Hawaiians view themselves first as *nā kama'āina* – children of the land. Unlike other U.S. ethnic minorities, Native Hawaiians are not immigrants or aliens – and we were never captive slaves. Much like our Native American, Alaskan, Aleutian and First Nations cousins, we are indigenous people, *nā kanaka māoli*, who have always been here on our *one hānau*— sands of our birth. At the time of the arrival of British

Captain James Cook in 1778, the aboriginal Native Hawaiian population was estimated to be at nearly one million people (Stannard, 1989) living in very articulate island societies on all eight of the major Hawaiian Islands. Our traditional lifestyles were far from easy or idyllic, but our lives were culturally, spiritually, politically and socio-economically sustainable for our long-term survival as indigenous people because of our practice of *aloha 'āina*. In his journals, Cook (Stannard, 1989; Kamakau, 1992) observed that we were a considerably established and lucid society, with a political system of government that included a ruling and educated class whom we believed were direct descendants from our traditional gods and ancestors. Cook described us as culturally rich, handsome and eloquent because we had created our own forms of music, dance, arts, crafts, cuisine, literature, and poetry. Our religion and native language, Cook observed, were very similar to those of our Polynesian cousins he had already encountered in Aotearoa (New Zealand) and Tahiti (French Polynesia). So he surmised that we were part of a vast civilization of highly-evolved people, living in distinctive archipelagoes that crossed thousands of miles of the world's largest ocean, and that we were a people to be reckoned with, and not bands of renegades, savages, migrants or vagabonds. Such peoples, Cook described, "are amongst the leagues of the classic Greeks and Romans" (Kamakau, 1992, p. 133).

Among our most notable accomplishments that impressed Cook was the collective responsibility and duty we took to sustain the Hawaiian way of living in *lōkahi* or harmony with our fragile island environments, where land, water, skies, winds and oceans were considered sacred and pristine, unlike the overcrowded and unsanitary cities of Cook's more familiar Europe. Cook also noted that our personal health and hygiene habits were impeccable and that Western diseases and infestations were yet unknown to us. In spite of his observations about our innocence, aplombness and alacrity, he still had the audacity to claim our islands in the name of his benefactor, the

Earl of Sandwich and nickname our islands the Sandwich Islands. In the end, while he was first mistaken for and treated as one of our major gods, *Lonoikamakahiki*, Cook and his crew had the misfortune to return to our islands two years later, outside of the cycle of time dedicated to our god, *Lono*. He and his men were summarily killed in a famous battle at Kealakekua Bay for misrepresenting a sacred deity. Ironically, for Native Hawaiians today, it is significant to note that Cook's arrival was just two years after the American declaration of independence from Great Britain -- an irony that would play itself out some 200 years later in the Native Hawaiian renaissance movement for our own independence from the United States of America.

My next *pua* in my *lei* explains Hawaiians and our politics, which is unique but vexing. From a political point of view, many Native Hawaiians have always had issues with being U.S. Americans. Ever since the illegal overthrow of the Hawaiian Kingdom in 1893 by a small group of United States insurgents and military, Native Hawaiians have been demanding reparation and sovereignty rights. In short, after being overthrown, we were annexed illegally in 1896 as a U.S. Territory and then "admitted" to the union as the 50th State in 1959, without consent of the governed. In 1978, 200 years after Cook's arrival, the rise of the Native Hawaiian sovereignty and renaissance movements began as a political and oppositional critique of American imperialism. Native Hawaiians and many sympathetic non-natives living in the State passed an amendment to the Hawai'i State Constitution that changed Hawaiian politics for 20-some years.

In a direct challenge to the celebration of the U.S. Constitution's 200th anniversary (in which Article IV clearly states that citizens through its legislative process must ratify statehood before becoming part of the union), the Office of Hawaiian Affairs (OHA) was established to partially address some of the problems of Native Hawaiian redress and

self-determination. The constitutional amendment provided for the return and control of some crown-lands seized by U.S. forces from the Hawaiian Queen Lili'uokalani in 1893. These lands were ceded with annexation to the State of Hawai'i, by the Admission Act in 1959, to manage and hold in trust for five purposes, one of which is the betterment of conditions of Native Hawaiians. OHA established a Native Hawaiian-only Board of Trustees to administer the crown lands and its multi-million dollar trust fund, and for a while it seemed that Native Hawaiians were on their way to political recovery, self-governance, economic growth and cultural regeneration.

However, in 2001, in a U.S. Supreme Court decision (*Rice v. Cayetano*), OHA's Native Hawaiian-only Board of Trustees was declared illegal and discriminatory under U. S. federal laws, and the State was ordered to hold new elections for Trustees, open to *all* citizens of the State of Hawai'i. This backlash of anti-Hawaiian sentiment has roots in mainstream U.S. movements who seek to end Affirmative Action or reparations for indigenous and other ethnic minority peoples. Even when we recalled the Apology Act of 1993, in which then President Bill Clinton and the U.S. Congress officially apologized to the Native Hawaiian people for the illegal overthrow of the Hawaiian Kingdom, we knew that these were perilous times to appear anti-American. Even more so, in light of the events post-September 11, 2001 and in order to avoid generating more anti-American sentiments toward the Hawaiian sovereignty movement, most Native Hawaiians felt that they were compelled to look for other legal and moral options to their claims, or at least appear dormant in the interim.

Uncertain citizenship and unresolved legitimacy as a group are also significant distinctions that separate Native Hawaiians from the cultural and identity models of other minorities and White people. As Native Hawaiians seek to define who we are politically, our issues have become much more a matter of survival and self-protection

in our own homeland, rather than an expression for cultural and ethnic identity development experienced by other ethnic groups vis-à-vis the dominant White group. Instead, we reaffirmed that our history of discrimination and oppression was not quite the same as those living in North America -- but nevertheless, our need for justice was just as significant as theirs.

My next *pua* in my *lei* explains Native Hawaiians from a socio-economic perspective. In mainstream U.S. society today, numbers still count, and are a socio-political reality. For the first time in 2000, Native Hawaiians were counted in our own separate category in the U.S. Census (i.e., *Native Hawaiian* as opposed to *Asian-Pacific Islander*). According to the U.S. Census (2000), we number about 401,162 Native Hawaiians living throughout the United States (with approximately 239,655 of us living in the islands, and we make up 21% of the Hawai'i's population).

Before this categorical choice was made available to us, the pros and cons about separating us from the larger Asian-Pacific Islander minority population were highly debated. Some of us believed that as long as we were part of the larger whole, we could count on some level of federal (and private) funding while riding on the coattails of our more populous Asian-Pacific Islander brothers and sisters. But others argued that while we might forfeit a larger part of the pie, the pie would be ours and we would be fully identified, recognized and responsible for whom we are – *indigenous Native Hawaiian people*. With this new census data then, it appeared that the question of ethnic and cultural identity took on more of a socio-political-economic rubric, than one of ethnicity, culture, or tradition.

Presently, in deference to the post-events of September 11, 2001, but also to keep the self-determination momentum more “politically correct” in the eyes of the

government and mainstream Americans, the Native Hawaiian Recognition Bill (or Senator Akaka Bill -- U.S. Senate Bill 746 (April, 2001) is now before Congress, and proposes to reaffirm the "political" relationship between Native Hawaiians and the United States through enactment of legislation to recognize Native Hawaiians as a bona-fide group of indigenous people in the United States. The legislation is also intended to protect federally funded programs for Native Hawaiian health, education, language and housing. It will also provide a framework for the creation of a Hawaiian nation within the U.S. system -- "nation within a nation" -- much as the former U.S. trust territories in Micronesia now operate. This legal relationship is definitive by both U. S. and international laws, and is distinctly different from the treaties that have often failed U.S. Native Americans and First Nations natives in Canada. However, the measure is already under attack by a well-organized and well-funded effort of non-Hawaiians, both in the islands and elsewhere. They want to stop all Hawaiian related bills, repeal laws benefiting Hawaiians and dissolve our native trusts because they favor Native Hawaiians as a specialized group. Many in mainstream U.S. society also believe that such recognition may set legal precedents for other marginalized native groups in the U.S. In my opinion, some of this reaction is a direct result of the challenges to Affirmative Action that were successfully overturned in Washington State and California, where many Native Hawaiians also live.

Therefore, it is important to understand that these socio-economic and political dimensions concerning Native Hawaiians are very different from those posited in the ethnic and cultural identity models for Whites and other minorities (described in *Chapter 3, Review of the Literature*) which are situated in White racism and oppression on the U.S. mainland. It is also important to understand that the Native Hawaiian situation offers differing complexities that may not parallel other minority experiences with mainstream racism and oppression in the U.S. Instead, they stem from our socio-economic and

political survival in our own homeland, which for better or for worse, is now situated politically within the boundaries of dominant U.S. culture and in need still of cultural, moral and legal resolution.

According to Atkinson, Morten, and Sue (1998), minority people who struggle to understand themselves in terms of their own culture within the dominant culture (i.e., a culture which is a subset of the dominant culture) can be described in their five-stage minority identity model (discussed more fully in *Chapter 3*) of *Conformity, Dissonance, Resistance and Immersion, Introspection and Integrative Awareness*. I believe that many Native Hawaiians are currently moving from the *Dissonance* stage to the *Resistance and Immersion* state. Questions about the ways in which ethnic and cultural identity development in Native Hawaiians occur are directly tied to their historic struggles with American imperialism and the new Native Hawaiian activism that resists the dominant U.S. culture (Boulanger, 1999). Contemporary Native Hawaiians are actively engaged in an oppositional critique of the social and political structures that dominate island life. No longer content to be coercively assimilated by Western culture and colonialism, they have, since the 1970's, been organizing at the grassroots level. Sovereignty, self-determination, land reclamation, water rights and a renaissance around Native Hawaiian cultural identity and pride, form the basis on every island for activism and resistance.

In January, 1993, for example, in protest of the unlawful overthrow of the Native Hawaiian monarchy, thousands of Native Hawaiians observed the 100th anniversary of this event by staging a political rally and demonstration calling for their secession from the United States, and a declaration of an act of war. The vast majority of North Americans know nothing about this historical event, and even less about contemporary

Native Hawaiians, which perpetuates Native Hawaiian feelings of marginalization, oppression and persecution.

Therefore, if any theoretical construct about ethnic and cultural identity is to be useful in understanding Native Hawaiians, it is to accept that the oppression continues. One must then examine the ways in which empowerment and identity are linked, which I believe is another reason for adding to the body of literature and epistemology about the Native Hawaiians. This examination may reveal how the Native Hawaiians themselves *experience* Native Hawaiian identity, how it is formed and how it changes as new levels of awareness for decolonizing the native people of Hawai'i are opened up to them. One way to knowing more about the truth about Native Hawaiians is through more studies like my own.

From my personal experience as a Native Hawaiian male who was born and raised in my islands, the process of constructing my own identity is of far less concern to me, than that of ensuring our Native Hawaiian survival and protection of our ancestral lands, or *'āina hānau*. My own story of my struggles as a man of color being educated at major North American universities is perhaps a living metaphor for understanding my own peoples' struggle over the centuries to recover and perpetuate our legacy while embracing the realities of the 21st century world we all live in. From the time of contact with foreigners, the psychological and physical well-being of Native Hawaiians has seriously deteriorated (Blaisdell, 1989; Maresella, Olivera, Plummer, & Crabbe, 1995; Trask, 1995). Treatments for both the psychological and physical problems by counseling and medical professionals have failed to make a marked improvement for the native people. Reasons span from ignorance about the Native Hawaiian people, their continued oppression, and the small number of educated Native Hawaiians needed to service their own people. There is general agreement amongst most social

work professionals that the physical, psychological and social realities of Native Hawaiians place them among the most “at risk” in their own homeland (Gaughen & Gaughen, 1996) and perhaps in the world.

Gaughen and Gaughen (1996) suggest that there are basically four implications for counselors and therapists to become more effective when working with Native Hawaiians. First, they should gain more of a comprehensive awareness and appreciation of what the Native Hawaiian people have been experiencing throughout history. This will allow counselors to understand the worldview of these unique individuals. Secondly, professionals may want to implement family and group therapy that use traditional Native Hawaiian practices, such as *ho'oponopono* (an indigenous spiritual healing practice) *'ohana* (family affiliations and social group positioning) and *lōkahi* (harmony, cohesiveness). The third suggestion is that counselors need to gain a better understanding of within-group differences and also respect individuals who are at different stages of minority identity development with respect to mainstream Euro American society. Finally, there should be more research on Native Hawaiians and more specifically in the area of Native Hawaiian ethnic and cultural identity. This is of formidable concern because this factor alone may affect Native Hawaiians collectively as they seek to regain cultural, economic and socio-political prominence in their own islands. The *totality* of this understanding is so profound, and if not discussed and recognized, may have a major impact on the continued existence of Native Hawaiians as a distinct cultural group that survives its post-modern discourse within, or outside of, the dominant U.S. culture. For many Native Hawaiians, this is their equivalence of a terrorist's act of war (Trask, 1995).

My last *pua* or blossom to complete and complement my *lei* is a mystical flower, yet to be created. Because each blossom in the *lei* is symbolic of our children – who are

our futures –this *pua* represents blossoms of hope – *nā pua no'eau*. I believe that *our models for creating knowledge about ourselves are at risk* without more research like my own. How knowledge is constructed is important to understand for educators as well as for researchers. Unfortunately, most of the published studies about Native Hawaiians (written chiefly by non-Native Hawaiians) are, in my opinion, heavily weighted with discussions based upon deficiency models and mainstream views of the world. For example, research in the social sciences, health and medicine, and education are filled with data that describe how Hawaiians fill the prisons, have less access to legal services, have the poorest health and diet, are over represented in social welfare assistance programs, have the lowest standardized test scores and do not graduate from schools (Mokuau, 1990a; Marsella, Olivera, Plummer & Crabbe, 1995). Even more embarrassing, are questionable studies like those by Thor Heyerdahl (1914-2002), et al. (1995) which continue to insist that we could not possibly be the aboriginal settlers of our islands – further marginalizing our people.

As an educator, it is important for me to reinforce that there are also proficiency models, based in traditional culture and practice that describe Native Hawaiians and other ethnic and cultural groups as successes rather than failures and that speak from a point of advocacy. The challenge is to create research opportunities that look in a more positive direction. As an educator, I believe that one way to do this is through a consortium of researchers (ideally, who are also Native Hawaiian) who look to the ways of our *nā kūpuna* for retelling or recasting our stories and oral traditions. These illustrate the beauty, wisdom and dignity of our Hawaiian origins. Educators place a high value upon using an interdisciplinary, interconnected and integrated approach to constructing knowledge. So, I believe that the worldviews of anthropologists, archeologists, and historians can work in tandem with those of social scientists, psychologists, and educators in developing more proficient and positive models to explain phenomena and

behavior about a cultural or ethnic group. To do this, one needs to be more inclusive – *kākou* – rather than exclusive – *mākou*. This may sound naïve, but it is this kind of knowledge that researchers, in all disciplines, need to recapture in order to demystify mainstream views of the knowledge of who we are as Native Hawaiians. *E mālama ia nā pono o ka ‘āina no nā ‘ōpio*” or “cherish the knowledge of our land, so our children may endure.”

Lastly, I believe that *our traditional knowledge is at risk of being appropriated* for wrongful, unethical and unwholesome ends. This is an emerging area of great concern for many educators involved in ethnic and cultural research concerning indigenous people. Educators are often seen as champions of social justice, because essentially they see themselves as activists and social change agents, and not just as purveyors of learning. As a result, indigenous educators and scholars around the world are raising moral and ethical concerns about mainstream researchers and their appropriation of indigenous peoples’ cultural knowledge and practices (e.g., experiments using our traditional, native plants such as *noni*, *limu* and *‘awa* as money-making curative health supplements).

Native Hawaiians, like their Maori cousins in Aotearoa, and the Aborigines of Australia, are actively engaged in an oppositional critique of the social, economic and political structures that have disintegrated or destroyed traditional lifestyles and practices. We are no longer content to be coercively assimilated by Western culture, capitalism and colonialism, and we have, since the 1970’s, been organizing at the grassroots level to engage in academic and social critiques of mainstream research and to decolonize methodologies that are culturally insensitive/offensive and which seek to appropriate our native ways of knowledge. For example, recent efforts at testing indigenous people for their DNA and human genomes have met with strong resistance. Among non-indigenous researchers, there is a ludicrous hypothesis being investigated. Researchers are speculating that there may be something in our DNA that might explain why we haven’t

introduced any diseases to the world, in spite of being almost devastated by diseases introduced to us through Western contact (2000, oral communication from Linda Tuhiwai Smith and Graham Smith). This kind of social experimentation, exploitation and manipulation continues to perpetuate the dominant-subordinate relationship of the colonizer versus the colonized, which in my opinion is unacceptable, unscrupulous and immoral.

When examined from the viewpoint of social responsibility and justice, educators have never failed to take the lead to criticize and confront researchers who would exploit others. This is not to say that those who conduct research about us do so from purely selfish motives or solely for personal gain as many have done in the past. But rather, in these postmodern times, research about any ethnic or cultural group needs to be more ethically responsible, culturally appropriate and socially responsive, by including the participants as part of the defining protocols and interpretation of results and outcomes. In the words of Maori educator and researcher, Linda Tuhiwai Smith (1999), we refuse to be "othered" any longer. In the words of our *nā kūpuna* . . . *He aha ka puana o ka moe? . . .* *What will be the results of this idea?*

Given the unique history of the Native Hawaiians and their often strained relationship with mainstream societal and governmental institutions of the United States and others, there is some significant information -- stones that may diminish our bowl of light, if you will -- that needed a more elaborate and respectful introduction if we are to remain open to exploring more ideas and adding more light than stones to the body of literature. The *Review of the Literature* in Chapter 3 discusses and explains worldview, locus of control, locus of responsibility, models for ethnic and cultural identity development (which are important concepts to understand about *all* peoples). Yet, if one is to appreciate how these "stones" may or may not make a difference in adding or

taking away more light, knowledge and appreciation for the native people of Hawai'i,
we needed to begin by weaving a *lei* of mutual understanding.

Chapter 3

REVIEW OF THE LITERATURE

O ke kahua ma mua, ma hope ke kūkulu.

Learn all that you will, then practice in wisdom.

The need for this study can be explained via theoretical models that address multiculturally competent counseling with diverse groups. These theories examine the philosophical foundations for advancing cultural knowledge and the skills needed to gain cultural competency in the counseling and treatment of ethnic minority populations. The perspective some take is that of the cultural expert (a sometimes ambiguous label that is often self-defined) pointing out why cultural skills are important and what one should do to enhance one's expertise in this area.

Section I, entitled Models for Multicultural Understanding, of my review of the empirical literature for this study begins with a discussion of models for multicultural understanding. A historical discussion of the Kluckhohn and Strodtbeck (1961) values orientation model starts this section of the discussion. Kluckhohn and Strodtbeck's perceptions allow us to better understand the worldviews of culturally different groups by contrasting four value orientations towards time, human activity, social relations and relationships with nature for the four major minority groups: Native Americans, African Americans, Asian Americans and Latino/Hispanic Americans. By implication, I propose that this values orientation model is also appropriate to use when considering the needs of other ethnic groups, including the Native Hawaiians, who are of primary interest in this study.

An application of the Kluckhohn and Strodtbeck (1961) values orientation model

is discussed next vis-à-vis the work in psychotherapy of Stanley Sue and his brothers Derald Wing Sue and David Sue (1999). The Sues discuss worldview and identity development among persons of color and White people. In many ways, the Sues' models operationalize the values orientation model for counselors and therapists who work with ethnic minorities. The Sues' models, *Graphic Representation of World Views* (Figure 2) and *Transactional Analysis of Sues' Cultural Identity Quadrants* (Figure 3) have important ramifications because they explain that counselors and therapists must become cross-culturally aware in order to understand the basis of their own worldviews, and to understand and accept the possible legitimacy of the worldviews of others. The Sues explain, "only when graduate training programs begin to incorporate multicultural concepts in their training (not from a White perspective, but from the perspective of each culture) will therapy [and counseling] possibly lose its oppressive orientation" (Sue & Sue, 1999, p. 181).

In the discussion of their models, the Sues note significantly that "racial/cultural identity for minorities in America is intimately related to racism and oppression" (Sue & Sue, 1999, p. 181). Therefore, it is important to note that their assumptions about racism and oppression, coupled with using their model to work with culturally different clients, may yield new paradigms that are not yet fully researched and that remain open to challenge and controversy because the models have yet to be validated. This is because the empirical knowledge in these areas is still emerging and under development. For example, it is entirely possible that while people may prefer a dominant worldview, it does not prevent them from holding other worldviews. Native Hawaiians for example, are mainly Christians when they practice organized religion. However, many of them experience no problems with praying or sacrificing to the indigenous gods and goddesses of Hawai'i when practicing culture-bound healing practices such as *ho'oponopono* (Pukui, Haertig & Lee, 1972a) or when dancing the *hula* to sacred chants

that honor their ancestral deities.

The Sues note that it is also possible that individuals from different cultural groups may be more similar than different in worldview (between group differences). The ancestral gods of many Native American tribes for example, are also found in spiritual parallels with the ancestral gods of Polynesia (e.g. Raven and Māui, who are both tricksters). It is also possible that individuals within a specific ethnic or cultural group may not share the same worldview with other members of their ethnic or cultural group (within group differences). For example, some Native Hawaiians who are Christians have religious issues with other Native Hawaiians who also practice Christianity, yet are comfortable with their offerings and prayers to the volcano goddess, Pele, whenever volcanoes erupt on the island of Hawai'i.

Throughout the literature, the argument is pervasive that "the single most important explanation for the problems in service delivery involves the inability of therapists [and counselors] to provide culturally responsive forms of treatment" (Sue & Zane, 1987, p. 37). The assumption is a valid one, for most therapists and counselors have been trained with strategies that were primarily developed for European or mainstream North Americans, rather than ethnic minority groups (Bernal & Padilla, 1982; Chunn, Dunston, & Ross-Sheriff, 1983; Wyatt & Parham, 1985). These researchers, like the Sues, conclude that "traditional forms of counseling and therapy are Eurocentric and perhaps inappropriate and antagonistic to the lifestyles and cultural values of various minority groups" (Sue, 1994, p. 293). These theorists suggest that when counseling ethnic minorities, it is reasonable to assume that cultural knowledge and culturally consistent strategies will be linked to successful practices and outcomes. There is, however, little empirical data to support this very significant contention (Sue, 1994; Coleman, Wampold, & Casali, 1995; Sue and Sue, 1999) making the argument for

more studies concerning competent cross-cultural counseling even more powerful.

Section II, entitled Models of Ethnic and Cultural Identity Development presents a detailed discussion about ethnic and cultural identity and development, which are important concepts to understand in developing multicultural competency in counseling. I draw upon the models proposed by the Sues again, as well as others who have researched important foundational work in this area (discussed by Janet Helms, 1995, 1990, 1986, 1985, 1984). These development models, while controversial, may provide important leads into developing a deeper and broader understanding of how we see ourselves, how we develop and how we relate to others and our environment.

How we see ourselves in relation to others and our environment is influenced by our worldview, i.e., our beliefs, values, and attitudes. The worldview we develop strongly shapes our perceptions, how we behave because of those perceptions, and to some degree, how we may change our perceptions and behavior. A person's worldview has been found to be significant when seeking counseling. Research from a study by Lopez, Lopez & Fong (1991) indicates that the perceptions and preferences in a person's worldview which they bring to counseling can have a powerful influence in the decisions that clients make about selecting counselors and how they experience success with their problems in counseling. Worldview (or attitudes and values) is one of the significant variables examined in this study with Native Hawaiian college students seeking counseling for a personal or academic problem.

Related to worldview is ethnicity, or race, which is also a significant variable that is examined in this study. Directly related to ethnicity is the notion of the client's own cultural identity, (i.e., the degree or manner in which an individual is affiliated or identifies with his or her culture). Research has found that cultural identity can also

exert a direct influence on the client's preference for an ethnically matched counselor (Ponterotto, Alexander, & Hinkston, 1988; Gim, Atkinson, & Kim, 1991; Lopez, Lopez & Fong, 1991; Bennett & Big Foot-Sipes, 1991; Sue & Zane, 1987). Coleman, Wampold, and Casali. (1995) also discuss that an ethnic minority person's stage of ethnic identity development, acculturation or cultural commitment exerts a major influence on his or her preference for, or perceptions of a counselor (Parham & Helms, 1981; Hess & Street, 1991; Johnson & Lashley, 1989). "The common dimension among these constructs is that they account for the degree or manner in which an individual is affiliated with his or her cultural group, the [dominant] European American culture, or both" (Coleman, et al., 1995, p. 55).

Section III, entitled Acculturation and Assimilation, presents an extensive discussion about cultural assimilation and acculturation, which some social psychologists would argue are significant parts of ethnic and cultural development. We shall see, however, that these aspects are experienced very differently by Native Hawaiians. This discussion focuses upon the strengths and limitations of these concepts as they are commonly used in the research literature on counseling. Specifically concerning Native Hawaiians, this discussion asks: How do these concepts encourage or discourage the ability of individuals who move between cultures (Berry J. W., Kim, U., Power, S., Young, M. & Bujaki, M. (1989)? How do they apply to the essential elements of understanding how Native Hawaiians experience acculturation and assimilation? How is the experience different from other groups? The work of William Rezentos III (1996, 1993), a Native Hawaiian psychologist, is pivotal in this section of my review of the literature and is noteworthy because few studies by Native Hawaiian scholars are available in multicultural counseling.

Section IV, entitled Multicultural Counseling Needs of the Four Major Ethnic and Cultural Groups, includes a detailed synopsis and critique of the available empirical research that addresses the multicultural competency counseling needs for the four major minority groups in the U.S.: African Americans, Asian Americans, Latino/Hispanic Americans and Native Americans. Samples from each of these groups have been surveyed using the same 66-pairs of descriptors used in this study. This literature examines the research evidence that advances knowledge in three areas: (1) ethnic match; (2) types of problems brought to the counseling relationship, and; (3) preferences for other counselor characteristics. This section of my review of the literature details the work of researcher Donald R. Atkinson, since the 1980's. Admittedly, it was the Asian American study discussed by Atkinson et al. (Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998) that initially gave impetus and focus to my study with Native Hawaiians.

Studies of ethnicity, cultural match and worldview in relation to selecting a counselor have been explained for several diverse groups. The Ponterotto et al. (1988) study focused on African American acculturation; Gim, et al. (1991) on Asian Americans; Lopez et al. (1991) on Mexican Americans; and, Bennett & Big Foot-Sipes (1991) on Native Americans and Whites. In general, these studies support the ethnic and cultural match paradigm as being a more effective counseling approach to employ with diverse groups. However, in one study by Ponce and Atkinson (1989) with a different group of Mexican Americans, the ethnic and cultural affiliation paradigm did not significantly affect the ratings for selecting a counselor of the same ethnicity.

More empirical studies are needed with more diverse groups, including indigenous people. Worldview and ethnicity are important variables that are examined in this study with indigenous Native Hawaiians. The study also examines other

counselor characteristics that may influence client choice, such as age, sex, socio-economic background, and personality. How these factors affect Native Hawaiian college students who seek counseling for a personal or academic problem is the focus in this study.

Section V, entitled Summary: How the Literature in Multicultural Counseling Informs the Natives Hawaiian Study, concludes the review of the literature with a discussion about the rationale and relevance of my literature review and how my choices have influenced the ethnic and cultural motivation for my study and also guided the methodological development of my study with Native Hawaiians. As with any review of the literature, there are cautions about generalizing the results of these studies in terms of predicting applicability to other groups of people, including Native Hawaiians.

Section I. Models for Multicultural Understanding

Values Orientation Model from Kluckhohn and Strodtbeck

I believe that one of the most useful frameworks for understanding differences among individuals and groups is the Kluckhohn and Strodtbeck model (1961). This values orientation model appeals to many counselors and therapists because "there exists a set of core dimensions (human questions) that are pertinent for people of all cultures. Differences in value orientations can be ascertained by how we answer them [i.e., the human questions]" (Sue & Sue, 1999, p. 167). It is largely dependent, I would say, on the worldview that individuals hold. Early in the 1960's, Kluckhohn and Strodtbeck observed that different ethnic groups in the U.S. and internationally vary in their perceptions of some very basic human orientations and concepts. They describe their value orientation model in terms of five dimensions: *Time Focus, Human Activity,*

Social Relations, Nature of People, and Relationship with Nature. These human dimensions (or questions) and the three possible responses to an individual's values orientations have been represented by the Sues in Table 3 (1999, Sue & Sue, p. 167). Adapting Kluckhohn and Strodtbeck's (1961) original model, the Sues (1999) have combined two dimensions, the *Nature of People* and *Relationship with Nature*, into a single descriptor, *People/Nature Relationships*, as the relationship in this dimension is co-relational in the Sues' view. A description of the resulting four dimensions follows:

Table 3: Values Orientation Model

| Dimensions | Value Orientations | | |
|---|--|---|---|
| 1. Time Focus | <i>Past</i> | <i>Present</i> | <i>Future</i> |
| What is the temporary focus of life? | The past is important. Learn from history. | The present moment is everything. Don't worry about tomorrow. | Plan for the future: Sacrifice today for a better tomorrow. |
| 2. Human Activity | <i>Being</i> | <i>Being & In Becoming</i> | <i>Doing</i> |
| What is the modality of human activity? | It's enough to just be. | Our purpose in life is to develop our inner self. | Be active. Work hard and your efforts will be rewarded. |
| 3. Social Relations | <i>Lineal</i> | <i>Collateral</i> | <i>Individualistic</i> |
| How are human relationships defined? | Relationships are vertical. There are leaders and there are followers in this world. | We should consult with friends/families when problems arise. | Individual autonomy is important. We control our own destiny. |
| 4. People/Nature Relationships | <i>Subjugation To Nature</i> | <i>Harmony With Nature</i> | <i>Mastery Over Nature</i> |
| What is the relationship of people to nature? | Life is largely determined by external forces (God, fate, genetics, etc.) | People and nature co-exist in harmony. | Our challenge is to conquer and control nature. |

Note. As found in Sue & Sue, 1999 , p. 167. Adapted from "Effective Cross-Cultural Counseling and Psychology: A Framework, by F. A. Ibrahim, 1985, *The Counseling Psychologist*, 13, pp. 625-638. Copyright 1985 by *The Counseling Psychologist*. Adapted with permission from *Variances in Value Orientations* by F. R. Kluckhohn and F. L. Strodtbeck, 1961, Evanston, IL: Row, Patterson & Co. Copyright 1961 by Row, Patterson & Co. Adapted with permission. Adapted from *Handbook for Developing Multicultural Awareness* (p. 256), by P. Pederson, 1988. Alexandria, VA: AACD Press. Copyright 1988 by AACD Press. Adapted and reprinted with permission.

Time. The notion of *time* is a universally held human concept. However, the cultural context in which time is conceived of is very different in terms of the values or perceptions that people attach to time. Most Euro American cultures have developed colloquialisms like “time is money” or “there’s no time like the present” and “there’s not enough time” as expressions of how important they value and look upon keeping time. In contrast, Native Hawaiians for example, are often accused of being on “Hawaiian time” which for them is determined by the type of event or activity, the person stipulating the time frame, and one’s own personal priority. For example, inviting a Native Hawaiian family to a *lū’au* (feast) scheduled at 6:00 PM could mean that the invited guests do not arrive until 8:00 PM. The response depends on the type of celebration (e.g., first birthday, wedding anniversary, or graduation), whose family is hosting the event, and who else is and *is not* invited. *Nā haole* (Whites) often accuse Native Hawaiians of being reckless about time because of the *haole* (White) orientation to “be on time” while Native Hawaiians are comfortable about *time being a condition*, and not an absolute. Obviously, how both groups mark time has implications about not only how to schedule counseling sessions effectively, but can be very problematic in everyday situations that require one “to be on time” when someone else believes that things happen “all in good time.”

Human Activity. Cultures also differ in their attitudes toward *human activity*. Generally, in Euro American cultures, *doing* is valued over *being and in becoming* (Sue & Sue, 1999) and the emphasis is placed on being “busy,” and that “idle hands make idle minds.” Yet, even among these cultures, there are differences. For example, some Europeans balk at how many Americans must take their cell phones, palm pilots, and laptops along as necessities on their annual two-week vacations. Furthermore, in most of Europe, it is commonplace to have a season off from work, and 3-4 week journeys are the rule. In the American culture, one’s worth is often measured and valued by material

accumulation, personal accomplishment and social achievement rather than in *being and in becoming*. So, a Puerto Rican male who is "hanging out" at the shopping plaza with friends, for example, may be judged from this perspective as being "lazy" or "killing time" when in fact he may be reflecting on *being and in becoming*. That is, he may be introspectively involved in deciding as to whether or not he might be able to find a job at the mall, given his limited proficiency with English-speaking and communication skills. Therefore, it might be assumed in counseling and therapy that stems from an Eurocentric perspective of looking at human behavior, that the Puerto Rican client who adheres to an *in being and in becoming* orientation is personally irresponsible (Garcia-Preto, 1996; Inclan, 1985) and therefore, he is devalued and misjudged. This assumption can be an over generalization to an entire group of people. It is this kind of thinking that should be avoided if the counselor is culturally competent. The caution then is that interpretation of human activity is a very complex matter and should be considered from many viewpoints. There are many ways to interpret human behavior, and respecting the views that those from other cultures have about how they behave is only the start to understanding the complexities of others.

Social Relations. How people relate to one another, or *social relations*, is an important dimension of the values orientation model proposed by Kluckhohn and Strodtbeck (1961) and adapted by the Sues (1999). For example, in some cultures, roles and relationships tend to be more lineal, authoritarian and hierarchical. This is often the case in Asian cultures, where the father is the authoritative ruler of the family and makes all important decisions concerning the welfare of the family, including marriage, choice of occupation, what to study in college, etc. Some other cultures have a more horizontal relationship which is more mutually respectful. For example, in Polynesian families where genealogical ancestry is an important consideration in the naming of a child (Pukui, Haertig & Lee, 1972a), decisions are made in consultation with Native

Hawaiian elders or *nā kūpuna* because the naming of the first-born forecasts the future legacy of the family. As a personal example, my Native Hawaiian name, *Lei-o-kaheke-Lei-o-Kamuela*, was given to me by my grandparents because in its symbolic translation, I am the poetic representation of all of their hopes and dreams. My name means "of all the precious leis (a *lei* or floral garland is a metaphor for children) the *lei* called *Kamuela* is held in highest esteem, and is the choicest of the gods."

In the U.S. and other Western societies, however, even within the family, the focus is on individual autonomy and independent thinking. For some of these people, personal choice, rugged individualism, and ego-centric viewpoints may often mean that individuals have more personal control in their lives, and so the naming of their children is highly valued as a separate decision made apart from members of their family of origin. When reaching adulthood, many White individuals often live far away from one another, where they keep very separate lives, developing independent lifestyles and pride themselves on the ways in which they are different from their families of origin.

According to the Sues' (1999) view of the values orientation model, a counseling relationship that emphasizes only an individualistic approach to solving problems, will not necessarily match the values of other cultural groups such as Asian families (Sue & Sue, 1999), and Native Hawaiian families (Pukui, Haertig & Lee, 1972b). The Sues suggest that not recognizing this may result in conflict and confusion between the counselor and client and may impede any forward progress in establishing and keeping a counseling relationship, much less getting results.

Nature of People. What people believe about the *nature of people* has been addressed throughout the history of Western psychology. In theories of personality, for example, I believe that Freud saw humans as basically evil or bad; Rogers saw them as

innately good; and behaviorists tended to perceive human nature as neutral. There is no doubt that “cultures, societies, and groups may socialize people into [either] a trusting or suspicious mode” (Sue & Sue, 1999, p. 168) about those who are different from them. This is abundantly chronicled in history by Western voyagers who “discovered” new parts of the world. They described indigenous people, like the Polynesians, as savages and heathens because they did not believe in a Christian God, as illiterate because they had no system of writing (and therefore were thought to have no system of knowledge), and as exotic or pagan because they told their own legends about the creation of the universe. For example, in the *Kumulipo*, an epic chant of creation, the Native Hawaiians sang about the moon, who was a female deity, Hina. Hina shimmered over the volcanoes created by the fire goddess, Pele, in a battle with her powerful sister, Nāmakokaha'i, divine ruler of the oceans, to give birth to our islands. Unlike some Western cultures, the Native Hawaiians saw the sun as an arrogant, masculine rogue who had to be lassoed and tamed by a demigod, Māui, and was therefore, not worthy to be a deity like our female goddesses. As a result, the Western interpretation of our traditional history, and their misconstrued beliefs about the nature of the Polynesian and Native Hawaiian people, have unfortunately, become trite and oppressive stereotypes of us as noble savages. These ideas are held even today because most Westerners know very little about the people of Oceania and Polynesia and their traditional ways of knowing and explaining their universe.

Conversely, because of their interactions with White people, some important ethnic groups in the U.S. and Asia have developed their own set of beliefs about White people. Many do not trust Western institutions because of the unfortunate and oppressive treatment they received in the past. It could be argued, therefore, that this mistrust has resulted in the devastation of generations of people. For example, from 1932-1972, the U.S. Public Health Service, in an experiment with some 600 African

American men from Alabama, purposefully infected them with syphilis under the guise of conducting medical research. Because of this experience at Tuskegee, it is no surprise that many African Americans today believe that "HIV infection among them may be caused by the U.S. government" (Sue & Sue, 1999, p. 23). Given their mistrust of the government, it is not surprising that in 2002, young African American males are the largest group in the U.S. infected with HIV (Seattle Times, *Study Cites More HIV Infections*, July 7, 2002, p. A12). Such experiences can leave indelible false impressions and result in fatal consequences for large groups of people who are African American.

Many Native American people also mistrust Whites. Treaties negotiated with the U.S. government regarding land claims have failed Native Americans over and over again. In the Colville, Washington Indian reservation disposition case (Williams, 1974) for example, Native Americans were deceived and duped into selling 1.4 million acres of valuable forest and mineral areas in the Pacific Northwest. Consequently, Whites obtained control and ownership over the land. These tribes of the Pacific Northwest were subsequently displaced from their ancestral territories and no doubt suffered loss not only of their homelands, but of their native culture, identity and pride.

Experiences like Tuskegee and Colville cause ethnic minorities to raise ethical questions and issues regarding dominant institutions like the U.S. government. As a result, ethnic minorities in North America and elsewhere do not trust White researchers in academia and other social research disciplines and decry institutions and epistemologies centered in cultures of colonization, oppression and domination (Smith, 1999).

Relationship with Nature. Finally, the values orientation model also describes how people *relate to nature* and the assumptions that they make about nature. For example,

many Native Americans perceive themselves as being in harmony with nature (Garrett & Garrett, 1994). Similarly, Native Hawaiians believe themselves to be in *lōkahi* (harmony) with Mother Nature (Pukui, Haertig & Lee, 1972a). So as indigenous peoples, both Native Americans and Hawaiians see themselves as caretakers or custodians of Mother Earth, and their stewardship roles are deeply developed to ensure her legacy and bounty for generations to come. As a result, *kapu* or taboos are placed on privately owning the beaches, cutting reserved forests for canoes, or catching certain species of fish out of their lunar cycle. By contrast, some Puerto Ricans often see themselves as subjected to nature (Nieto, 1995) and so believe that events in the natural world, such as hurricanes, floods and tsunamis happen because of bad luck or fate or because of the “will or act of God.” Euro Americans, however, tend to place more value on conquering and controlling nature (Pedersen, 1988; Ivey, Ivey, & Simek-Morgan, 1997) rather than being in harmony or subjected to it. They are often restless, inventive, and quick to discard. Many ethnographic and social researchers, who study the North American landscape, observe how architects, for example, have a strong desire to impose towering skyscrapers like the now-gone World Trade Center as icons of Euro American supremacy. Additionally, engineers in the American West dam rivers for power and control of the waters, rather than blending buildings and structures in with their natural surroundings to take care of living habitats and protect nature’s ecosystems. According to the values orientation model, such a controlling orientation by a mainstream counselor or therapist can be problematic, and may lead to difficulties in fostering the counselor-client relationship with those who strive to be in harmony with him/her, rather than be dominated or imposed upon.

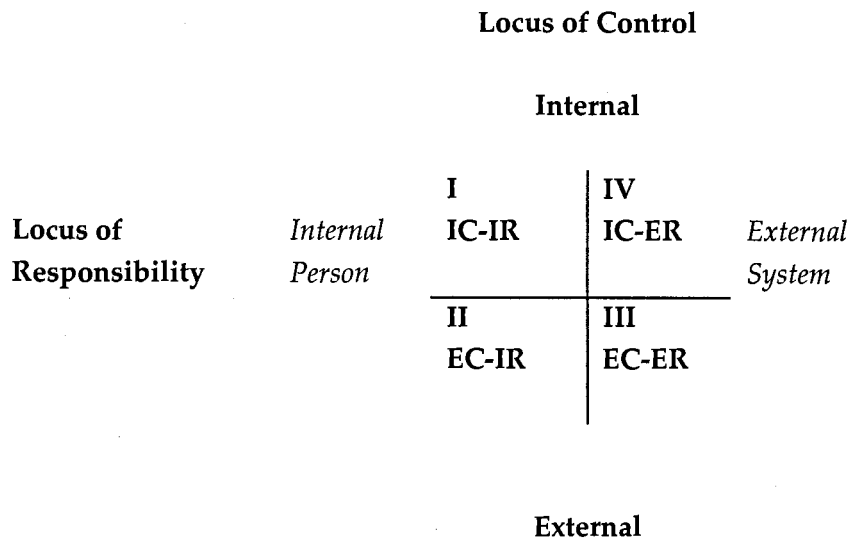
How people maintain their worldviews is explained by the value orientation model as well. It discusses, for example, how race- and culture-specific factors may interact in such a way as to produce people with different orientations to reality, and

how these orientations may lead to different responses or behaviors. It also presents a conceptual model that integrates much of the research and clinical literature in multicultural counseling and competency in practice. However, the model is not without its limitations. It can be viewed as sometimes too simplistic and so caution, therefore, should be taken to not make gross generalizations that reinforce cultural or ethnic stereotypes. Take Nieto's (1995) research about Puerto Ricans, as an example. Nieto discusses that it may be true that some Latinos are generally more *present-oriented* with regards to their *time* orientation, and may seem to not plan for the future at all (e.g., saving money, working hard, looking forward to college) because many of them are living at survival and subsistence levels as newly arrived immigrants. However, not all Latinos hold this worldview. Research has indicated that when it comes to ethnic group differences, there are as many within-group differences as there are between-group differences (Hays, 1999). Models like the values orientation model can only provide guidelines for more competent inquiry.

Sues' Graphic Representation of Worldviews

The Sues (1999) recognized the limitations of the Kluckhohn and Strodtbeck (1961) model, and took this into account when developing their conceptual model for counselors and therapists, represented below in Figure 2. Though the validity of the Sues' model has not been directly established, preliminary inquiries are promising (Cross, 1995; Helms, 1995, 1994, 1990; Helms & Giorgis, 1980; Latting & Zundel, 1986; Oler, 1989). Much of the literature in the development of multicultural counseling also supports their model and empirical and clinical evidence to date is consistent and therefore potentially powerful.

Figure 2: Graphic Representation of Worldviews



IC = Internal Control
IR = Internal Responsibility
EC = External Control
ER = External Responsibility

Note: As found in Sue & Sue, 1999, p. 173. From "Eliminating Cultural Oppression in Counseling: Toward a General Theory" by D. W. Sue, 1978, *Journal of Counseling Psychology*, 25, p. 422. Copyright 1978 by the *Journal of Counseling Psychology*. Adapted and reprinted with permission.

To appreciate the Sues' conceptual model for understanding how different people develop psycho-social orientations as they develop their worldviews as they respond to the values orientation model, the discussion needs to begin with an explanation of the two continuums: *Locus of Control* and *Locus of Responsibility*.

Locus of Control

The *Locus of Control* continuum draws from Rotter's (1966) work on the formulation of the concepts of internal-external control and the internal-external (IE) dimension which I believe, has contributed greatly to the understanding of human behavior. In layman's terms, Rotter was concerned with how much control an individual believes he/she has over him/herself (internal control); and/or how much is beyond the individual's control (external control). In his thinking, Rotter would argue that Internal Control (IC) refers to people's beliefs that personal reinforcements are contingent on their own actions and that people can shape their own fate. Conversely, External Control (EC) refers to people's beliefs that reinforcing events occur independently of their own actions and that the future is determined more by fate, chance and luck. While seemingly simple to understand, the contrasts between these dimensions of control are very complex to appreciate and act upon. Rotter himself conceived this dimension as "measuring a generalized personality trait that operated across several different situations" (Sue & Sue, 1999, p. 169) for individuals. Rotter also conceived this dimension to be on a continuum from lower to higher degrees of an individual's Locus of Control. So, wherever an individual falls on the continuum, depends upon how he/she perceives where the control rests in a given context or situation.

Rotter further discusses that it is from past experiences that people learn one of two worldviews: (1) The Locus of Control rests with the individual or; (2) the Locus of Control rests with some external force. Early research (Lefcourt, 1966; Rotter, 1966, 1975) suggests that a person with more internal control (IC) tends to internalize worldviews that are found in the Eurocentric framework, i.e., belief in the Protestant ethic, mastery over the environment, higher self-achievement, self-motivation, and

emphasis on the individual accumulation of education, social position, wealth and material goods, and so on. In Western cultures, the ability to solve one's own problems using one's own resources (with little or no help from others) is highly valued. However, research with ethnic minority group members (Hsieh, Shybut, & Lotsof, 1969; Levenson, 1974; Strickland, 1973), people with lower socio-economic status (Garcia & Levenson, 1975; Lefcourt, 1966) and women (Sanger & Alker, 1972) demonstrated that these groups, in contrast, score significantly higher on the external (EC) end of the Locus of Control. Several later studies have confirmed that these earlier findings still exist (Ivey, Ivey, & Simek-Downing, 1997; Jerrell, 1998; Aponte, Rivers, & Wohl, 1995; Atkinson, Lowe & Matthews, 1995).

Mainstream mental health practice usually holds that people with a predominantly internal locus of control perspective will work well with a counselor holding a similar perspective. Most counselors trained in North America hold this perspective. Ethnic minorities, poor people, and women who often show lower levels of internal control, however, might be considered less well served by this perspective. Therefore, a counselor holding a predominantly internal (IE) worldview might blame the individual for not taking responsibility for his/her problems. "The problem with an unqualified application of the IE dimension is that it fails to take into consideration the different cultural and social experiences of the individual" (Sue & Sue, 1999, p. 169) and therefore may deny who the individual really is, and to some extent even marginalize that individual. This can be extremely problematic in a counseling or therapeutic relationship, since different cultural groups, poorer people, and women have learned over time that control operates differently in their lives, than it does in the larger White, male, dominant society. Moreover, in the case of ethnic minorities, the concept of external control arguably takes on an even wider reality (Carter, 1995; Ridley, 1995) because of their history with oppression and domination. The Locus of Control

continuum lacks clearer distinctions on the external end (Sue & Sue, 1999) that more effectively explain how these distinctions affect people's perceptions and behaviors and their abilities to control their lives.

The early investigations conducted by Hsieh, Shybut, & Lotsof (1969) with Chinese, Chinese Americans, and Euro Americans, for example, found that the degree of internal control these groups have over their lives varies. In this study, internal control was lowest for Chinese immigrants, followed by Chinese Americans and Euro Americans. Euro Americans have always had a strong orientation toward independence, individuality, uniqueness, and self-determination, and so they manifest internal control as a premium. However, the Chinese place the individual second to the family group because the individual is not defined apart from the family. There are time-honored traditions, roles, and expectations that require the individual to remain in harmony with the family group. Later studies confirmed that traditionally, the external orientation of the Chinese is highly valued, accepted and practiced over individual wants and needs (Leong, 1985; Root, 1998, Uba, 1994). Self-asceticism and self-denial among Chinese has traditionally been valued over self-indulgence.

In similar studies and situations, Native Hawaiians have been found to have a greater tendency to exhibit an external Locus of Control orientation in comparison to Whites (Kim, Honda & D'Andrea, 1994; Omizo & Omizo, 1989a). Native Hawaiians, tend to have a high orientation to the external end of the continuum which has been demonstrated by their practice of *aloha 'āina* (love of the land), in which they seek to live in harmony with nature, rather than change it and by placing the *'ohana* or family first, before the individual. Ever since their arrival in 1778, *nā haole* (Euro Americans) have attempted to physically control the islands' environment, and have changed land-and-sea-scapes to meet their needs to conquer and prosper. This control over the natural

environment is highly valued and accepted in *haole* or White culture, but is an abomination to most Native Hawaiians, many of whom remain strangers in their own land because of the loss, both fiscally and culturally, of *aloha 'āina* (love of the land). Some emerging Native Hawaiian researchers have attributed the cultural disintegration and nationalistic loss of self-esteem to the trauma suffered from the loss of *aloha 'āina* as a pathology found in contemporary Native Hawaiians (Mokuau, 1990a; Rezentes, 1999).

Besides situations where externality (i.e., the orientation to external control) is a benevolent force -- such as it is in the examples with the Chinese and Native Hawaiians -- there are cases when it may be seen as a malevolent one. This has been found true for two major ethnic groups of marginalized peoples living in the U.S., namely African Americans and Native Americans. Both groups have experienced a long history of racism, domination and oppression and have often been left feeling *powerless* because of these experiences. For Native Americans, the search for justice continues in the courts through lawsuits and appeals over failed treaties or illegitimate claims to lands that represent lost legacies. For African Americans, because of their history of slavery in the U.S., their claims for economic compensation form the legal and moral basis for the current initiatives being promulgated in seeking social justice, reparation and restitution.

"Powerlessness," which is a major force in the literature on locus of control, may be defined as the expectancy that a person's behavior cannot determine the outcomes of reinforcements he/she seeks" (Mirels, 1970, *italics mine*). Powerlessness is often felt when minorities need to deal with social institutions, which seem to favor the dominant group's orientation toward independence, individuality, uniqueness, and self-determination. Because of institutionalized racism, for example, African Americans (and similarly, Native Americans and other indigenous minorities) may perceive a

psychological discrepancy between their actual abilities or potential and the access and equity of opportunity to attain their goals (Sue & Sue, 1999). The reality in many American communities is that African Americans are not given the same opportunities to find housing in upscale neighborhoods in as are White Americans. It has been reported that they are often denied loans by banks, do not have equal access to health care, career opportunities and legal services (Carter, 1988, 1995; Lewis et al., 1998), no matter how much effort is exerted.

It should be cautioned, however, that a too narrow focus on externality as Rotter (1966) suggests in his one-dimensional concept, does not address the wider implications of cultural and social forces that affect the lives of ethnic minorities, poor people, and women. The IE continuum is only useful to the counselor and therapist if the clear distinctions about the meaning of the external control dimension are broadly understood. One should also recognize that there are many variations within a group (e.g., all Asians are not Chinese) and between groups (e.g., Native Hawaiians are not Samoan Americans). In any case, for a culturally different client, it would be a mistake to associate one's externality with inadequacy or inability to solve one's problems. "To do so would be to deny the potential influence of cultural values and the effects of prejudice and discrimination. The problem becomes [even] more complex when we realize that cultural and discriminatory forces may both be operative" (Sue & Sue, 1999, p. 171).

Locus of Responsibility

The Sues (1999) discuss that another important dimension in worldview and outlooks is based upon the early work of attribution theory (Jones, et al., 1972) and can legitimately be referred to as the "Locus of Responsibility" (1999, Sue & Sue, p. 171). In

layman's terms, this dimension measures the degree of responsibility or blame placed on the individual or blame placed on society and the system for an individual's problems. How an individual approaches this dimension of Locus of Responsibility is important in the formation of value orientations and worldviews and therefore affects in what individuals believe and values and how they act.

Terms such as "person-centered" or "personal blame" emphasize the individual, and are often associated with the worldview held by mainstream Euro Americans. By contrast, terms such as "situation-centered" or "system blame" focus on the socio-cultural environment as being more powerful than the individual. In this view, success or failure is generally dependent on the socio-economic system and not necessarily on personal attributes or characteristics (Lewis et al., 1998; Sue et al., 1998). The Sues present their view:

The causes of social problems in Western society are seen as residing in individuals, and thus they are responsible for them. Such an approach has the effect of labeling that segment of the population (racial and ethnic minorities) that differs in thought and behavior from the larger society as "deviant." Defining the problem as residing in the person enables society to ignore situationally relevant factors and to protect and preserve social institutions and belief systems (Sue & Sue, 1999, p. 172).

Caplan and Nelson (1973) explain that problem definitions are based on assumptions about the causes of the problems and where they lie. If they are defined in person-centered terms, then solutions lie within the individual's ability to change. On the other hand, if problems are situation-centered, the potential for change lies in the social, physical, or economic environments, and therefore, these are targeted for change, rather than the individual.

In most counseling practices, the person-centered definition has characterized

mainstream clinical practice (Chen, Froehle, & Morran, 1997; McNamee, 1996; White, 1993). Definitions of mental health, the assumptions made for guidance, and most therapeutic approaches stress the importance of the individual. As a result, the Locus of Responsibility for change is placed upon the individual because the traditional view is that he/she can control his/her own fate. "While an internal response is often valued in White cultures and considered normal or the norm, for ethnic minorities, such a response may be extreme and intrapunitive" (Sue & Sue, 1999, p. 172). For example, an under educated African American male who has been unable to find a job because of institutionalized prejudice and discrimination may blame himself ("What's wrong with me?" "Why can't I find a job?" "Am I worthless?"). However, the external circumstances that exist because of institutional racism and discrimination in the workplace may be the real source of the problem. Earlier research (Gurin et al., 1969) that was later substantiated by Helms (1994) and Cross (1995) found that African Americans who scored high on external measures (i.e., blame the system) on this dimension (1) aspired more often to non-traditional occupations, (2) were more in favor of group rather than individual action for dealing with discrimination, (3) engaged in more civil rights activities, and (4) exhibited more innovative coping behavior.

Lastly, what is important about understanding the ideas behind the Locus of Control and the Locus of Responsibility is that these two psychological orientations are considered independent of one another (Sue & Sue, 1999), i.e., there is no co-relational relationship. As shown in Figure 3, both may be placed on the continuum in such a manner that they intersect, forming four quadrants:

- I. internal locus of control-internal locus of responsibility (IC-IR);
- II. external locus of control-internal locus of responsibility (EC-IR);
- III. external locus of control-external locus of responsibility (EC-ER); and,

IV. internal locus of control-external locus of responsibility (IC-ER).

Each quadrant represents a different worldview to life's orientation.

Theoretically, each individual could be plotted on the figure, depending upon his/her degree of internality (i.e., the orientation to internal control) and externality (i.e., the orientation to external control) on the two loci. "We would speculate that various ethnic and racial groups are not randomly distributed throughout the four quadrants" (Sue & Sue, 1999, p. 173) but can fall into discreet categories. As previously discussed, cultural and societal influences on these two dimensions would support this contention. Indeed, several studies on African Americans (Cross, 1995; Helms, 1994, 1995; Helms & Giorgis, 1980; Oler, 1989) and therapists (Cross, 1995; Helms, 1994, 1995; Latting & Zundel, 1986) offer partial support for this hypothesis. The caution is still to not over-generalize, as there may be individuals in any ethnic group who may never fit into a pre-determined category, i.e., one size does not fit all.

Transactional Analysis of Sues' Cultural Identity Quadrants

The Sues (1999) discuss that once understanding the model is achieved, the formation of worldviews offers insights regarding an individual's location on the two loci in an evaluative "desirable-undesirable" quality for each dimension. Figure 3 offers a simplified interpretation of the transactional model.

Figure 3: Transactional Analysis of Sues' Cultural Identity Quadrants

| | |
|--|--|
| <p style="text-align: center;">IC-IR</p> <p style="text-align: center;"><i>Quadrant I. Assertive/Passive</i></p> <p>I'm O.K. and have control over myself.</p> <p>Society is O.K. and I can make it in the system</p> | <p style="text-align: center;">IC-ER</p> <p style="text-align: center;"><i>Quadrant IV. Assertive/Assertive</i></p> <p>I'm O.K. and have control, but need a chance.</p> <p>Society is not O.K., and I know what's wrong and seek to change it.</p> |
| <p style="text-align: center;">EC-IR</p> <p style="text-align: center;"><i>Quadrant II. Marginal/Passive</i></p> <p>I'm O.K., but my control comes best when I define myself according to the definition of the dominant culture.</p> <p>Society is O.K., the way it is; it's up to me.</p> | <p style="text-align: center;">EC-ER</p> <p style="text-align: center;"><i>Quadrant III. Passive/Aggressive</i></p> <p>I'm not O.K., and don't have much control; might as well give up or please everyone.</p> <p>Society is not O.K. and is the reason for my plight; the bad system is to blame.</p> |

Note: As found in Sue & Sue, 1999, p. 182. From *Counseling and Development in a Multicultural Society* (p. 399), by J. A. Axelson. Copyright 1993 by Wadsworth, Inc. Reprinted by permission of Brooks/Cole Publishing Company, Pacific Grove, CA 93950, a division of Wadsworth, Inc. Adapted and reprinted with permission.

Quadrant I (IC-IR). It becomes obvious that most Western approaches (psychoanalytic, cognitive behavioral, existential, person-centered) to counseling and therapy occupy Quadrant I (IC-IR). Many studies confirm that patterns of cultural assumptions and values can be identified as central to an Euro American point of view (Pedersen, 1988; Wehrly, 1995). These assumptions (definition of activity, definition of social relations, motivation, perception of the world, perception of the individual and self) parallel the Kluckhohn and Strodtbeck model (1961) already discussed. These assumptions also form the philosophy that guides the thinking about mental health services in Western society, emphasizing the importance of the individual's role in solving his/her problems. Perhaps the epitome of this is represented by the numerous self-help and self-improvement programs, publications, videos and websites that flood the consumer market (Sue & Sue, 1999) in the United States.

This model suggests that counselors and therapists who subscribe to this philosophy are sure to experience problems with minority clients, with respect to their worldviews about solving personal problems on an individual basis. For example, in a study with Mexican Americans, Diaz-Guerrero (1977) discovered that to be "clinically assertive in Mexican socio-culture is sure to forecast adjustment difficulties. It is more characteristic of Euro American culture to be assertive, and thus the possibility of cultural oppression in counseling and therapy becomes an ever-present threat" (Sue & Sue, 1999, p. 176).

Quadrant II (EC-IR). There is a clear dominant-subordinate relationship that occupies Quadrant II (EC-IR). Individuals who fall into this quadrant are most likely to accept the dominant culture's definition for self-responsibility, but experience very little control over how they are defined by others. They are most likely to feel *marginalized*, a term first coined by Stonequist (1937) to "describe a person who finds himself/herself

living on the margins of two cultures and not fully accommodated by either" (Sue & Sue, 1999, p. 176). *Nota Bene*: A further discussion in this chapter concerning cultural assimilation and acculturation issues and ethnic and cultural identity models, will confirm the dilemma faced by some individuals who may fall into this quadrant. The Sues describe that:

Marginal individuals deny the existence of racism; believe that the plight of their own people is due to laziness, stupidity and a clinging to outdated traditions; reject their own cultural heritage and believe that their ethnicity represents a handicap in Western society; evidence self-hatred; accept White social cultural and institutional standards; perceive physical features of White men and women as an exemplification of beauty; and are powerless to control their sense of self-worth because approval must come from an external source. As a result, they are high in person-focus and external control (Sue & Sue, 1999, p 176).

From a therapeutic or counseling standpoint, ethnic clients with an EC-IR orientation might mistakenly perceive a White therapist to be more superior or more competent than one from his/her own race, because they have abandoned their own culture, and believe that Euro American culture is better. The clients may feel threatened to reveal their feelings of self-worth or self-hate because they cannot help being who they are racially. According to this model, a counselor, who is so encapsulated with Euro American ways of solving problems, may present a barrier to effective counseling, if the counselor is not aware of the dominant-subordinate worldview of the client, and cannot help the client to differentiate between acculturation and rejection of one's own cultural values.

Quadrant III (EC-ER). "Don't rock the boat," "keep a low profile," "survival at all costs," and "be seen but not heard" characterizes the worldview orientation of those individuals who fall in to Quadrant III (EC-ER). Life is viewed as relatively fixed, with

nothing much that the individual can do to change things as their lot is life is already pre-determined. Passive behavior is preferred rather than action, and as a result, oppression and discrimination are ever-present and for the most part, left unchallenged. Often the behavior expressed by these individuals is seemingly passive on the surface, but is as aggressive and as strong as a current flowing under a calm sea, if one only looks deeper.

Ogbu (1978, 1991a) describes this type of ethnic client as the “subordinate minority.” The dominant group generally regards them as inferior in most respects (Takeuchi, 1988). Subordination is almost complete, including economic, political, social, racial, and educational subordination by the dominant group. Subordinate minorities often fill the least desirable jobs, or are often unemployed and on social assistance programs. Ogbu suggests that in school, they are often relegated or restricted to curricula areas that will stratify them later into the labor, vocational and trades occupations. They may not often be taught the same skills as other students in school.

Lavin and Crook (1990) make reference to the occupational structure of a society that is determined by the type of educational experiences provided for its people. They discuss that African Americans and Latinos are often considered and treated as the main subordinate minorities in America. They are often stratified or tracked into the vocations and trades in American high schools, rather than college-bound courses. So the value of a higher education and its long-term investment in the future is often difficult to appreciate by these individuals. The tracking (i.e., academic categorization and separation) of these students reinforces their impoverishment and low self-esteem, especially when they and their families are primarily engaged in survival level activities, including providing for health, housing, finding jobs and struggling to meet basic needs for living. As a result, education is rarely valued as a means of upward social and

economic mobility, and so for many of these students, high school is the terminal end of their educational experiences.

The Sues (1999) suggest that in counseling and therapy, subordinate minorities are likely to view the White therapist as a symbol of the oppressor. While they may defer in their behavior to the counselor, they are not likely to take seriously any admonitions or counseling recommendations, as they believe that they are the masters of their own fates and not the outsider counselor. The Sues (1999) recommend that, "the effective therapist should (a) teach the clients new coping strategies, (b) have them experience successes (c) have them validate who and what they represent" (Sue & Sue, 1999, p. 178). Furthermore, I believe that the effective therapist should avoid perceiving clients as lacking in individual courage and having the skills to change, just because he/she is passive. Like the hidden current in the sea, it is important to observe people deeply, to avoid being "drowned" in one's own stubbornness or self-righteousness. To struggle against an unseen and perhaps unpredictable vortex of misperceptions is certain to invite personal tragedy and consequences.

Quadrant IV (IC-ER). Native Hawaiians are considered by Takeuchi (1988) to be an indigenous sub-group of Ogbu's (1978, 1991a) subordinate minorities. Indigenous minorities have endured a history of subordination and denigration of their cultural values and lifestyles in their own land. They have been usurped by the dominant group and have suffered cultural losses of ethnic identity because of a history of domination (Takeuchi, 1988). Native Hawaiians have experienced many of the hardships similar to the indigenous people in the continental United States, Canada and Alaska. There are many parallels among them in terms of social, economic, religious, cultural, and educational problems that can be attributed to cultural denigration and disintegration (Takeuchi, 1988; Mokuau, 1990a).

Native Hawaiians and other mainstream ethnic minorities are becoming increasingly conscious of their own racial and cultural identities as they relate to the oppression they have endured in U.S. and North American society (Atkinson, Morten & Sue, 1998; Carter, 1995; Helms, 1995; D. W. Sue, et al., 1998). It is probable that more and more politically astute minorities will continue to hold an IC-ER worldview found in Quadrant IV. They are increasingly militant and participate in social activist movements, because they have much pride in their culture and heritage, and identify positively with their ethnicity. "Black Is Beautiful," "Rice Power," and "*Ka Lahui Hawai'i*" (The Hawaiian Nation), for example, are symbolic epithets for proudly displaying group consciousness, pride and permanence. Because of this, in many respects, these groups pose the most difficult problems for counselors and therapists as they assertively exert their IC-ER worldview (Sue & Sue, 1999) without traditional regard for, or benevolent acceptance of Euro American ways of doing things.

So, the challenges abound for the mainstream therapist who works with ethnic minorities with an IC-ER worldview. They often perceive the therapist as a member of the Establishment, a term coined in the 1960's to describe White, male-dominant, mainstream society. Therefore, the therapist may have tenuous credibility and trustworthiness (Sue & Zane, 1987) which are important considerations in counseling clients. "Self-disclosure on the part of the client is not likely to come quickly, and more than any other worldview, an IC-ER orientation means that clients are likely to play a much more active part in the therapy process and to demand action from the therapist" (Sue & Sue, 1999, p. 181). This has direct implications for counseling and therapy if the therapist has an IC-IR worldview because these two worldviews may dictate how the therapist and client define problems and how they use and are receptive to different styles of counseling and therapy. IC-IR people tend to see the problem as residing within the person. On the other hand, IC-ER people see the problem as residing

externally. Therefore, an IC-IR counselor who may be non-directive or non-chalant in his/her therapeutic approach may clash with an IC-ER client who needs to move to action and resolution. For example, an unemployed single mother who may need financial support for her family may reject help from an IC-IR oriented counselor who sees the problem as being the client's inability to negotiate the social welfare and assistance system successfully. Obviously, the opposite situation may hold true as well and be problematic for clients who insist that their needs be met competently and not patronizingly.

Conclusions and Limitations about Sues' Graphic Representation of Worldviews Model

It is instructive, yet somewhat discouraging, to note that the worldview model offered by the Sues (Sue & Sue, 1999) is in many ways related to their idea that racial/cultural identity for minorities in America is intimately related to the racism and oppression that helped to found the U.S. While this may be a risky and debatable stance to take about gaining multicultural competency in the profession, its implications cannot be denied. As already discussed, their studies and those of others in the field confirm for the most part that counseling and therapy in the United States and other Western societies falls into the IC-IR quadrant of their model and still prevails. While the IC-IR approach has found success with White middle-class clients (Herring, 1997; Sue et al., 1998) because it embraces the concept of being held personally accountable for what transpires in a person's life -- it is only *one* way of doing so. For White people, this is neither advantageous nor disadvantageous, good nor bad, positive nor negative. However, it is only *one* approach in understanding a *totality* of worldviews which is not often White or Euro American.

Another important point about the Sues' (1999) model is that it is possible that a certain worldview may generate specific counseling responses and use of therapy skills associated with that worldview. So for example, if a predominantly IC-IR counselor's "cure-alls" to a culturally diverse client who is struggling to move out of poverty and gain upward social and economic mobility are to "get a real job" or "go back to school" and "learn to speak English" the client may give up on counseling entirely. Research has shown that culturally different clients may prematurely terminate counseling and therapy because counselors and therapists not only differ in worldviews, but also use clinical skills that are inappropriate to their clients' lifestyles and needs (Sue, 1997; Sue, 1998; Sue, Fujino, Hu & Takeuchi, 1991).

In today's society, a singular or mono-cultural approach will not work with ethnic minorities. This approach is not only limiting in scope, but also denies the diverse ethnic, cultural and socio-political reality of life in the United States and North America. More importantly, for those of us in counseling, it also denies possibilities for solutions to real problems that people bring. The responsible and culturally effective counselor, I believe, is one who is able to generate and use the widest repertoire of responses consistent with the lifestyles and values of their client (Ivey, Ivey, & Simek-Downing, 1997). To do any less is to deny that there are important differences in solving problems for people who need help through counseling.

As has been explained, there are cautions about using this model. First, the validity has not been established through empirical research. However, preliminary inquiries are promising (Cross, 1995; Helms, 1995, 1995, 1994, 1990; Helms & Giorgis, 1980; Latting & Zundel, 1986; Oler, 1989). Second, because research is emerging, the various assertions described in each quadrant are tenuous and have not been specifically identified. "Regardless of a person's psychological orientation, we would suspect that

individuals can adapt and use behaviors associated with another worldview. This indeed, is the basis of training counselors and therapists to work with the culturally different" (Sue & Sue, 1999, p. 183). Third, each quadrant represents conceptual categories. It is entirely possible that while people may tend to favor one worldview, it does not prevent them from holding other worldviews. "Most persons of color represent mixes of each rather than a pure standard" (Sue & Sue, 1999, p. 183). Fourth, the model so far has been researched with minority groups living in the U.S., and more research is needed to determine if it is valid in other world venues. Fifth, "we must remember that it is very possible for individuals from different cultural groups to be more similar in world view than those from the same culture. While race and ethnicity may be correlated with one's outlook on life, the correspondence is not one to one" (Sue & Sue, 1999, p. 183.).

While the limitations of the Sues' (1999) conceptual model illustrate that there is a need for more research, the model nevertheless does offer a theoretical basis for multicultural competency in the counseling profession.

Section II. Models of Ethnic and Cultural Identity Development

One of the most promising approaches to the field of multicultural counseling and therapy has been, I believe, the theoretical work concerning ethnic/cultural identity development among minority groups and how this identity influences the development of a person's worldview (Atkinson, Morten, & Sue, 1998; Carter, 1995; Casas & Pytluk, 1995; Cross, 1995; Helms, 1995). These studies start with the basic premise that all ethnic groups and individuals are not the same. As these diverse minority groups and cultures relate or interact with members of the dominant group (which in North America is usually the White, Eurocentric group), the development of ethnic and

cultural identity undergoes a complex transformation. This transformation has been described by Phinney (1996) as a "complex, multidimensional construct" (p. 925). These theorists hypothesized that this transformation occurs in identifiable "stages" or "phases" (Atkinson, Morten, & Sue, 1998; Carter, 1995; Casas & Pytluk, 1995; Cross, 1995) or "statuses" (Helms, 1995) as a result of the racism and oppression and other socio-political forces experienced at the hands of the dominant group.

Most of the early models for racial identity development focus on the effects that White racism, prejudice and oppression have on ethnic minority groups. The models examine how White racism affects the transformation and development of minority racial identity, and thereby, influences the formation of worldviews, behavior and attitudes (Cross, 1971; Vontress, 1971; Hall, Cross & Freedle, 1972). Later models extend the focus, and examine this transformation and development as a progression through "stages" or "phases," usually occurring in four to six identifiable categories (Atkinson, Morten, & Sue, 1998; Carter, 1995; Casas & Pytluk, 1995; Cross, 1995; Helms, 1995). Helms (1995), in her discussion of White identity development, rethought the use of "stages" and described them as "statuses" or "ego-statuses." Regardless of the nomenclature or number of stages, generally "their findings indicate[d] experiential validity for such models as they relate[d] to various oppressed groups" (Sue & Sue, 1999, p. 124) and the development of their ethnic/cultural identities vis-à-vis mainstream White culture.

These theories and models all have in common a core concept to explain how people develop ethnic/cultural identity through an "evolutionary" process, moving from one stage to another. The models explain that, as people develop their identity, each successive stage or phase is assumed to be more "healthy" or "progressive" than the previous one (Sue & Sue, 1999, p. 142). The "evolution" generally starts on one

extreme, with a strong preference for assimilation and acculturation into the dominant culture and/or an abandonment of the original culture, to a more integrated stage of multiethnic and multicultural development on the other extreme. Hays terms this "*trans-culture-specific*" (Hays, 1996a, p. 333) and Gaughen and Gaughen use the term "*synergistic*" (Gaughen & Gaughen, 1996, p. 34).

However, there are important conceptual distinctions, as well as discreet differences in the language and terminology used to describe the various stages in each of the models, that need to be examined critically. There are also varying methods for explaining the rationale for each model's progression, such as how a person develops a preference for one identity type over another (Lee, 1991) and how the progression is actually made through the identified stages or categories (e.g., linear vs. non-linear). Also, some of the models are specific to particular ethnic groups, and therefore may lack generalizability to other groups. For example, there are models about African Americans (Cross, 1971; Hall, Cross & Freedle, 1972; Cross, 1995); Asian Americans (Sue & Sue 1971; Kitano, 1982; Lee, 1991); and Latinos (Bernal & Knight, 1993; Casas & Pytluk, 1995).

Simply put, one size does not fit all. Yet, in spite of the obvious ethnic and cultural differences among the models, the dominant perception regarding the development of ethnic and cultural identity of ethnic minorities (and by implication, their worldviews, beliefs, behaviors and attitudes) often leads to a monolithic, ethnocentric and even racist view (Atkinson, Morten, & Sue, 1998) among mainstream theorists. In studying the differences among diverse groups, the central questions for theorists are: (1) How have the dominant socio-political forces, including racism and oppression, shaped ethnic/cultural development and identity in the U.S.? (2) How can we best respond to culturally different people without stereotyping them? (3) How can

we best recognize their within-group, between group, and individual differences? (4)
Are there more valuable ways to understand the development of ethnic/cultural identity that have the potential for helping people who have problems that require counseling?

The Racial/Cultural Identity Development (R/CID) model by Donald R. Atkinson et al. (1998) found in Table 4 is one such model that attempts to answer these questions. The Sues (1999) have adapted the R/CID model extensively in their own work with training counseling professionals. The model captures the essential conceptual framework found to be common in most of the current models concerned with racial and cultural identity.

Table 4: Racial/Cultural Identity Development

| Stages of Minority Development Model | Attitude Toward Self | Attitude Toward Others of Same Minority | Attitude Toward Others of Different Minority | Attitude Toward Dominant Group |
|---|--|--|--|--|
| Stage 1 Conformity | Self-depreciating | Group-depreciating | Discriminatory | Group-appreciating |
| Stage 2 Dissonance | Conflict between self-depreciating and self-appreciating | Conflict between group-depreciating and group-appreciating | Conflict between dominant-held views of minority hierarchy and feelings of shared experiences | Conflict between group-appreciating and group-depreciating |
| Stage 3 Resistance & Immersion | Self-appreciating | Group-appreciating | Conflict between feelings of empathy for other minority experiences and feelings of culturo-centrism | Group-depreciating |
| Stage 4 Introspection | Concern with basis of self-appreciation | Concern with nature of unequivocal appreciation | Concern with ethnocentric basis for judging others | Concern with the basis of group-depreciation |
| Stage 5 Integrative Awareness | Self-appreciating | Group-appreciating | Group-appreciating | Selective appreciation |

Note : As found in Sue & Sue, 1999, p. 128. From *Counseling American Minorities: A Cross-Cultural Perspective*, 5th. Ed., by Donald R. Atkinson, George Morten, and Derald Wing Sue, 1998. Boston: McGraw-Hill. All rights reserved. Adapted and reprinted with permission.

Racial/Cultural Identity Development (R/CID) Model

A summary of the descriptors and stages used in the R/CID model follows. For a detailed discussion of the R/CID model, please refer to *Counseling American Minorities: A Cross-Cultural Perspective*, 5th. Ed., by Donald R. Atkinson, George Mortens, and Derald Wing Sue, 1998. Boston: McGraw-Hill.

Stage 1: Conformity. Stage 1 is perhaps the stage that most impacts minority identity development. In this first stage, ethnic minorities “buy-in” to the cultural values of the dominant group. It is understandable, for example, that immigrants who have left a country that was extremely oppressive politically, economically or socially would look to the U.S. and Canada as the “lands of milk and honey.” Even if they don’t recognize or admit it, often accepting the new host culture comes at a severe cost to immigrants, including the abandonment of their original culture, language and values. They see their immigration as an opportunity to better their livelihoods in their new homeland, and therefore, acculturate and assimilate without considering what they might be rejecting or in some cases, losing. As the “buy-in” solidifies, in counseling, for example, the belief in the superiority of White ways and the inferiority of minority ways may mean that clients may prefer or demand a White therapist, believing that a White therapist is more competent and able. In this situation, because an ethnically similar therapist may represent everything the client has rejected or denied, the client may become hostile. According to the R/CID model, more time may be needed to re-educate the client to the issues surrounding cultural and internalized racism and issues about superiority-inferiority complexes, as the client may feel guilty and insecure. Therefore, the key ideas in *Stage 1: Conformity* are acculturation and assimilation into dominant values and ways, which are often coupled with a rejection and devaluation of the minority culture.

Stage 2: Dissonance. This is the questioning and challenging stage, in which the minority individual finds out that White people (and for that matter, ethnic minorities as well) aren't all that they are supposed to be. Often this discovery will come when the individual encounters other ethnic minorities from his or her cultural group who "break" the stereotypical mold, such as the lazy Latino, passive Asian, or angry Black. It may come when the individual interacts with a member from the dominant culture who is a deviant example, or atypical from the rest of his or her White counterparts, such as a sex offender, domestic abuser or drug dealer. Some cognitive dissonance begins, because of "disparate pieces of information that challenge [the individual's] current self-concept" (Sue & Sue, 1999, p. 132). A gradual development of a sense of personal awareness happens, and the realization takes place that not all that is White is desirable, nor is all that is non-White undesirable. For some individuals, Stage 2 is the phase when one finally realizes that you cannot escape the past, and that there are some promising possibilities for being proud of one's ethnic and cultural identity (Sue & Sue, 1999, p. 133).

The key word in Stage 2 is self-doubt. Some degree of personal tension is often the result of self-doubt, and the individual begins the movement toward Stage 3. It is important to note as Cross (1995) points out that events from the socio-political environment, like the assassination of Martin Luther King, Jr. in Alabama in 1968, the Rodney King beating in Los Angeles in 1992, or the events surrounding the terrorists' attacks on September 11, 2001 in the eastern U.S. can often propel movement from the *Conformity Stage* to the *Dissonance Stage*.

Stage 3: Resistance and Immersion. Stage 3 is almost the direct opposite of Stage 1, and can be synonymous with being reactive. The culturally different individual becomes the crusader for his or her own kind, often taking on the cause to defeat oppression and the dominant society's values and culture. There is almost an activist-like approach to

resisting or defeating the White society and all that it stands for. The key words here are guilt, shame and anger (Sue & Sue, 1999), with the guilt and shame coming from having “sold out” to the White majority, and the anger stemming from being “brainwashed by the forces in White society” (Sue & Sue, 1999, p. 134). A deeply felt transformational experience in Stage 3 can happen when individuals find the beginnings to a resolution of the conflicts they experienced in Stage 2. Also, according to the R/CID model, the degree of personal questioning and introspection escalates in ethnic individuals, when they challenge the reasons of why anyone should feel ashamed of him/herself, or feel better or superior to others. They may come to realize that there is a false dichotomy when it comes to understanding ethnocentrists who argue that race always matters; against those who would promote that we be “color blind.” In reality, race matters when it does; and doesn’t matter when it doesn’t. It is important to distinguish that to avoid race, ignore race, or say that it doesn’t exist is not the same as “not being judged” by race.

Stage 4: Introspection. All of the guilt, shame and anger experienced in Stage 3 somehow seem to be working against the individual in Stage 4. The “reactivist” experiences in Stage 3 “become psychologically draining and [do] not permit people to really devote more crucial energies to understanding themselves or their own racial/cultural group” (Sue & Sue, 1999, p. 135). As the individual begins to identify more with his or her cultural group, a discovery that the needs of the group may supersede the needs of the individual, may cause some dissonance, discomfort and discontent. It is important to remember that in this stage, this does not mean that the introspective person is rejecting the group (as in Stage 1) or directing negativism to them. Finally, it is in Stage 4 when an ethnic individual may also encounter some members of his or her own group, who may continue to have sustaining relationships with dominant group members. There may be peer pressure to conform (i.e., reject the White society). However, the individual’s personal experience with a White person may in fact not support the group’s view. The

key concepts here involve a “selective trust and distrust” (Sue & Sue, 1999, p. 136) for both the dominant society’s and the minority culture’s values, beliefs and attitudes (i.e., worldview). Stage 4 suggests that using some judgment and introspection is probably wise before taking any action.

Stage 5: Integrative Awareness. Similar to Maslow’s (1968) idea about self-actualization, minority individuals in Stage 5, according to this model, develop a clearer sense of self-security, self-actualization and self-identity. The model suggests that after evolving through the previous four stages, and through the experiences they have had, they are able to discern the relationship or degree of “good and bad” in both the minority culture and the dominant culture, and by doing so become very aware that the two cultures may not necessarily be in conflict. Therefore, it is not necessary for an individual to assimilate and acculturate entirely but that it is possible that one can be selective. The ability to accept or reject values, beliefs and attitudes from both domains becomes very important as the individual develops a greater sense of individual control and choice. This helps the individual understand that it is important to critically examine all issues, without always personalizing them. The desire to eliminate oppression becomes a personal commitment for some persons in Stage 5, and most become what Ogbu (1978, 1991a) calls “autonomous minorities.” They value their distinct ethnic, religious, linguistic and cultural identities, and while their relationship with the dominant group may sometimes be subject to prejudice and discrimination and power and privilege differentials, it is not one of rigid stratification (Ogbu, 1992, 1991b). Often they have their own social, political and economic autonomy (Takeuchi, 1988), such as many Asian Americans and Jewish Americans. The key concepts here are integrity, flexibility and openness as individuals begin to confidently engage with each other and the dominant culture in more integrative ways and behaviors (i.e., *trans-culture-specific*, Hays, 1996a, p. 333) or what Gaughen and Gaughen (1996) called “*synergistic*” (p. 34).

Limitations to the R/CID Model (and other Models)

Critics say that the Atkinson, et al. R/CID model (1998) is not realistic, much like the other models for stage development theory (Carter, 1995; Casas & Pytluk, 1995; Cross, 1995; Helms, 1995; Parham, 1989). It has been accused of being naïve, and oversimplifying a very complex process of identity development. The limitations to the model may be addressed and improved with additional empirical study and research and the model should be considered a work in progress. A discussion of some of the limitations of the R/CID model and suggestions for future study follows.

The Sues (Sue & Sue, 1999) explain that progression through the model is not a linear progression, nor is it static or fixed at each stage. The rate of progression or speed is also not straightforward. Parham (1989), for example, proposed a model which describes "movement" through complex loops and spirals that occur at various stages.

A question often raised in the formulation of cultural identity models is whether identity is a linear process. Is it possible for individuals not to begin at one of these stages, or to skip a stage altogether? In general, our clinical experience has been that minority and majority individuals in this society do tend to move at some gross level through each of the identifiable stages. Some tend to move faster than others [do]; some tend to stay predominantly at only one stage; some may regress. This, however, is a question that needs to be tested empirically through the research (Sue & Sue, 1999, p. 141).

There are concerns about the generalizability of the R/CID and other models (Helms, 1994, 1995) because cultural identity is always evolving and is a dynamic process. It is, therefore, reasonable to expect forward movement through the stages, and regression as well, or even stagnation. The explanation for this may be related to the context in which each individual is situated, the circumstances surrounding the

interaction or the type of problem presented. It is possible to expect that at certain times, there may be some degree of conformity to the dominant culture's expectations for behavior, while in other situations, there may be strong resistance. Again, these are empirical questions for future study.

A further concern is that each stage of development is laden with value judgments and assumptions. Assuming, for example, that Stage 5 of the R/CID model (*Integrative Awareness*) is the more desirable or "healthy" (Sue & Sue, 1999, p. 142) stage of development is debatable, and can be no more than a judgment call or speculation. Perhaps other models that suggest that development occurs along a continuum (Root, 1998) and that identity development or "evolution" is more of a "transformation-in-flux" (Morgan, 1998, p. 213) and depends upon the context, situation, or problem, is therefore less value-laden. The continuum model may be more instructive in understanding identity development, given that progression is neither static nor predictable. Rather the continuum model allows for the evolution of identity "in the moment" and recognizes the realistic probability that people can purposefully (i.e., cognitively) change and shift their behavior depending on the context of their situation and their level of identity development and cultural confidence. Therefore, what may be "healthy" behavior for one person, may or may not be so for another. According to Morgan (1998) "whoever we are, it is impossible to obtain a complete point of view. Our perspectives always have horizons and limits dictated by the factors that we implicitly or explicitly value and deem important" (p. 315) and reflect the reality of the imperfections of our human experience.

An overall limitation to the R/CID model and other like it is that not enough attention is given to the pre-contact stage of personality development in ethnically diverse people. The misleading assumption is that something was wrong or deviant

about them in their lives before Eurocentric contact. For example, most Asian immigrants to North America (e.g., in 1997, when numerous Chinese immigrated from Hong Kong to Canada after the British crown colony's repatriation with the People's Republic of China) held very positive and favorable attitudes about their culture, and continue to do so in their new homeland. Perhaps too much emphasis in the R/CID model (and the others) is placed at the point of contact with the dominant culture, implying that ethnic/cultural identity development started then, and not before Western contact. Similarly, questions about indigenous peoples, like the First Nations of Canada and the Native Hawaiians -- both groups who experienced racism and oppression in ways that were very different from African Americans or immigrants to North America -- need to be examined. As discussed previously, Native Hawaiians, for example, are much like Ogbu's (1978, 1991a) and Takeuchi's (1988) subordinate minorities because as "indigenous minorities, [they] have endured a history of subordination and denigration of their cultural values and lifestyles in their own [home]lands" (Takeuchi, 1988, p. 133).

Another equivocal assumption in the R/CID model and others like it is that somehow, racism and oppression became the genesis for ethnic/cultural identity in the U.S. Are there other social, political and economic forces at work that may have also influenced identity development? For example, the Sues (1999) explain that socio-political movements in the U.S., such as Black Power, Yellow Power, Red Power and Brown Power found their origins in socio-political contexts of the 1960's. These movements gave rise to such initiatives as the enactment of the Civil Rights Act of 1964 and the passage of Affirmative Action in 1967. At about the same time, the women's rights movement and the civil rights movement for gays, lesbians, bisexual and transgender individuals were also a large part of the American socio-political agenda and gave a new outlook to society's problems. As a result, the examination of society's issues from feminist perspectives became synonymous with the identity of women as a

powerful group to be reckoned with. Similarly, the perspectives and ever growing political power of homosexuals and other sexual minorities could not be ignored. So, the Sues ask a very important question: "Does this mean that if social situations change, many of the cultural identity models would also change" (Sue & Sue, 1999, p. 142)? Are the models static or are they continuously evolving? Again, returning to the indigenous peoples examples, given the recent movement towards political independence and sovereignty in places like Quebec and Hawai'i, is there a need for exploration and investigation into how interpersonal, institutional, societal, and cultural factors may either facilitate or impede ethnic/cultural identity development? How does the revocation from 1992-1997 of Affirmative Action in California and Washington State, for example, impact ethnic/cultural identity development for minorities living in those states? How will post-September 11, 2001 social and political policy affect the racial landscape of our planet?

White Racial Identity Development (WRID) Model

To balance the discussion about ethnic and cultural identity development, it is important to acknowledge that White models for racial identity and development also require a critical examination. Since the majority of counselors and therapists in North America are White and Eurocentrically trained, how their racial identity as a White person develops will have a direct impact upon their clients, especially if the clients are ethnically diverse.

Like the ethnic and cultural models just discussed, Carter confirms that "the development of White identity in the United States is closely intertwined with the development and progress of racism in this country. The greater that racism exists and is denied, the less possible it is to develop a positive White identity" (Carter, 1995, p. 39)

Helms' White Racial Identity Development Model

Helms' (1984, 1990, 1994, 1995) White Racial Identity Development model (WRID) is perhaps the most widely cited, researched, critiqued and applied model concerning White racial identity formulation. Like the ethnic and cultural models, WRID advances the idea that White racial identity development is linked to racism, and that there are "statuses" or "ego-statuses" (Helms, 1995) that White people evolve through – *Contact Status*, *Disintegration Status*, *Reintegration Status*, *Pseudo-Independence Status*, *Immersion/Emersion Status* and *Autonomy Status*. According to the Sues (Sue & Sue, 1999, p. 150) while Helms' WRID model is arguably the most influential, for some theorists, it does not answer fundamental concerns (Rowe, Bennett, & Atkinson, 1994). For example: How do White people define their "Whiteness?" How do they define White ethnicity and culture? How is the history of racism and oppression in the U.S. experienced by White people? Are there within-group and between-group differences for White people as there are for ethnic minorities? As a result of questions like these, the debate about the validity of the Helms model continues.

Rowe, Bennett, and Atkinson's (1994) argue that the WRID's "statuses" are not static or linear but can be more flexible. They suggest that a more fluid "consciousness development model" offers greater latitude for examining the totality of the White racial identity experience. In response, Helms has offered an update (Helms, 1995) in her thinking about movement from "status" to "status" with a more flexible viewpoint about development and progression through the WRID model. *Nota Bene:* A similar discussion about how progression through the "stages" occurs, including linear vs. non-linear movement, what the rate or speed of progression may be, etc., has been discussed previously in limitations of the ethnic and cultural identity models discussion.

The Sues argue further that the Helms (1995) and Rowe, Bennett and Atkinson (1994) White identity development models "lack the richness in explaining or allowing White people to view their developmental history more analytically" (Sue & Sue, 1999, p. 156). They reason that the study of the past (in order to better understand the present and the future) requires a historical perspective that neither Helms nor Rowe, et al. discuss. The Sues contend that the struggle to understand one's history is an essential tenet of developmental theory (e.g., family of origins) and contributes directly to the formation of one's identity (Sue & Sue, 1999). In support of the Sues, I suspect that unless Western history is examined truthfully and without guilt, such as in the multicultural history of the U.S. described in Ronald Takaki's, *A Different Mirror* (Takaki, 1994) and Howard Zinn's, *A Peoples History of the United States: 1492-Present* (Zinn, 1999), White people will never be able to confront the truth about White racism and oppression that are so pervasively a part of their grave transgressions with ethnic minorities. I also suggest that the unbiased re-examination of the history of their collective pasts, will enable and empower White people to move on with positive ethnic and cultural identities, and a fuller capacity for becoming multiculturally competent.

Sues' White Identity Development Model

As a workable alternative then, the Sues proffer their own model for White identity development which they describe as "a descriptive model with practice implications" (Sue & Sue, 1999, p. 156). The Sues' model describes a process of moving through five phases – *Conformity Phase*, *Dissonance Phase*, *Resistance And Immersion Phase*, *Introspective Phase* and *Integrative Awareness Phase*. Like Helms (1995) and Rowe, et al. (1994), their model addresses the variance and rate of movement through each phase. However, the Sues' model also accounts for historical development, which is not period-related; i.e., not situated in a particular time frame, such as World War II vs. the Civil

Rights era vs. the present, but more analytical. The important understanding here is that in order to gain an investigative and questioning sense of their past, present and future, White people must review their history of oppression and domination in its *totality*. In a sense, their history of oppression and domination is "timeless," because it is still going on (Smith, 1999).

The Sues, while respecting the assumptions for White racial identity development made by previous models (Hardiman, 1982; Ponterotto, 1988; Helms, 1990; Rowe, Bennett & Atkinson, 1994), suggest that their five-stage model offers a more integrated and practical training example for White therapists and counselors to become multiculturally competent. For example, linking the phase of development at which a White therapist may be located in the model (e.g., *Conformity Phase*) with specific training activities and skills, is a concrete way for teaching counselors and therapists to become multiculturally competent. This linking has instructive implications for the types of objectives and techniques for counselor trainees (e.g., using same-culture, mixed-culture, or other-culture trainers). A brief explanation of the components of the Sues' model for White racial identity formulation follows, together with training suggestions for counselors.

Conformity Phase. Ethnocentrism and monoculturalism are the hallmarks of this phase. In this phase, the belief that Eurocentric ideals are superior to minority ideals often help to justify White discrimination and supremacy, and therefore support the belief that minority persons are just different, primitive, or deviant (Helms, 1984). The rationales used argue that minorities should give up their ways and assimilate with and acculturate to White ways (e.g., the melting pot, the salad bowl, the ethnic stew). In this phase, many White people have difficulty seeing that they have any responsibility for perpetuating a racist system because they believe what they do is normal, establish

norms for behavior in society, and so they remain unaware that how they behave is racist. They continue to operate as if these ideals are universal to everyone. The concept of "color blindness" (i.e., "we're all the same under our skins") can often lead to denial and compartmentalization (Sue & Sue, 1999). Sometimes there is some personal hypocrisy that is evident in the conformity phase. For example, a person may declare that he or she is not a racist; however, "why can't they be more like us," or "if only they would work harder," or "why can't they learn to speak English" are common expressions used to declare their internalized racism.

So, when training White therapists who are located in the *Conformity Phase*, this model suggests that trainers need to point out that diverse clients who may not share values about assimilation, acculturation and/or work ethics, and may meet with some form of *mental health discrimination* because they fail to conform to norms and expectations. If this happens in counseling, research has shown that many will opt out of counseling entirely (Sue & Sue, 1999; Sue, 1997).

Dissonance Phase. There is some cognitive dissonance in this stage in which a White person confronts his/her own reality about his/her Whiteness. In this phase, a personal encounter usually forces a person into examining his or her denial that he/she is a racist. For example, a White father may suddenly have to face his own prejudice when his White daughter brings home a man of color as a potential husband. Or, a major event (e.g., Rodney King beating in Los Angeles in 1992, Elian Gonzalez rescue in Florida in 1999, events of September 11, 2001 in the U. S.) may force a person to realize that racism does exist in the United States, and that U.S. society continues to oppress minorities. Depending on the situation, this model suggests that sometimes the individual will retreat into his/her own group for safety, claiming that "I'm only just one person, what can I do?" Or if the forces are positive, they can propel the individual

to challenge racism, especially if close associates, such as family and friends, agree with the challenge. The delicate balance here is important to recognize, because the quality of the dissonant experience may tip the scales one way or the other.

Training White therapists who are located in the *Dissonance Phase* may mean that the individual must confront his/her own rationalization for his/her racist behaviors, and then move towards taking back personal power in order to make a cognitive change or shift in behavior.

Resistance and Immersion Phase. Sue and Sue (1999) suggest that should a White person progress to this stage, he/she may begin to question and challenge his/her own internalized racism and because of this experience, become reborn. The model suggests that this is the phase in which racism appears to be everywhere. How the media portrays minorities, how advertising favors White models, how educational materials are biased, etc., become realistic examples that awaken the individual to how pervasive and ubiquitous racism is. The Sues discuss that "strangely enough, the person is likely to undergo a form of racial self-hatred at this stage" (Sue & Sue, 1999, p. 158). On the other extreme, the person may take on the persona of the "White liberal" by becoming the crusader for justice against White prejudice and racism. This transitional phase can find the individual in a complex self-examination period, as he/she tries to completely reject his/her personal racism, while simultaneously emerging as a champion for racial equality (sometimes by rejecting White people all together). To solve this dilemma, the individual can move on to the next phase of *Introspection*, or regress to previous phases, depending upon his/her ability to deal authentically with his/her White identity as being a positive force for change.

The caution in training White therapists in the *Resistance and Immersion* phase,

according to the Sues, is to watch for any overreaction. Sometimes the therapist may take on a protectionist or paternalistic/maternalistic attitude towards the ethnically diverse client, and may over-identify him/herself with the minority client. This can negate effective counseling, because unconsciously, the White therapist may be trying to overcome or escape his/her Whiteness, rather than attending to the therapeutic needs of the client.

Introspective Phase. The ability to compromise is the appropriate descriptor of this phase. White people in this stage have come to acknowledge their history of White privilege and how it has oppressed minorities. According to the Sues, the more "advanced" have also admitted that White society has a large responsibility for the racism found in the United States. There is forward progression toward finding an authentic White identity, often experienced by asking questions that deal with personal introspection, such as "What does it mean to be White?" Answers to questions like this involve dialogue with other members of one's social group, as well as interaction with minority members (Sue & Sue, 1999). The compromise is not to reject being White, but to move on to acceptance and appreciation for being White and to dealing with a White racist past honestly and accountably, without feeling guilty.

The outlook for the White therapist in training who is located in the *Introspective Phase*, the Sues suggest, is promising. In this phase, they are less motivated by guilt and defensiveness, and begin to accept their Whiteness as a positive identity. While engaged in self-examination, they are also becoming aware that we are all racial/cultural beings, and that the connectedness to others is a very human condition. While the trainee may never really know what it is like to be a minority person, the *Introspective Phase* may enable him/her to at least look beyond him/herself and appreciate or value the diversity in others.

Integrative Awareness Phase. Again, like the ethnic and cultural models, and similar to Maslow's (1968) idea about self-actualization, White individuals in this phase begin to develop a clearer sense of self-security and self-identity. Once achieving an understanding of the self, there is a further understanding that takes hold. Individuals understand and acknowledge that all people are racial and cultural beings; that all of us have been affected by the socio-political and economic forces that have shaped our own racism; and that we all can work to eradicate oppression, discrimination and prejudice. This phase of sophisticated and integrative awareness can also strengthen an understanding that, while many White people can transcend their racism by positively identifying with their Whiteness, there are unfortunately, many marginalized White people who cannot. While moving beyond ethnocentrism to a more pluralistic society is an enviable outcome, the reality is that we will all have to find our personal ways to transcend our limitations as we interact and relate with people who are different from us. The self-actualization found in the *Integrative Awareness* stage can be a very powerful and profound force for affecting personal change, changing others, and becoming transformative.

Reaching this level of development, the Sues contend, the White therapist trainee is able to transform and internalize his non-racist White, Euro American identity, and therefore work comfortably and confidently with all clients. It is in the *Integrative Awareness* phase that a high value is placed on being multiculturally competent, and that working to overcome oppression, discrimination and prejudice for all people has its own intrinsic rewards.

What is striking about models of White Racial Identity Development, including the Sues', is how much they parallel the ethnic minority identity models in describing the transformations that White people experience as they develop their racial identities.

"This is especially true if we accept that White people are as much victims of societal forces (i.e., socialized into racism) as are their minority counterparts" (Sue & Sue, 1999, p. 156). Yet, regardless of the parallel experiences in development, what remains true is that White people continue to benefit in the dominant-subordinate relationship that is so much a part of the minority experience in the United States and other parts of North America. White people still need to resolve their privileged status in an open and honest manner as they make progress in acquiring a positive White identity.

To summarize, the main instructive points of the Sues' (1999) White identity model -- which conceptually resemble those of Hardiman (1982), Ponterotto (1988), Rowe, Bennett and Atkinson (1994) and Helms (1995) -- are that White racial identity is based upon the following ideas (Sue & Sue, 1999):

- Racism is a basic and integral part of White culture;
- Whether they acknowledge it or not, White, Euro Americans are socialized into racist behaviors;
- White people's cross-cultural interactions with ethnic minorities affect how they behave and how they develop, and;
- The optimal experience for White people is to accept their Whiteness, and to be able to define this non-defensively and in a non-racist context.

I would add two other observations drawn from both the White racial models *and* the ethnic and cultural identity models already discussed. In my opinion, this observation directly affects how worldview is developed for *all* people:

- *Part of fully understanding all people's racist behaviors requires a critical analysis of White people's history of oppression and racism, acknowledging this past honestly,*

respectfully and responsibly -- and moving forward without guilt;

- *The optimal experience for all people is to accept that we are all racial beings, and how we respond cross-culturally is directly related to our perception of the reality of the cross-cultural experiences we encounter during our racial, ethnic and cultural identity development. The process is life-long and always evolving.*

So, Just What Does It Mean To Be White?

In my opinion, no one was ever born to be racist (or for that matter, elitist, sexist or homophobic). However, many multicultural theorists (Andersen, & Collins, 1998; Root, 1996; McIntosh, 1988) have argued that growing up White in North America has invisible advantages, whether a White person acknowledges this or not. Even more so, being White and male has also been discussed extensively (McIntosh, 1988) as being an upward advantage with all of its overpowering themes of racism, sexism, classism, ageism, etc. McIntosh called this invisible advantage "White privilege" and states that it is an "invisible package of unearned assets that I can count on cashing in on each day" (McIntosh, 1988, p. 94) and not have to think or worry about. Moreover, this privilege confers the idea of power over others, often resulting in a sanctioned or favored position for jobs, housing, health care, and even getting a loan at the bank. Generally, these are situations that White people take for granted, and are therefore unearned privileges. These unearned privileges and unearned "entitlements" (McIntosh, 1988, p. 102) need to be profoundly understood, because they are often mistaken for having the implicit permission to dominate others, i.e., "conferred dominance" (McIntosh, 1988, p. 102), or to escape or deny responsibility for one's actions, or to judge someone as being "deviant" or malevolent. Whether conscious of it or not, I believe White people need to acknowledge that White privilege and its invisible advantages often result in

unintentional consequences that are strongly situated in racism and racist behavior.

The controversial discussions regarding racial profiling of the African American male by the American police force, for example, involve notions like "He's Black, he's male, and he's young – so he's guilty!" These are not good descriptors for young Black males in contemporary metropolitan areas. That combination can be lethal, especially when many cities like Seattle, Los Angeles and New York do not have good records for dealing with young Black men (Sue & Sue, 1999). What would the scenario be if the young man was White? What would be the expectations that his neighbors would be decent to him, that his race would not count against him in court, or that his employer would advocate for him? All of these questions point to the idea that, while personally painful, White people in North America have manifested a level of White racial identity that is deeply interfaced with racism. Yet many remain ignorant or naive about this, or choose to deny or ignore it.

It can be argued that there are many White people (e.g., the White liberals) who have professed to be unbiased and non-racist when interacting with ethnic individuals. They are often consciously aware of the social justice issues surrounding racism and oppression, and are also determined to counter racial prejudice. However, "we [ethnic minorities] can never be sure that they are really free of their personal biases and prejudices and how much they understand their own motives and values" (Sue & Sue, 1999, p. 147). I believe that for White people to completely believe that they are immune from their White privileged past (and present) is to deny the truth about themselves and to invite self-deception. I also believe that developing a positive White identity is not possible without an understanding and acknowledgment of their White privilege and invisible advantages (McIntosh, 1988) and the socio-political realities of their dominator-subordinate roles.

Quoting the Sues (Sue & Sue, 1999, p. 146), "Unfortunately many White Euro Americans seldom consider what it means to be White in our society. Such a question is vexing to them because they seldom think of race as belonging to them, or of the privileges that come their way by virtue of their white skin." Katz (1985) points out that "because White culture is omnipresent . . . and so interwoven in the fabric of everyday living [in the U.S.], Whites cannot step outside and see their beliefs, values, and behaviors as creating a distinct cultural group" (pp. 616-617) that dominates U.S. society. These situations can become a major barrier to investigating and understanding their own cultural identity and worldview. Without self-examination, self-discovery and self-appreciation of one's own White identity, becoming a multiculturally competent counselor or therapist will, in my opinion be difficult, if not impossible, for a White person.

Ridley (1995) asserts that this invisible advantage can be manifested in counseling and therapy unintentionally with a potential for harmful consequences to minority clients, and classifies this as perhaps the most "insidious form of racism" (p. 38). Consider that, even while well intentioned, the White therapist may at first appear to be acting responsibly by maintaining a non-racist posture. But in fact, perhaps at a deeper and unconscious level, the therapist may be hiding or denying his or her internalized racism. He or she may have become victimized, because the process for his or her own social development and cultural conditioning as a mainstream member did not fully acknowledge his or her White privilege. This can be potentially harmful, while not having the outward appearance of doing harm.

For example, Native Hawaiians who seek counseling are rarely open to speaking about themselves or their families with a stranger, especially if they are non-Native Hawaiian. While many well-meaning counselors and social workers from the *haole*

(White) mainland try to “*talk story*” (an indigenous communication technique) (Mokuau, 1990a) with them using a local jargon of Hawai‘i called “pidgin English,” the effort often comes across as a racial put-down and as condescending or rude behavior. Thus, the counselor’s attempts to imitate the clients’ use of a local style of communication may have negative outcomes. In my experience, Native Hawaiians will sometimes refuse to speak again with the counselor after that experience, or drop out of counseling entirely. It may require monumental efforts to restore trust and respect between the clients and the counselor, often involving the intervention of a Native Hawaiian elder or *kupuna* (Rezentes, 1996; Mokuau, 1990a; Pukui, Haertig & Lee, 1972a). While it may be difficult to understand that the counselor meant no harm, it is just as difficult for him or her to see his or her behavior as a source of what is perhaps “the most insidious form or racism” (Ridley, 1995, p. 38). As Ridley (1995) discusses, unintentional racists are often unaware of their potential for harm.

Consequently, how people, whether White or ethnic, “determine their race-related reality can make for major differences in how their worldview” is formed (Sue & Sue, 1999, p. 163). This is a very complex phenomenon to understand, much less act upon. The individual worldviews that both the counselor and client bring to counseling will affect the overall effectiveness of their relationship and in time, their results. Thus a person’s worldview has been found to be significant when seeking counseling. Research from a study by Lopez, Lopez & Fong (1991) indicates that the perceptions and preferences in a person’s worldview which they bring to counseling can be a powerful influence in the decisions that clients make about selecting counselors and how they experience success with their problems in counseling.

To start working on getting better results begins with understanding and accepting each other’s worldview, and appreciating how the development of it is

directly related to the racial and cultural identity formation they have experienced in their lives. This can make all the difference in the world between a positive counseling experience, and a failure.

While the theoretical discussions about worldview, locus of control, locus of responsibility, and ethnic and cultural identity development are all important to understand about *all* peoples, given the unique history of the Native Hawaiians and their often strained relationship with mainstream societal and governmental institutions of the United States (discussed in *Chapter 2*), there are some significant differences that need a more elaborate discussion to appreciate how these theories make a difference in the lived lives of the native people of Hawai'i. Besides the epistemological argument I am advocating for in my study, another important discussion examines the ideas about assimilation and acculturation, which Native Hawaiians experience very differently from other ethnic minorities in North America. Because of our status as indigenous people who are trapped in a dominant-subordinate relationship, we are forced sometimes to move between cultures and therefore, our issues with acculturation and assimilation may be unique when explained by using the Berry and Kim (1989) model for acculturation.

Section III. Acculturation and Assimilation

Berry and Kim (1989) Model For Acculturation

Berry and Kim (1989) have proposed a two-dimensional model for acculturation. Acculturation has been a focus for some of the research, study and training provided to therapists and counselors who work with diverse ethnic clients. Models for acculturation have been developed as a social-scientific application studying theoretical

“patterns of acculturation” (Berry & Kim, 1989, p. 299). The Berry and Kim model uses two dimensions that are basic to understanding the acculturation process:

- The extent to which individuals consider it of value to identify with and maintain the cultural characteristics of their own ethnic group; and;
- The importance individuals attribute to maintaining positive relationships with the mainstream society and other ethnic groups.

Figure 4 describes four ways in which members of various ethnic groups can participate in a culturally diverse society, according to the Berry and Kim model.

Figure 4: Model of Four Acculturation Patterns

| MODEL OF FOUR ACCULTURATION PATTERNS | | Is it valuable to maintain one’s cultural identity and characteristics? | |
|---|-----|---|-----------------|
| | | YES | NO |
| Is it valuable to maintain relationships with other groups? | YES | Integration | Assimilation |
| | NO | Separation | Marginalization |

Note: Adapted from Berry J.W., & Kim, U. (1989). “Acculturation and Mental Health Societies.” In P. R. Dasen, J. W. Berry & N. Sartorius (Eds.) *Health and Cross-Cultural Psychology*. Beverly Hills, CA: Sage Publications. As cited in Rezentes (1996, p. 79). Adapted and used with permission.

In relation to these two dimensions, people can be located in various stages or phases of acculturation – what Berry and Kim (1989, p. 299) call “patterns for

acculturation" – described as *Integration, Assimilation, Separation, and Marginalization*. *Integration* is the pattern or phase in which individuals experience comfort and confidence with their own cultural traditions. At the same time, they can also relate to the cultural traditions of White society and other ethnic minorities. They cross cultural borders with relative ease, and try to benefit from the best of many cultures. *Assimilation* is the phase in which individuals relinquish or reject their ethnic culture and come to predominantly identify with the mainstream society. Rezendes (1996) suggests that *Assimilation* is also "when a member of a minority ethnic group relinquishes that ethnic group and comes to identify with the merging cultures of other groups to form a new society (e.g., melting pot)" (p. 74). *Separation*, as opposed to segregation, is a self-imposed withdrawal from the larger society. Phinney (1991) suggests that individuals in the *Separation* phase find comfort with their own group and face problems when interacting with members from the mainstream group or other ethnic groups. *Marginalization* is described by Phinney (1991) as the least adaptive mode of acculturation. This is the phase in which the individual experiences a profound absence or loss of one's culture of origin and lacks any involvement with mainstream culture or other ethnic cultures. Often feelings of alienation and a loss of identity (Rezendes, 1996) are characteristics found in the *Marginalization* phase.

Native Hawaiians and the Berry and Kim Model for Acculturation

Native Hawaiians, to some degree, may be a population for study using the Berry and Kim (1989) model for acculturation. However, as noted earlier, there are very important differences between Native Hawaiians and the major ethnic minority groups of the United States (i.e., African Americans, Asian Americans, Latinos, Native Americans). Given these differences, plus integration and intermarriage with other ethnic cultures that now live in Hawai'i, how do their contemporary acculturation

processes align with the Berry and Kim (1989) model, if at all?

I would add a significant caution to generalizing the model to Native Hawaiians because of the large multicultural mixture of bi/multiracial people that are found in Hawai'i today. Those of us from bi-racial and/or mixed heritages are more common in Hawai'i than those from a single ethnic group. While we primarily identify as Native Hawaiians, just as proudly, we will detail our lineages from our *haole* ancestors along with those from our Asian, Pacific Islander, and other groups to which we belong. Keeping these important cautions in mind then, when examining the Native Hawaiian experience in the context of the Berry and Kim (1989) model, the following patterns might be informative for counselors and therapists using the Berry and Kim model (1989):

Integration. Some Native Hawaiians have been very successful at integrating not only the *haole* or White culture, but also the many other cultures who emigrated to Hawai'i (e.g., Samoan, Tongan, Tahitian, Portuguese, Puerto Rican, Japanese, Chinese, Filipino, Korean and other Asians) from their own homelands. Rezendes (1996) noted that "this cultural *mélange* produced a definable dialect, arguably a language, recognized as 'pidgin-English' [which island folk use widely as a preferred oral communication technique], as well as unique beliefs, customs, and mannerisms" (p. 76) that are found only in Hawai'i. The social alignment of "locals" (Hawai'i-born residents who are not White) vs. "haoles" is an unspoken local practice and can be off-putting for White visitors to Hawai'i, who for the very first time, find themselves in the minority and the recipients of reverse discrimination while in paradise.

Some Native Hawaiians are more fragmented and are comfortable at separating cultural worlds. These individuals selectively interact with others depending upon the individuals and situations to which they are responding (Rezendes, 1996). This applies

to both *haole* individuals and individuals from other ethnic groups. These individuals recognize that strengths and limitations are found among all people and more often associate with individuals who are much more like them (i.e., similar in worldview), regardless of ethnicity.

Yet many other Native Hawaiians have found flourishing ways to perpetuate *nā hana no'eau Hawai'i* (Native Hawaiian traditions and culture) within non-Native Hawaiian frameworks (e.g., canoe clubs, royal societies, and *nā hālau hula* (native dance troupes), etc.), blending the best of Western and Native Hawaiian ways. Many of them have moved beyond the *Assimilation* pattern and consider themselves to be fully integrated individuals. As a personal example, I myself am very comfortable with being a multiethnic Native Hawaiian, Chinese and German man, who was raised by full-blooded Native Hawaiian grandparents, and educated at Hawaiian, American and Canadian universities, and who is literate in three languages, including Native Hawaiian, Castilian Spanish, and American English. When asked, I call myself a Native Hawaiian and experience no problems sharing my rich, multiethnic background and heritage.

Assimilation. I believe that most Native Hawaiians continue to assimilate into mainstream American culture, whether they admit it or not. Out of a necessity for survival, and in response to the fragile Hawaiian economic market, many Native Hawaiians find assimilation convenient to varying degrees, accepting what works and rejecting what doesn't. For example, while English remains the dominant language used in Hawai'i for business, government, the judiciary and education, the two official languages of the State are Native Hawaiian and English. Native Hawaiians campaigned vigorously to enact this initiative as part of the State's Constitution in 1978, and were highly motivated because of the inadequacy of the use of English alone to explain

traditional Native Hawaiian concepts, such as cooperation, altruism and cohesiveness (*'ohana, aloha kekahi i kekahi, lōkahi*) and practices like "talk story" in issues related to native land reclamation, access to fresh water sources and ocean fishing rights.

Most Native Hawaiians tend to do well in the Western world through assimilation (Rezentes, 1996) and can be placed along a wide socio-economic spectrum. Some are well-respected individuals and are found among the professions and other white-collar occupations, while others live in impoverished situations. Much like other ethnic minority individuals, most of those in the professions tend to be the better educated and more socio-economically advanced and politically involved. Most have few problems with accessing health care or personal welfare needs. Many Native Hawaiians have moved to the U.S. mainland in search of better economic opportunities and most continue to proudly identify themselves as being Native Hawaiian despite their relocation and expatriate standing. However, to totally assimilate is perceived as abandoning one's heritage and culture, and becoming *haole* -- which many Native Hawaiians disdain and consider to be a betrayal to other Native Hawaiians, both living now, and in the past as our *nā kūpuna* (ancestors). Even Hawai'i-born minorities living on the U.S. mainland (e.g., Japanese, Portuguese and Filipino individuals who were born and raised in Hawai'i) perpetuate this unspoken island legacy of the "local" vs. "haole" which is a subtle but distinct form of island-style racism.

Separation. Because of their history with imperial and colonial domination, many Native Hawaiians continue to oppose the *haole*. In varying degrees, there are some who choose not to associate with all individuals who are non-Native Hawaiian, because they consider all others to be *haole*. While in contemporary Hawai'i this is a small minority, some of them are elders or *nā kūpuna* and because of their genealogical and familial positioning, they wield much power and influence over younger generations. *Nota Bene.*

The contemporary definition of *haole* commonly refers to White people only. However, the traditional definition and translation means “those without breath.” This was a condescending expression used by Native Hawaiians to describe all those who were not *nā kanaka māoli* (of Native Hawaiian blood), including members from other ethnic minority groups.

Young adults active in the Native Hawaiian renaissance and sovereignty movement may also be in the *Separation* pattern. A growing number of them are politically active in their efforts to form a “nation within a nation” or to secede from the United States in order to re-establish Hawai‘i as a sovereign entity. They are deeply motivated to right the injustices committed by the Americans in their illegal overthrow of Hawai‘i’s last Queen Lili‘uokalani, in 1893. Yet another growing group yearns to return to the *‘āina* or land, and have consequently relocated to ancestral lands, far from metropolitan Honolulu and the bustling tourist areas located on each island. They are interested in living as their ancestors did, so they farm, fish, and produce traditional Native Hawaiian music, arts, crafts and medicines as they raise their children. Some of them have also placed a *kapu* (taboo) on speaking any other language in their homes, except for Native Hawaiian. They enroll their children in native language schools such as *Pūnana Leo* and *Ka Papa Kaiapuni* located on each of the islands. The conventional school curriculum is taught in Native Hawaiian as an alternative to English. The learning curricula parallel the public school education that any child might receive, and are therefore, fully subsidized by the state government. Rezentes (1996) notes for therapists, that these individuals would rather call themselves “traditionalists” as opposed to “separatists” “to avoid labeling those Native Hawaiians who prefer not to assimilate or integrate as being ‘wrong’” (p. 78) or exhibiting deviant behavior.

Marginalization. While it may be possible for some Native Hawaiians to reject

other ethnic cultures, it would seem very improbable that they would reject all cultures totally, including their own native culture: Hawai'i has often been nicknamed the "melting pot of the world" because of its exemplary welcome of *Aloha* (love) over the centuries, and which even today continues to be extended to many diverse people from all over the world. Because of traditional Native Hawaiian values, cultures, and beliefs such as cooperation, altruism and cohesiveness (*'ohana, aloha kekahi i kekahi, lōkahi*) and practices like "talk story," rejecting everyone would be very difficult to do. One would need to isolate him/herself physically and culturally, which is not easy to do on an island. Or, one would need to alter or change Native Hawaiian culture to create a new subculture (Rezentes, 1996) such as the "local boys," an island term used to distinguish Hawai'i-born males from others. "Nevertheless, it is possible that some Native Hawaiians [may be] so antagonized by all of the cultural changes in Hawai'i that they have made a conscious choice to reject all cultures" (Rezentes, 1996, p. 78).

Given the limitations of assessing or measuring acculturation, and given that models for understanding acculturation have yet to be validated, it would seem that if acculturation is to contribute to a better understanding of achieving multicultural competency in counseling it would be from a constructivist point of view, which is to teach and learn from the base of the learner (Kawakami, 1999). In this case, it would need to be from the base of the client, regardless if the client is White, an ethnic immigrant or an indigenous native. Fostering cultural pluralism in its most comprehensive form means that clients must be valued for their own individualism and not so much for how they acculturate or assimilate to mainstream society. While it is important to determine or assess the cultural influences and identity that a client may have, it is more important to understand the degree of relevancy that acculturation and identity may have to the problem that is presented and how it may affect providing an appropriate therapeutic response. "Learning more about the client's culture and being

professionally prepared to meet the client at least half-way on the cultural bridge between Western and non-Western worlds, is the beginning to therapy and healing” (Rezentes, 1996, p. 80) that is both morally and multiculturally competent.

Goodness of Fit? Acculturation, Assimilation and Native Hawaiians

Acculturation and assimilation has also been discussed in the literature (Phinney, 1992; Berry & Kim, 1989; Mendoza, 1989) as an important concept to understand as it applies to multicultural counseling with immigrant populations. It has important significance, especially when one considers the experiences of newly arrived immigrant groups who migrated to North America and underwent a process of assimilation into the dominant culture, often surrendering native languages, suffering socio-economic and political ostracism, losing cultural identity and pride, and experiencing confusion about traditional family roles and forming relationships in a new society.

I would define acculturation as a transformative process in which an individual's sense of self, social behaviors and psychological worldview evolves as the individual moves or interacts with ethnically diverse individuals or groups, including White people and other ethnic people. In the context of the United States, the two distinct groups are usually the dominant White group and the larger (though less powerful) ethnic minority groups of African Americans, Asian Americans, Latinos, and Native Americans.

In contrast, when considering acculturation and assimilation, it is important to have a brief discussion about what happens to individuals who are not immigrants, but who are moving between cultures (Berry & Kim, 1989; Rezentes, 1996), such as the

Native Hawaiians. In my experience, as Native Hawaiians, we often think of ourselves as multi-ethnic individuals and not as mono-ethnic individuals (for example, only White or only Native Hawaiian) and so we live very confidently with our multicultural ethnicities, opportunities and perspectives. Many Native Hawaiians like myself identify positively with the multi-ethnicity we were born with. For someone who is from Native Hawaiian, Chinese, and German ancestries, I often move among different cultures as a matter of personal choice and with much self-confidence and grace.

However, in Hawai'i, it is also more difficult to define major vs. minor group because there is no clear major ethnic group in the islands. Besides interactions with mainstream Whites (*haole*) who are mainly from the U.S. mainland, there are more important local relationships and interactions with other ethnic groups who have been born and raised in the islands. Principally, these include the descendants of Chinese, Japanese and Filipino immigrants who immigrated to Hawai'i for work on the sugar cane and pineapple plantations in the late 1800's.

Later in the mid-20th century, other Pacific Islanders such as Samoans, Tongans, Tahitians and Chamorros also immigrated to the islands to seek work in the tourist and hotel industries. Since the 1970's, the more recent groups of immigrants have come from Korea and South East Asia -- mainly Vietnam, Thailand, Surinam and Cambodia -- as immigrants fleeing social, political and economic oppression in their own countries of origin. Many chose to settle in the islands rather than the U.S. mainland, not only because of our warm and familiar climate, but because of our islands' history of welcoming people from Asia with genuine respect and appreciation for different languages, elders, cultural practices, and religion. Geographically, our islands were also much closer to their homelands and so Hawai'i was nicknamed the "Crossroads of the Pacific." While all of these multi-ethnic peoples from Asia and the Pacific may be

considered minorities in the mainstream U.S., this is not necessarily so in Hawai'i. The 2001 Hawai'i Health Surveillance, which describes the resident population by ethnic composition (Table 5), clearly indicates that there is no majority group living in the islands, including the indigenous Native Hawaiians.

Table 5: Ethnic Composition of the State of Hawai'i in 2001

| Ethnic Group | Percentage | Hawai'i Health Surveillance 2000 [n = 1,156,015] |
|---------------------|-------------------|---|
| White | 21.1% | 243,626 |
| Native Hawaiian | 22.1% | 254,911 |
| Chinese | 5.8% | 66,839 |
| Filipino | 15.9% | 183,292 |
| Japanese | 21.9% | 253,475 |
| Others | 13.2% | 153,872 |

Data Source: Hawai'i Health Surveillance (2001). [WWW document]. Retrieved 18 April 2003 from URL <http://www.hawaii.gov/dbedt/db01/index.html>. Adapted and used with permission.

Nota Bene: It is important to note that the manner in which one determines ethnic background can alter the ethnic distribution of a region. There is significant difference in the Native Hawaiian population reported by the U.S. Census and the State of Hawai'i Department of Health, Health Surveillance Program (HSP). The HSP numbers include those of mixed-Hawaiian ancestry with any measure of Hawaiian blood quantum. Therefore, it is probable that many of these individuals when constrained to identify themselves under a single race category on any type of informational form with forced choices, the individual could designate a group other than Native Hawaiian.

The point here is that Native Hawaiians would have a difficult time categorizing themselves as acculturated vs. not acculturated because of the complexity of contact they have experienced from not only the dominant White American society, but from other

ethnic groups as well. As a result, for acculturation to have any real meaning in understanding the needs of Native Hawaiians who seek counseling for their problems, it may have more impact and be more useful to consider the ideas of acculturation and assimilation on a case-by-case basis, rather than as a group experience.

Perhaps one of the more useful definitions of acculturation is from Berry and Kim (1989), who describe a "cultural change that results from continuous, first-hand contact between two distinct groups" (p. 299). On the surface, this definition would certainly apply to Native Hawaiians who had first hand contact with *haole* European foreigners in 1778 and in subsequent centuries with others from America, Asia and the Pacific. If one assumes that acculturation is not limited to a group phenomenon, the definition can also be recognized at an individual level, and has been described in the literature as a "psychological acculturation" (Berry & Kim, 1989, p. 299) occurring for both groups and individuals. It is also important to understand acculturation "as a process of acquiring and incorporating the customs from alternative societies with native cultures" (Mendoza, 1989 as cited in Rezentes, 1996, p. 72). This definition, as applied to Native Hawaiians (and to other indigenous people), implies that native culture is different from immigrant cultures when one examines the movement or interaction with not only the dominant White culture, but among other cultures (between group differences) and within the culture of origin as well (within group differences). In Hawai'i, for example, an individual may identify ethnically as a Native Hawaiian; indigenously as a *kanaka māoli* (aboriginal native); and as an American citizen. "Acculturation has always been understood as being a bi-directional or multidirectional process in which change occurs within and across all groups and individuals in contact [with one another]" (Rezentes, 1996, p. 72). Because of their history as indigenous settlers of the uninhabited islands of Hawai'i circa 600 AD (Kamakau, 1992; Stannard, 1989) and since 1778, when British Captain James Cook

happened upon the Hawaiian archipelago, Native Hawaiians have:

... struggled to cope with the effects of Western influence . . . and continue to struggle today as their traditional society continues to adapt to sometimes-welcomed and often imposed influences of American, Asian and European cultures. This Western term for this complex process is 'acculturation.' As lived in Hawai'i, it reflects the 'melting pot' notion of diverse cultural groups assimilating into each other (Rezentes, 1996, p. 71).

Because of these multidirectional possibilities, the complexity of acculturation and how it develops must be understood with regard to its relevancy when working with ethnic minorities like Native Hawaiians who engage in counseling and therapy. It is very important therefore, to understand that acculturation as experienced by most Native Hawaiians is *not* the same as those who have arrived in America as immigrants fleeing their homelands or as captive slaves.

Limitations to Measuring Native Hawaiian Acculturation and Assimilation

There are controversial discussions surrounding acculturation not only because of how it is defined, modeled and developed, but also because of how it is "measured." A common practice in cross-cultural counseling is to assess acculturation using acculturation scales which purport to measure the amount or degree of acculturation vs. non-acculturation of an individual such as in the SL-ASIA scale used in research with Asian American students (Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998; Atkinson & Lowe, 1995). Questions arise as to how practical these instruments are in helping to improve the counselor-client relationship, and if these measurements present more problems than solutions (Hays, 2000, in press from *Addressing Cultural Complexities in Counseling, Chapter 6*) to understanding how important differences between people

are. For example, the measurements assume that acculturation develops through a linear process (e.g., from *Marginalization* to *Integration*) but the research argues that it is a more complex, developmental and evolving course. "Measurement of acculturation is influenced by the individual's past and present levels of functioning and experiences, etc., as well as by [his/her] projections for the future" (Rezentes, 1996, p. 79). Also, given the enormous differences within groups (e.g., Latinos, who are Puerto Rican, Mexican, Cuban, Central and South American, etc.) as well as differences between groups, it is presumptuous to assume that one measure can fit all. More importantly, one must question if any consideration is given to the fact that some people can maintain their culture of origin authentically, while at the same time, learning about another culture. To be of any value to counseling and therapy, acculturation measures must not be just described or quantified. They must be related to psychological and counseling theory, as well as ethnic/cultural theory (Rezentes, 1996; Phinney, 1992).

Other researchers (Mokuau, 1990a; Marsella, Olivera, Plummer & Crabbe, 1995) have noted that some cultural groups, such as indigenous people and Native Hawaiians, often have much difficulty with describing their culture, values, beliefs, ethnic identity, customs, etc. using paper and pencil. Doing this is counter to a number of traditional Hawaiian values such as cooperation, altruism and cohesiveness (*'ohana, aloha kekahi i kekahi, lōkahi*) and oral traditional practices like "talk story." Therefore, from a Native Hawaiian perspective, any acculturation scale would have significant limitations in terms of its value to the counselor-client relationship. A paper and pencil instrument may be consistent with methods used in social science research, but the key is to involve the participants in culturally relevant ways (Smith, 1999). "Acculturation scales will never replace the *'ike* (deep understanding and profound knowledge) which happens when individuals, particularly the therapist/healer and [Native Hawaiian] client, become personally involved" (Rezentes, 1996, p. 80).

Section IV. Multicultural Counseling Needs of the Four Major Ethnic and Cultural Groups

Section IV of my review of the literature includes a critique of the empirical research that addresses the multicultural counseling needs for the four major minority groups in the United States and how this literature may advance knowledge about the counseling needs of Native Hawaiians in terms of (1) ethnic match; (2) types of problems brought to the counseling relationship; and, (3) preferences for other counselor characteristics, including worldview. While the Native Hawaiians serve as my focus of analysis for this study, previous investigations regarding their counseling needs are not widely available. Therefore, it is by comparison and implication that the studies reviewed are applied to understanding the counseling needs of Native Hawaiians in college.

The investigations conducted by Donald R. Atkinson et al. (1998) form specific "lenses" which examine ethnic group preferences for counselor characteristics in several studies conducted with these major groups. Atkinson's research with various groups supports the contentions of Stanley Sue's (1998) definition of cultural competency: "One is culturally competent when one possesses the cultural knowledge and skills of a particular culture to deliver effective interventions [and services] to that culture" (p. 441).

When investigating categorical variables such as ethnic match, types of problems, and preferences for counselor characteristics (which individually or collectively may make a difference for improving the counseling services provided to minority students), the inter-relationships and correlation between and among these variables were further investigated in several leading studies (Sue 1998; Atkinson,

Wampold, Lowe, Matthews, & Ahn, 1998; Atkinson & Lowe, 1995; Bennett & Big Foot-Sipes, 1991; Atkinson, Poston, Furlong, & Mercado, 1989; Ponterotto, Alexander, & Hinkston, 1988; Atkinson, Furlong, & Poston, 1986).

These studies asked such questions as: (1) Was the ethnic-match variable more significant depending on the type of problem that the student brings to the counselor? (2) Was it more significant to see an ethnically matched counselor for personal problems or academic problems? (3) Was it more important to see a counselor who had (a) similar attitudes and values (i.e., worldview); (b) a more educated counselor; (c) an older counselor; (d) a counselor with a similar personality; (e) a counselor with similar socio-economic status; (f) a same sex counselor, rather than an ethnically-matched counselor?

Throughout the literature, the argument is forwarded that "the single most important explanation for the problems in service delivery involves the inability of therapists [and counselors] to provide culturally responsive forms of treatment" (Sue & Zane, 1987, p. 37). Further, it is significant to understand that while a match with ethnicity or other counselor characteristics might be the optimal relationship desired, rarely in reality is this relationship possible, as counselor and clients are bound to be dissimilar on a number of characteristics besides ethnicity.

Ethnic Match and Cultural Identity

The concept of ethnic match between counselor and client, (i.e. the matching of the counselor and client ethnically) has been found to be significant. A meta-analysis of 66 studies concerned with ethnic minority ratings of ethnically similar and European American counselors revealed that, in general, "ethnic minorities tend to prefer ethnic

minority counselors and to rate ethnic minority counselors more favorably than European American counselors" (Coleman, Wampold & Casali, 1995, p. 55). Atkinson and Lowe (1995) noted that "there is consistent and strong evidence that, other things being equal, ethnic minority participants prefer an ethnically similar counselor over an ethnically dissimilar counselor" (p. 101). It is hypothesized in my study that an ethnic match will be an important determiner for Native Hawaiian students seeking counseling services in college.

To account for the importance of cultural identity, the issue was addressed through the formulation of a cultural identification question in one survey by Bennett and Big Foot-Sipes (1991). This part of the survey, which was administered to Native American students, was constructed to conform to a pattern suggested by Sanchez and Atkinson (1983) in which four descriptors are provided from which participants chose the one that best fits their evaluation of their personal involvement in the majority or minority culture: (1) strong involvement with both White and Native American culture; (2) strong involvement with Native American culture, weak with White culture; (3) strong involvement with White culture, weak involvement with Native American culture; (4) weak involvement with both White and Native American culture.

In the same survey, for White students, a racial-consciousness item was developed to parallel the cultural-involvement question asked of the Native American students. The item asked White participants to identify the one statement of four that most closely matched their acceptance of White and minority cultures. The responses to these four statements were subsequently used to determine level of racial-consciousness for White participants. The four descriptors for this question were: (1) high level of acceptance of both White and other cultural values; (2) high level of acceptance of White values, low level of acceptance of other cultural values; (3) high level of acceptance of other cultural values, low level of acceptance of White values; and, (4) low level of

acceptance of both White and other cultural values.

Results indicated that both White and Native American students mostly preferred a counselor with similar attitudes and values (or worldview). Ethnicity appeared to be more important to Native American students than White students, particularly those with a stronger sense of identification with Native American culture. Significant differences were found in both Native American and White preferences for counselor characteristics according to problem type (academic problem or personal problem). Dissimilar characteristics were consistently preferred for academic problems, whereas the reverse was true for personal problems.

Types of Problems

Students themselves have reported that there are additional considerations that are important and salient, besides being matched ethnically. These considerations include the types of problems brought to the counseling arena. For example, how do personal problems or academic problems influence the establishment and progress of an ethnically-matched relationship? How might a personal problem and academic problem affect counseling outcomes or results? Is ethnicity in and of itself secondary in importance to the types of problems?

In a study by Bennett and Big Foot-Sipes (1991) with Native Americans and White students, and in a study by Atkinson, Furlong and Poston (1986) conducted with African American students, both studies investigated if ethnic match mattered when a student went to counseling for a personal problem or an academic problem. The results suggested that ethnic students have expressed a preference for working with a counselor because of the type of problem brought to the counseling relationship as being more significant than ethnicity alone.

The Bennett and Big Foot-Sipes (1991) study surveyed Native American students to determine their preferences for various counselor characteristics when facing academic and personal problems. The 66-item paired-comparisons technique was used as an extension of an earlier study introduced by Atkinson, Furlong and Poston (1986) in their study of African American preferences. The six pairs of attributes were the following: (1) same age, older; (2) same sex, opposite sex; (3) same education, more education; (4) similar attitudes and values, different attitudes and values; (5) similar personality, different personality; and (6) similar ethnicity, dissimilar ethnicity. Each of the 12 attributes was matched with each of the remaining attributes. By this process, every attribute appeared 11 times in the instrument and generated a total of 66 responses.

Students were presented with a stem question, "If you were going to see a counselor to discuss a personal problem (P) or and academic problem (A), would you prefer to see a counselor who is . . ." followed by the 66 items arranged in the following manner:

| | Personal Problem (P) | Academic Problem (A) | |
|----|----------------------|----------------------|----------------------|
| 1. | _____ | _____ | Older than you |
| 2. | _____ | _____ | Similar in ethnicity |

The results of the Bennett and Big Foot-Sipes (1991) study indicated that the type of counselor preferred for a personal problem and an academic problem were different. "The more frequent selection of (a) dissimilar characteristics for academic problems and for (b) similar characteristics for personal problems suggests that students might prefer certain characteristics in a counselor that prove useful because of the problem type" (p. 444). For assistance with a personal problem, for example, results seemed to indicate

that students would prefer a counselor who is likely to share (and understand) their own experiences and perspectives. Intuitively, this would appear probable and justifiable, because the most frequently selected dissimilar characteristic was the counselor having more education (than the student) for both White (67%) and Native American (64%) students who participated in the survey.

Similarly, results in the studies by Atkinson, Furlong and Poston (1986) with a replication study by Ponterotto, Alexander and Hinkston (1998) conducted with African American students, indicated a very strong preference for a counselor with similar attitudes and values for personal problems. This further suggests that greater attention should be paid to matching on this variable when assigning counselors to students who seek counseling for personal problems. For academic problems, results indicated that some counselor characteristics appeared more obvious than others (e.g., sex, age, ethnicity) and to a lesser degree for socio-economic status and level of education. This may not have affected the students' perceptions or preferences at the onset of counseling because of a type of problem for which they sought help, but eventually, they may have contributed to retaining them in counseling.

Preferences for Counselor Characteristics

Other studies have found that ethnic students' preferences for counselor characteristics or attributes are sometimes more significant than ethnicity and problem type. In the 1986 study by Atkinson, Furlong and Poston, counselor characteristics such as age, gender, education, socio-economic status, and ethnicity were presented in a paired-comparison format to African American students at Southwest Community College in Los Angeles, which is predominantly African American. By providing a rank-ordering of expressed preferences, this more precise information for African

Americans suggested that earlier studies might have focused too narrowly on just ethnic similarity. In fact, results indicated that having more education than the client, having similar attitudes and values (or worldview) to those of the client, having a similar personality to that of the client, and being older than the client, were all ranked above similar ethnicity as preferred counselor attributes (Atkinson, Furlong & Poston, 1986).

A strength of the Atkinson, Furlong and Poston (1986) study is that it places African American preference for an ethnically similar counselor within the context of other counselor characteristics. Earlier researchers have used a confirmatory hypothesis-testing strategy (Mahoney, 1976) in that either a preference for an African American counselor has been confirmed or judgment has been withheld. This study used a disconfirmatory hypothesis-testing strategy (Mahoney, 1964; Platt, 1964) in that alternatives to the hypothesis of African American preference for African American counselors were tested.

Another strength of the Atkinson et al. (1986) study was the additional analysis of within-group preference profiles. Some of the earlier research concerning African American preferences for counselor ethnicity was seriously limited because of the failure to take into account within-group differences. For the most part, researchers have simply asked a presumably homogeneous group of African American participants if, assuming they were to seek counseling, they would prefer to see an African American counselor or a White counselor. Some studies have included within-group differences as an independent variable in examining African American participants' preferences for counselor ethnicity (Jackson & Kirschner, 1973; Gordon & Grantham, 1979; Parham & Helms, 1981; Cross, 1971). In general, the results of these studies suggest that it is important to consider within-group differences because, even within homogeneous groups, significant differences may exist for such characteristics as age, ethnicity,

gender, religion, and socio-economic status.

Similar to the Bennett and Big Foot-Sipes (1991) study, the question of cultural identity was examined in the Atkinson, et al. study as well. The study confirmed an earlier one by Atkinson (1983) that African American college students with "immersion identity attitudes [acceptance of African American identity, rejection of White values] expressed a greater preference for an African American counselor than did those with internalization identity attitudes [acceptance of African American identity, selective acceptance of White values]" (Atkinson, Furlong and Poston, 1986, p. 326). However, in a replication of the Atkinson (1983) study, Ponterotto, Anderson, and Grieger (1986) found no significant difference for counselor racial preference between college students with immersion identity attitudes and those with internalization identity attitudes. What is important to note is that future studies of African American and other ethnic minority preferences for counselor ethnicity should include measures of within-group differences related to ethnic or cultural identification in their design, especially if the purpose of the study is to compare ethnic participants' preferences for counselor ethnicity with preferences for other counselor characteristics.

Ponterotto, Alexander and Hinkston (1988) in a replication of the Atkinson, Furlong, and Poston (1986) study with a different group of African American students, surveyed a population at a Midwestern university and found similar results. The rank-order correlation between their findings and those of Atkinson, Furlong, and Poston (1986) was .91, with the same counselor characteristics ranked among the top five. These students expressed a stronger preference over ethnicity for a counselor who was: (1) older; (2) had more education; (3) had similar attitudes (i.e., worldview); and, (4) had similar personalities. In both studies, these characteristics (as well as sex, religion, socio-economic status, and ethnicity) were selected for comparison because they were

identified as significant, in a review of counselor-client similarity studies by Atkinson and Schein (1986).

In the Ponterotto, Alexander and Hinkston (1988) study, however, only the counselor characteristic of similar attitudes (i.e., worldview) was ranked above ethnicity. It can, therefore, be hypothesized that the higher ranking of similarity in the Ponterotto, Alexander and Hinkston (1988) study conducted in the Midwest, over the ranking in the Atkinson, Furlong, and Poston (1986) study conducted in the Los Angeles area, may be a function of differing ethnic diversity in the two settings. Like the Native Americans study conducted by Bennett and Big Foot-Sipes (1991), the central limitations to these two studies with African Americans are in its methodology. Again, this will be fully explained when methodological comparisons are summarized in the definitive study conducted with Asian Americans by Atkinson, Wampold, Lowe, Matthews, and Ahn in 1998.

A further study about ethnic group preferences for counselor characteristics was also conducted by Atkinson, Poston, Furlong, and Mercado (1989) with 500 students at two state universities on the West Coast. Results were received from three major ethnic groups: 118 Asian American students; 64 Mexican American students; and 157 White American students. The survey questionnaire administered in this study consisted of two parts. Part I asked participants to identify their age, sex, ethnicity, and income. Part II was an adaptation of the paired-comparison questionnaire developed by Atkinson, Furlong, and Poston (1986). In both versions of the paired-comparison questionnaire, participants were asked to choose between pairs of counselor characteristics. The 14 counselor characteristics included: (1) education (more/similar); (2) attitudes and values (similar/dissimilar); (3) ethnicity (similar/dissimilar); (4) sex (same/opposite); (5) socio-economic status (similar/dissimilar); (6) age (similar/older); (7) personality

(similar/dissimilar). In order to reduce the number from 120 items to 91 items in this version of the questionnaire, the question about religion was eliminated. From the Atkinson, Furlong, and Poston (1986) original survey, it was demonstrated that religion was the least preferred characteristic. *Nota Bene*. For similar reasons, religion was also eliminated from the Native Hawaiian Counselor Preference Survey (see Appendices). While religion as a categorical variable is not to be overlooked or undervalued for Native Hawaiians, it is similarly hypothesized to be the least preferred characteristic, when compared to the other characteristics. For the most part, established religion, in the Judeo-Christian tradition, while widely practiced by Native Hawaiians, is often viewed as very separate and private activity from the problems of every day life (Mokuau, 1990a; Pukui, Haertig & Lee, 1972a).

The format of the questionnaire developed by Atkinson, Furlong, Poston and Mercado (1989) consisted of the following stem, queried at the beginning of the items: "If you were going to see a counselor to discuss a personal problem, would you prefer to see a counselor who is . . .". This was followed by the 91 paired-comparison items, similar to this example:

- Choice A: Dissimilar to you in attitudes and values
- Choice B: Similar to you in ethnicity

The paired-comparison data were analyzed by developing a proportion matrix for each ethnic group that reflected the percentage of participants who preferred each counselor characteristic over all the other characteristics. The average percentage of participants expressing a preference for each counselor characteristic (as compared to the other 13 counselor characteristics) was then computed and served as the primary variable of interest for rank-order analyses in this study.

To account for differences between the two universities, the average ratings of counselor characteristics were rank-ordered by setting and a Spearman rank-order correlation was computed. The rank-order correlation was found to be .99, indicating a very high concordance of rankings for the two campuses. A Mann-Whitney *U* test confirmed no differences in the rankings for the two campuses, $z = .046, p = .52$; these data were pooled for subsequent analyses. "As might be expected from these high correlations, a Kruskal-Wallis analysis of variance by ranks that corrects for ties for the three rankings was non-significant; ($H' = .037, p > .975$)" (Atkinson, Poston, Furlong, & Mercado, 1989, p. 69).

The results of this study suggest that participant ethnicity plays a very small role in the preferences individuals have for counselor characteristics. Rank-order preferences for counselor characteristics were almost identical across the three ethnic groups, with preferences for a counselor who had similar attitudes or worldview, similar personality, and more education and someone who was older than the student as the top four ranked characteristics for all ethnic groups.

When data from this study was compared with those from the earlier study with African American participants (Atkinson, Furlong, & Poston, 1986), some discrepancy was found with regard to preference for counselor sex. African American participants in the earlier study expressed a greater preference for an opposite-sex counselor, whereas the reverse was true for Asian American participants, Mexican American participants and White American participants in this study. "Other than this obvious discrepancy, the ranking of preferences were remarkably similar across the two studies and four racial/ethnic groups" (Atkinson, Poston, Furlong, & Mercado, 1989, p. 71).

The results of both studies also suggest that preference for an ethnically similar

counselor may be less important to participants than their preferences for other counselor characteristics. When given a choice between an ethnically similar or dissimilar counselor, participants in all four ethnic groups fairly consistently expressed a preference for an ethnically similar counselor. However, participants in both studies expressed a stronger preference for a counselor who is more educated, has similar attitudes, is older, and has a similar personality compared to them. All three ethnic groups in the Atkinson, Poston, Furlong, & Mercado study (1989) also expressed a greater preference for a counselor of the same sex and two of the ethnic groups (Asian Americans and White Americans) expressed a greater preference for a counselor with a similar socio-economic background over an ethnically similar counselor. The important implications of the data in these studies indicate the importance of taking a number of counselor and client characteristics into consideration, when assigning clients to counselors.

The paired-comparisons technique employed in this study asked participants to make choices between similarities and dissimilarities of disparate counselor characteristics. However, as the authors admit, "although this is a useful survey technique, this is seldom the case in real-life; counselors and clients typically are dissimilar on a number of characteristics. Thus the counselor-client matching on all dimensions is seldom possible " (Atkinson, Poston, Furlong & Mercado, 1989, p. 71).

Coleman, Wampold and Casali (1995) explored clients' preferences beyond the ethnic-match paradigm with a meta-analysis of 66 studies concerned with ethnic minority ratings of ethnically similar and European American counselors. The meta-analysis compared and contrasted the five paired-comparison studies just reviewed (Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998; Atkinson & Lowe, 1995; Bennett & Big Foot-Sipes, 1991; Atkinson, Poston, Furlong, & Mercado, 1989; Ponterotto,

Alexander, & Hinkston, 1988; Atkinson, Furlong, & Poston, 1986). Maintaining that the focus just on ethnicity was perhaps not sufficient, they analyzed results that asked about clients' preferences for counselor characteristics, including: (a) a counselor with similar attitudes and values (i.e., worldview); (b) a more educated counselor; (c) an older counselor; (d) a counselor with a similar personality; (e) a counselor with similar socio-economic status; (f) a same sex counselor. While the meta-analysis revealed that in general, an ethnic-match with a counselor is an overall preference for ethnic minorities, "when individuals from various cultural groups were asked to nominate characteristics of a competent counselor, ethnic similarity was not a significant factor" (Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998, p. 61). Even when ethnicity was included in a list of important characteristics such as attitudes, worldview, maturity, education, and personality, ethnicity was not as significant as the individual's preferences for counselor characteristics. However, as the authors note, "even in these studies, the typical design involved counselors who were identical in every way except for ethnicity, thus the relative effect of ethnicity to other factors could not be assessed. In both the preference and perception studies, participants were induced to make ratings on the basis of ethnicity, thus obscuring the effect of other important factors" (Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998, p. 61). Thus, the major differences about the significance of each of the five paired-comparison studies (Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998; Bennett & Big Foot-Sipes, 1991; Atkinson, Poston, Furlong, & Mercado, 1989; Ponterotto, Alexander, & Hinkston, 1988; Atkinson, Furlong, & Poston, 1986) were found in each study's methodology and analyses, which were not always appropriate, and therefore yielded suspect results.

A Composite of Preferences for Counselor Characteristics

Perhaps the most distinctive and comprehensive investigation designed

specifically for paired-comparisons data that provided an appropriate test of the relationship between preferences for counselor characteristics and selected within-group variables was constructed by Atkinson, Wampold, Lowe, Matthews, and Ahn (1998) to analyze Asian American college student preferences for counselor characteristics. Although Asian Americans are highly represented on college campuses, there is evidence that they are under represented with respect to use of psychological services for personal problems (Leong, Wagner & Tata, 1995). However, there is also evidence that Asian American college students overuse vocational counseling services (Leong, 1985; Tracey, Leong, & Gidden, 1986). Asian American college students appear to perceive a greater need for vocational counseling than do those in the general population, and their willingness to seek vocational counseling exceeds their willingness to seek personal counseling (Atkinson, Lowe, & Matthews, 1995; Lowe, 1996).

The purpose of this study was twofold: (a) to expand on earlier paired-comparison research by identifying most and least preferred counselor characteristics for two types of problems (personal and academic) and to relate participant sex and acculturation to preferences for counselor characteristics; and, (b) to demonstrate the utility of an analysis designed for paired-comparison data that scales preferences (rather than simply rank-ordering them) and that is sensitive to between-group differences. In general, the findings of this refined study reinforce the Bennett and Big Foot-Sipes (1991) conclusion that beyond ethnicity, preferences for counselor characteristics vary with problem type, which was found to be true for both personal problems and academic problems. However, the refinement in methodology (and further refinement for this study with Native Hawaiians, as described in *Chapter 3, Methodology*) was better able to determine the relationships between Asian American preferences for counselor characteristics and type of problem, participant acculturation, and participant sex.

One distinctive feature about the Asian American study (Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998) is that it contrasts with the Native American study (Bennett & Big Foot-Sipes, 1991) and African American studies (Atkinson, Furlong, & Poston, 1986; Ponterotto, Alexander, & Hinkston, 1988) which focused on the question of cultural identity. For Asian Americans, their problem is one of acculturation, because most Asian Americans are immigrants. This is very different from the Native Americans who are an indigenous people and African Americans whose ancestors arrived as slaves. Acculturation is also at issue for Native Hawaiians, who are the focus of this study, as well.

There is strong evidence that Asian American acculturation is directly linked to help-seeking attitudes and behavior. Given that most counselors are Euro Americans, the more positive attitudes toward help-seeking by high-acculturated Asian Americans may reflect a weaker preference for an ethnically similar counselor than found among low-acculturated Asian Americans. For example, level of acculturation has been found to be directly related to Asian American attitudes toward professional psychological help (Atkinson & Gim, 1989; Tata & Leong, 1994). Also, several studies have reported a direct relationship between level of acculturation and willingness to seek counseling for personal problems (Gim, Atkinson & Kim, 1991; Gim, Atkinson & Whitely, 1990).

To illustrate, in the study by Atkinson, Wampold, Lowe, Matthews, & Ahn, (1998), the acculturation level of the Asian American participants is assessed using the SL-SIA acculturation scale (Suinn, Rickard-Figueroa, Lew & Vigil, 1987). The SL-SIA inventory consists of 22 items which assess language, identity, friendship choice, behavior, generation/geographic history, and attitudes. Likert scores on individual items range from 1 (low acculturation) to 5 (high acculturation). The SL-SIA inventory has been cited with evidence of concurrent validity in other studies (Suinn, Rickard-

Figueroa, Lew & Vigil, 1987; Suinn, Ahuna, & Khoo, 1992, 1995).

As a result of using the SL-SIA inventory, it was hypothesized that low acculturated Asian Americans would express a greater preference for an ethnically similar counselor than would their high acculturated counterparts. No studies have yet been reported in the literature documenting this relationship. However, there is reason to believe that such a relationship exists. In two studies, (Atkinson & Gim, 1989; Tata & Leong, 1994), results regarding the acculturation level of the participants were found to be significantly related to preference for an ethnically similar counselor, i.e., participants with a low measure of acculturation expressed a preference for an ethnically similar counselor, than participants with a high measure of acculturation. "This finding can be interpreted as support for our assertion that preference for an ethnically similar counselor actually reflects preference for a counselor who shares similar attitudes" (Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998, p. 117), or worldviews.

Another distinctive variable that is also important in the Asian American study (Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998) and, therefore different from the other four studies, is the finding that "the preferences for counselor characteristics differed as a function of sex for both types of problems. For both personal and academic problems, considering the sex of the participant produced a statistically significant better fit than data in aggregate" (Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998, p. 112). No studies have been reported that directly examine Asian American preference for the counselor characteristic of sex, but research with the general population indicates a strong and consistent preference for a counselor of the same sex (DeHeer, Wampold & Freund, 1992). DeHeer et al. (1992) suggest that gender schema theory may explain this consistent preference for a counselor of the same sex, although the research documented that when evidence of counselor effectiveness is provided, participants will choose an

effective counselor over the counselor of the same sex. Therefore, it was hypothesized that Asian Americans would express a greater preference for a counselor of the same sex than a counselor of the opposite sex.

Finally, the major strength of the Atkinson, Wampold, Lowe, Matthews, & Ahn (1998) study was in its methodology. The four earlier paired-comparison studies (Atkinson, Furlong, & Poston, 1986; Atkinson, Poston, Furlong, & Mercado, 1989; Bennett & Big Foot-Sipes, 1991; Ponterotto, Alexander, & Hinkston, 1988) used inappropriate statistical measures, and therefore their results are speculative (Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998). Coleman, Wampold & Casali (1995) in their meta-analysis of these studies raised questions about the importance of preference for counselor ethnicity relative to preferences for other counselor characteristics. Coleman et al. criticized the methodology because "participants are induced to make ratings [solely] on the basis of ethnicity, thus obscuring the effect of other important factors (p. 61). "In essence, these methodologies ask participants to rate, or express a preference for, ethnically similar and dissimilar counselors when all other variables are held constant, a condition that seldom if ever exists in the real world of counseling service providers and their clients" (Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998, p. 102). In the Asian American study, the goal of the analysis of the paired-comparisons is to scale the counselor characteristics so that the relative preferences for the characteristics are revealed. Using just a simple rank-order of preferences, or a confirmatory/disconfirmatory response was considered too simplistic to discover meaningful data.

In this study, the Bradley-Terry-Luce (BTL) model (Bradley & Terry, 1952; Luce, 1959; McGuire & Davison, 1991) provides a relatively straightforward method that places the characteristics on an underlying continuum from least preferred to most

preferred. See *Chapter 4, Methodology*, for a complete summary of the BTL model and a discussion of the advantages of this method.

Section V. Summary: How the Literature in Multicultural Counseling Informs the Native Hawaiians Study

It can be argued through my review of the literature, that in general, ethnic minorities' perceptions of and preferences for an ethnically similar counselor over a Euro American counselor is a valid hypothesis, including my own hypothesis about Native Hawaiians. However, the perceptions of and preferences for counselors are influenced by several variables, including types of problems (personal or academic) and counselor characteristics (sex, age, level of education, socio-economic status, attitudes and values (worldview) and personality). How these perceptions compare with the results of my study to the other major ethnic groups is very important to investigate, especially if more Native Hawaiian students use an ethnic match as an initial marker or determiner for seeking counseling services. Also it needs to be further cautioned that an ethnic match does not necessarily result in a cultural match between counselor and client.

Moreover, within-group variables, such as the degree or level of cultural affiliation and identity of a participant tended to moderate the perceptions of and preferences for ethnically similar counselors. Since all of the participants in this study are Native Hawaiians or Part Hawaiians, there are important cautions to emphasize about over-simplifying the conclusions of this study with regard to the decisions they make to select a Native Hawaiian counselor over a European American or other ethnic counselor.

One important caution is that the research methods used in the analyses of some of these studies were not as precise as they could be. More precise methods for determining the degree to which ethnic minorities' preferences for ethnically similar counselors is a function of inferences, attitudes, values and skills still needs to be developed. For example, it is anticipated that because the 66-pairs are forced choices (and that complete data sets must be collected in order to be analyzed), there may be a tendency for Native Hawaiian students to default to indicate a choice out of convenience or not caring one way or the other, rather than rationally comparing and selecting from the pairs offered.

Another caution is that population samples used in the studies also need refinement. In most cases, the ethnic minority students surveyed attended predominantly White institutions, while simultaneously struggling with personal identity issues and acculturation stresses (LaFromboise, Coleman & Gerton, 1993; McEwen, Roper, Bryant & Langa, 1990). The notable exception is the Atkinson, Furlong and Poston (1986) study that was conducted with African American students as a predominantly African American community college in Los Angeles. Mistakes in sample selection and method may lead to spurious results and inconsistent findings (Coleman, Wampold & Casali, 1995). While the majority of Native Hawaiians in this study will be enrolled at campuses in Hawai'i, they are as a group, still a minority within a minority (see Figure 1).

Chapter 4

METHODOLOGY

E kukuhi pono nā au iki a me nā au nui o ka 'ike.

Learn well the little as well as the large currents of knowledge for all knowledge is important.

Purpose of the Study

To review, the purpose of my study was to analyze the preferences of Native Hawaiian college students for an ethnically matched counselor, i.e., a counselor who is also Native Hawaiian. My study proposed to investigate whether or not Native Hawaiian students preferred to seek counseling to solve *personal* and *academic* problems, when they were: (1) matched with a Native Hawaiian counselor (i.e., by ethnicity) and/or (2) matched by attitudes and values (i.e., worldview); and/or (3) matched with other counselor characteristics, such as age, sex, socio-economic background, or personality. Also, the Native Hawaiian Counselor Preference Survey investigated whether or not the type of problem (*personal* or *academic*) brought to counseling might have some influence in selecting an ethnically similar counselor.

Participants in the Study

Total Sample. From January 24 through February 28, 2003, a total of $n=55$ participants completed the Native Hawaiian Counselor Preference Survey. As described in Table 6, fifty (91%) of the participants in the study were currently enrolled as undergraduate students in courses located at the University of Hawai'i campuses in Mānoa (16), Hilo (24), Kaua'i Community College (9) and Kapi'olani Community College (1) in Honolulu. The remaining five participants (9%) came from Seattle,

Washington. Two graduate students and one undergraduate student were enrolled at Antioch University Seattle. Two graduate students attending the University of Washington in Seattle also participated. By ethnicity, 70% of the students identified themselves as Part Hawaiians, 30% as Native Hawaiians.

Demographic Data. The students (41 females and 14 males) averaged 24 years in age (with an age range between 19-47 years old). The demographic data below indicates that most students were enrolled at the four-year degree granting campuses in Mānoa and Hilo (74%), majoring in liberal arts as undergraduates (81%), of which the majority were freshmen (32%). It was not surprising that the majority of the students were first generation college students (81%), as had been predicted and discussed in *Chapter 1*. The average income level per year that was most reported was in the under \$20,000 range (23%), though this information is off set by the significant cases of the participants (38%) who reported that they did not know their annual incomes. 94.5% reported that they were born as U.S. citizens.

Rationale. Native Hawaiian college students ($n=55$) were selected for the study as an indigenous ethnic minority for a number of reasons. First, the principal investigator is a Native Hawaiian male, who is a faculty member at a private university in Seattle, Washington in teacher education and has a salient interest in the study. Second, studies with Native Hawaiians, conducted by Native Hawaiian researchers, are rare in the empirical literature overall, and therefore they are an under studied group. When studies are available, most are conducted by non-Native Hawaiian researchers, and focus on deficiency problems, rather than on success, personal accomplishment and proficiency. For example, demographic studies report that Native Hawaiians have the lowest standardized test scores in Hawai'i's schools, the highest rate for high school drop-outs, and are under represented in higher education (Office of Hawaiian

Affairs,1998). Third, when results in counseling and psychology are discussed, unfortunately "the very services designed to foster relief and comfort may in fact, contribute to feelings of confusion and discord" (Kim, Omizo & D'Andrea, 1998, p. 146). In most cases, the services provided to them lack the cultural consonance and connection that are needed because they are designed for mainstream White clients, and not for indigenous ethnic clients who value other approaches, such as *ho'oponopono*, a Native Hawaiian indigenous spiritual healing practice (Mokuau, 1990a). As a result, in mental health services, Native Hawaiians are poorly served, in social services they are overrepresented, and in higher education they continue to be under represented (Ikeda, 1982, 1988; Office of Hawaiian Affairs, 1998). Fourth, it was speculated that it might be interesting to know if Native Hawaiian preferences for counselor characteristics were similar or different from the other major ethnic minorities in the U.S. Would their willingness to seek out counseling be influenced by having the choice to select an ethnically similar counselor over other characteristics? The hypothesis for this study is: When determining their preferences for seeking college counseling for a personal or academic problem, Native Hawaiian students will prefer a counselor who is matched by similar attitudes and values, (i.e., worldview) rather than by ethnicity or other counselor characteristics. In other words, regardless of the type of problem, Native Hawaiian students will determine their preferences for seeking advice from a counselor who has similar attitudes and values about the problem and its solutions, rather than ethnicity or other counselor characteristics. Fifth, would Native Hawaiian preferences be the same or different for both personal and academic problems as it was for other minority groups? The results from the Atkinson, et al. 1998 study with Asian Americans, the BigFoot-Sipes 1991 study with American Indians and Whites, the Atkinson, et al. 1986 and the subsequent iteration by Ponterotto, et al. 1988 studies with African Americans, and the Atkinson, et al. 1989 study with Asian Americans, Mexican Americans and Whites all indicated that participants may want advice for personal problems from a

counselor whose attitudes, values and experiences approximate their own. Lastly, as more and more Native Hawaiians attend college, and as more counseling services become available to them than ever before, no studies that directly examine Native Hawaiian counseling preferences have been reported. If the previous studies with African American, Asian American, Mexican American, Native American, and White students suggest that the consistently high ranking for a counselor with similar attitudes and values is valid, then matching Native Hawaiian students and counselors on ethnicity (as is commonly done) may be a moot practice and greater attention should be given to this preference paradigm.

Instrumentation

Counselor Preference Survey (1998, Atkinson, et al.)

The Native Hawaiian Counselor Preference Survey (NHCPS) (See Appendix "A") used in my study was adapted from an original questionnaire used by Atkinson, et al. in 1998 with Asian American students in California. It was called the Counselor Preference Survey (Atkinson², Wampold, Lowe, Matthews, and Ahn (1998). This questionnaire, which used a paired-comparison statistical procedure, was a further refinement of previous paired-comparison surveys that investigated counselor preferences, but using less powerful statistical techniques. In *Chapter 3, Review of the Literature*, a discussion of the four studies that used the paired comparison technique to examine counselor characteristics prior to the Atkinson et al. (1998) study were described in detail, citing the advantages and limitations of this technique (Atkinson,

² It should be acknowledged and appreciated that the principal author of the 1998 study, Donald Atkinson, PhD of the University of California at Santa Barbara, has given the Principal Investigator of this study his consent and permission to use and adapt the original questionnaire.

Furlong & Poston, 1986; Atkinson, Poston, Furlong & Mercado, 1989; Bennett & BigFoot-Sipes, 1991; Ponterotto, Alexander & Hinkston, 1988).

To review, all four of the paired comparison studies attempted in some way to examine the relationship between the preferences for counselor characteristics and participant ethnicity or some within-group variable. The first three studies used rank-order correlations for this purpose (Atkinson, Furlong & Poston, 1986; Ponterotto, Alexander & Hinkston, 1988; Atkinson, Poston, Furlong & Mercado, 1989) The correlations in these three studies were found to be .91 or greater, indicating that the rankings being compared were very similar and suggesting that there was no relationship between preferences for counselor characteristics and any of the variables examined. However, rankings based on proportions aggregated across counselor characteristics are subject to distortion when a subgroup of participants consistently prefers one characteristic over the others (Atkinson, et al., 1998). This is one of the statistical discrepancies that was considered by Atkinson et al. (1998) in their study with Asian American college students and contributed to their decision to use the Bradley Terry Luce (BTL) Model for Paired Comparison Data (1952) as explicated by McGuire and Davison (1991) (this model is described in the next section "Statistical Analysis").

Also, considered in the Atkinson et al. (1998) study was the observation that when correlational methods are used to measure the relationship between preferences for counselor characteristics and within-group variables, the assumption of independence is speculative (Hays, 1994). In an attempt to address some of these problems, in earlier studies like Bennett and BigFoot-Sipes (1991), MANOVAs were used to examine the relationship between preference for counselor characteristics and racial/ethnic group (American Indian vs. White), American Indian cultural commitment

(weak vs. strong) and White level of racial consciousness (low vs. high). The results were also suspect because of the non-independence of the observations.

Furthermore, the type of problem brought to counseling was speculated to have some influence on counselor preferences. For example, the findings in studies by Bennett and BigFoot-Sipes (1991) reinforced the idea that when contemplating seeing a counselor for a personal or academic problem, participants preferred a counselor with "*similar attitudes and values*" over an ethnically matched counselor.

Because of these problems with assumptions of independence in all four studies, it was still not known, for example, if measures of within-group differences (e.g., degree of cultural and ethnic identification, acculturation level, previous counseling experience, sex of the participant, socio-economic status, etc.) are related to preferences for counselor characteristics.

To improve their study with Asian Americans, the Atkinson et al. (1998) Counselor Preference Survey used a paired-comparison format to assess preferences for 12 counselor characteristics (resulting in 66 paired comparisons):

- Similar ethnicity; dissimilar ethnicity
- Similar personality; dissimilar personality
- Similar attitudes/values; dissimilar attitudes/values
- Similar socio-economic status; dissimilar socio-economic status
- Same sex; opposite sex
- Same age; older

Atkinson et al. (1998) reasoned that pair-comparisons analyze attributes that appear to be opposites (e.g., similar personality and dissimilar personality) because it has been shown that attributes that logically appear to be at opposite ends of a one-dimensional scale are often found to be independent (e.g., conservatism and liberalism are described as two orthogonal attitudes) (Kerlinger, 1980). The intent here was to consistently predict coherent factors (i.e., similar and dissimilar counselor characteristics) that may be discriminated by the type of problem (i.e., personal and career).

For each question, the participants indicated their choice between 66 pairs of counselor characteristics (each characteristic was paired with each of the other 11 characteristics), of which five examples follow:

| Item No. | Personal | Career | Sample Paired-Comparison Statements |
|----------|--------------------------|--------------------------|---|
| 7. | <input type="checkbox"/> | <input type="checkbox"/> | same sex as you <u>or</u> |
| | <input type="checkbox"/> | <input type="checkbox"/> | opposite sex as you |
| 8. | <input type="checkbox"/> | <input type="checkbox"/> | older than you <u>or</u> |
| | <input type="checkbox"/> | <input type="checkbox"/> | similar to you in personality |
| 9. | <input type="checkbox"/> | <input type="checkbox"/> | same sex as you <u>or</u> |
| | <input type="checkbox"/> | <input type="checkbox"/> | similar to you in personality |
| 10. | <input type="checkbox"/> | <input type="checkbox"/> | same sex as you <u>or</u> |
| | <input type="checkbox"/> | <input type="checkbox"/> | dissimilar to you in ethnicity |
| 11. | <input type="checkbox"/> | <input type="checkbox"/> | similar to you in personality <u>or</u> |
| | <input type="checkbox"/> | <input type="checkbox"/> | similar to you in ethnicity |

In the original questionnaire, Atkinson et al. (1998) asked that the Asian American participants respond to the 66-paired comparison items by thinking about *personal* problems and *career* problems. In other words, the two problem-types were not

separated and instead, were thought about in tandem. The participants answered the 66 paired-comparisons only once while keeping both problem-types in mind (though they were instructed to think first about a *personal* problem and then a *career* problem). This assumed that Atkinson et al. (1998) were depending upon the participants' cognitive abilities to differentiate between the two problem types simultaneously. Therefore, thinking and discriminating between a *personal* and *career* problem at the same time, may have meant that the participants were being asked to decide which type of problem was of greater (or lesser) "value" to them. One could argue that the degree of importance or significance of a type of problem, when weighed comparatively with another type of problem, might have some influence on how choices were made for each of the 66 paired-comparisons. This is potentially even more complex, because besides being asked about two problems, *at the same time*, the participants were also asked to think comparatively about various counselor characteristics, such as the "same sex" or "opposite sex" of the counselor, which is asked in Question 7. To illustrate, in the original questionnaire, participants were asked:

"If you were going to see a counselor to discuss a *personal* problem, would you prefer to see as counselor who is . . ." followed by, "if you were going to see a counselor to discuss a *career* problem, would you prefer to see as counselor who is . . ."

| Item No. | Personal | Career | Sample Paired-Comparison Statements |
|----------|--------------------------|--------------------------|-------------------------------------|
| 7. | <input type="checkbox"/> | <input type="checkbox"/> | same sex as you <u>or</u> |
| | <input type="checkbox"/> | <input type="checkbox"/> | opposite sex as you |

In order to answer Question 7, a number of responses might be possible. For example, if the participant was thinking about a *personal problem*, either choice might be selected (two possible responses), though the participant was instructed to make only one choice. Consider making this choice while simultaneously thinking about making a

choice for a *career problem* (two different possibilities). The difficulty here is that one does not know for certain which problem type might have affected or influenced how the participant decided respond to Question 7. Was it the *personal* or *career* problem that the participant was "weighing" as being more important or significant; or does it make a difference at all? Adding more to the uncertainty is the corollary: When considering a counselor of the same or opposite sex, which characteristic (same sex or opposite sex) is more applicable to which type of problem? It is reasonable to argue that the possibilities for multi-directional thinking and determining choices can become complicated and confusing for the participant. Also, it becomes problematic when analyzing results by problem-type, because the type of problem was not considered independently vis-à-vis the 66 paired-comparisons for counselor characteristics.

Additionally, it is also possible that choices might end up in a tie; i.e., when selecting a counselor, having the same or opposite sex may not be of greater (or lesser) "value" but may be of equal or neutral "value," regardless of the type of problem. It could be argued that participants may have defaulted to what was more convenient or less convenient, rather than take time to decide what their actual choice or preference might be (i.e., in reality, they may have selected from "same sex," "opposite sex," or "neither"). Since the questionnaire required forced choices, it was noted that this reaction could potentially skew results. Finally, the tie or draw is also a possibility when one considers thinking about the counselor's sex as more of a determiner of participant choice than the type of problem. The metaphor concerning the "dog wagging the tail" or the "tail wagging the dog" is appropriate here.

This dilemma may have contributed to a significant rate of unusable data in the original study (32%) which the authors reported (1998, Atkinson, et. al). Therefore, it could be assumed that some degree of confusion or unpredictability might have ensued

because of being asked to think about both problem types concurrently with reference to 66 paired-comparisons for counselor characteristics. Remembering also that each of the 66 questions was a forced choice in the original questionnaire, to some extent, this may have contributed to some degree of test fatigue, which the authors also speculated.

Statistical Analysis

The paired comparison technique provides an alternative way for examining preferences that induces research participants to indicate their relative preference for a variety of counselor characteristics. Paired comparison studies use a preference format, but instead of choosing between a single pair of attributes or stimuli (e.g., ethnically similar vs. ethnically dissimilar counselor), participants are asked to make choices between multiple pairs of stimuli. From a list of predetermined stimuli, pairs of stimuli are generated by contrasting each individual stimulus with all the other stimuli on the list. Using this format, $N(N - 1)/2$ pairings are made, where N is the number of stimuli being computed, and the stimuli are rank ordered in terms of preference.

The statistical procedure used in the Atkinson et al.(1998) study is called the Bradley Terry Luce (BTL) Model for Paired Comparison Data (1952) as explicated by McGuire and Davison (1991). The BTL is designed specifically for paired comparison data that provides a powerful test of the relationship between preferences for counselor characteristics and selected within-group variables.

The goal of the analysis of the paired-comparisons is to scale the counselor characteristics so that the relative preferences for the characteristics are revealed. Several methods have been proposed to analyze paired-comparisons, but the Bradley Terry Luce model (Bradley & Terry, 1952; Luce, 1959; McGuire & Davison, 1991) provides a relatively straightforward method that places the characteristics on an underlying continuum from least preferred to most preferred. (McGuire

& Davison, 1991 as cited in (Atkinson, Wampold, Lowe, Matthews, and Ahn, (1998), pp. 109-110).

Atkinson, et al.'s (1998) use of the BTL in their study with Asian Americans not only confirmed and extended the findings of the earlier comparison studies but was statistically more powerful because "this method can be extended to test for group differences relative to preferences for the characteristics" (McGuire & Davison, 1991 as cited in (Atkinson, Wampold, Lowe, Matthews, and Ahn, (1998), pp. 109-110). As a result of employing the BTL model, the Atkinson, et al. (1998) results also confirmed that when acculturation and the participant's sex were treated as within-group differences, that overall, as a categorical variable, "*similar attitudes and values*" was found to be the most preferred counselor characteristic for both personal and career problems. The results, therefore, may imply that cultural similarity or match (i.e., worldview) is more important than ethnic similarity when Asian American students contemplate seeing a counselor. *Nota Bene.* A sub-analysis for within group differences in the NHCPS was not investigated for acculturation and participant sex. Reasons are explained in the following section, which describes the differences between the Atkinson et al. (1998) study and the NHCPS.

The research purpose for the NHCPS was twofold: (1) to expand on earlier paired comparison research by identifying most and least preferred characteristics for two types of problems (personal and academic); (2) to demonstrate the utility of an analysis designed for paired comparison data that scales preferences (rather than simply rank ordering them). In this study, the paired comparison approach provided a relatively straightforward method that placed the characteristics of ethnic match, counselor preference and problem type on an underlying continuum from least preferred to most preferred.

Use of the BTL in the NHCPs study confirms and extends the findings of the earlier comparison studies. For example, the current findings reinforce the Bennett and BigFoot-Sipes (1991) and the Atkinson, et al. (1995, 1998) studies conclusions that preferences for counselor characteristics vary with problem type. The findings also confirm overall, as a categorical variable, "*similar attitudes and values*" was found to be the most preferred counselor characteristic for both personal and academic problems and may imply that cultural similarity or match (i.e., worldview) is more important than ethnic similarity when students contemplate seeing a counselor. Thus, when each successive refinement of the previous studies that employed the paired-comparisons technique was considered comparatively, the Atkinson et al. (1998) study became the model for the Native Hawaiian Counselor Preference Survey (NHCPs).

Native Hawaiian Counselor Preference Survey

There are some important differences between the Counselor Preference Survey developed by Atkinson et al. (1998) and the NHCPs used in this study. Copies of the copyrighted *Native Hawaiian Counselor Preference Survey (NHCPs)* questionnaire and accompanying *Investigator's Script* are attached in *Appendices A & B*.

One difference is the simplification of the acculturation scales. The rationale for this simplification has been previously explained in detail (see *Chapter 3, Limitations to Measuring Native Hawaiian Acculturation and Assimilation*). Briefly, Native Hawaiian students are indigenous people and not immigrants or aliens in the United States. For the most part, most Native Hawaiians have fully integrated into mainstream American culture and most readily identify as fully participating U.S. citizens. In the Atkinson et al. study (1998) acculturation was important to examine because most of the Asian American students in the study were first-generation immigrants. Some measure of their

level of acculturation to mainstream culture and stage of ethnic and cultural identity development was therefore necessary to understand within group differences. They explained that,

[The] acculturation level of participants [Asian American immigrants] was found to be significantly related to preference for an ethnically similar counselor. As predicted, participants who scored low on a measure of acculturation [SL-ASIA Inventory, (Suinn, Ahuna & Khoo, 1992)] expressed a stronger preference for an ethnically similar counselor than participants who scored high on the acculturation measure for [both] personal and career problems (Atkinson, Wampold, Lowe, Matthews & Ahn, 1998, p. 117).

Also, the level of acculturation for Asian Americans has also been linked to help-seeking attitudes from professionals in counseling and psychology (Gim, Atkinson & Kim, 1991; Gim, Atkinson, & Whitely, 1990).

The point here is that Native Hawaiians would have a difficult time categorizing themselves as acculturated vs. not acculturated because of the complexity of contact they have experienced from not only the dominant White American society, but from other ethnic groups who have immigrated to Hawai'i as well. As a result, for acculturation to have any real meaning in understanding the needs of Native Hawaiians who seek counseling for their problems, it may have more impact and be more useful to consider the ideas of acculturation and assimilation on a case-by-case basis, rather than as a group experience. Therefore, the NHCPS did not employ a sub-analysis of within group differences for acculturation.

Sex of the participants was also not investigated as a within group variable as in the original study because of the small and skewed sample size (14 males, 41 females). Also, other variables (age, ethnicity, socio-economic status) were not investigated

because no interactions from the aggregate data were reported by the Native Hawaiian participants.

Another important difference between the Counselor Preference Survey and the NHCPS is in the types of problems examined, i.e., *personal* and *academic v. personal* and *career*. The decision to examine academic problems for Native Hawaiian students was made because many Native Hawaiians are first-generation college students, and their adjustment to academic life and campus culture was predicted to be a common problem they might all experience and for which they might willingly seek out counseling. While career problems also concern Native Hawaiian students, it was important for this study to examine ordinary situations in college life that might find Native Hawaiians more willing to seek out counseling on campus.

Since the type of problem has been shown to be more important than ethnicity alone in studies with other major ethnic groups (1991, Bennett and Big Foot-Sipes (1991) with Native Americans and White students; 1986, Atkinson, Furlong and Poston with a replication study by Ponterotto, Alexander and Hinkston (1998) conducted with African American students) it was important to separate the types of problems investigated (*personal* and *academic*) in the Native Hawaiian Counselor Preference Survey into two categories. Furthermore, to avoid the problems experienced with the original questionnaire (Counselor Preference Survey, 1998, Atkinson, et al.) in which participants may have been confused or fatigued when asked to think about both problem types in tandem, the NHCPS participants took the 66-paired items twice, once for each problem type.

The NHCPS used in this study has three main parts. In the next sections each part is described including a more specific explanation of the adaptations made to the

Counselor Preference Survey resulting in the NHCPS.

Part I

In Part I, participants were asked to provide the following demographic data in Questions 1-9: Age, sex, ethnicity, citizenship, college institution, college grade/year, college major, first generation college student status and socio-economic status.

Three questions about the participant's college status were added to the questionnaire acknowledging that most Hawaiian students are the first in their families to attend higher education.

| No. | New Question |
|------------|---|
| 5 | What is the name and location of the college you are attending? |
| 7 | What is your major field of study in college? |
| 8 | Are you the first member in your family to attend college? |

Some new categories of counseling types were added to Question 10, which asked about the participant's history with seeing a counselor. A choice was added regarding counseling that the participant may have had with a college faculty advisor, which is a norm of behavior and expectation while in college. Most college students are associated with a core faculty advisor as an advocate, mentor, or facilitator of their needs while in college. Students make routine choices about selecting a major field of study, which courses to take, pre-requisites to meet or submitting petitions to waive courses as a normal part of academic advising. On the other hand, they also seek the counsel and advice from the college advisor when they are in academic jeopardy, such as being placed on academic probation or facing dismissal from college. Similarly, because of the relationship that students have with their faculty advisor, there are instances when personal advice and counsel (e.g., deciding on career paths, soliciting letters of

recommendation, deciding to go on leave for personal or family situations, meeting health care needs, etc.) are also the expected norm in a college advisor-advisee relationship. While the needs for therapy or clinical treatment may not be part of this relationship, it can be assumed that some or all of the counselor characteristics that are being examined in this study may influence counseling choices and relationships (and perhaps results and outcomes).

A choice for religious or spiritual counseling was added to Question 10 of the NHCPS. This was necessary to provide the participants with more clarity about the context and intent of this choice vis-à-vis the other choices, i.e., religious counseling referred specifically to counseling received from a priest, minister, rabbi, mullah etc. In the Native Hawaiian context however, a spiritual healer/leader (*kahuna*), elder (*kupuna*), and/or favorite teacher (*kumu*) is frequently sought for advice concerning life plans which usually means leaving the *'ohana* or family. Native Hawaiian college students, who travel away from their families (even to neighboring islands) for long stays away, traditionally sought the counsel and blessings of their *kahuna*, *kupuna* and/or *kumu* before journeying away from their home islands.

Another reason for including a new choice item in this category was to acknowledge that some Native Hawaiians might seek advice or counseling from Native Hawaiian cultural *kahuna*, *kupuna* and/or *kumu* after leaving home. This practice would be in-keeping with the cultural practices of honoring their ancestors and their collective pasts. This relationship continues to be nourished by their contemporary *nā kūpuna* (elders, who "speak" for the ancestors) especially when decisions concerning intimate relationships, partnerships or marriage and/or starting a family while in college. *Nota Bene*. While religion as a categorical variable is not to be undervalued for Native Hawaiians, established religion, in the Judeo-Christian tradition, while widely practiced

by Native Hawaiians, is often viewed as very separate from the personal problems of every day life and distinctly separate from indigenous cultural/spiritual needs and practices (Mokuau, 1990a; Pukui, Haertig & Lee, 1972a).

In the original Counselor Preference Survey (1998, Atkinson, et al.), Question 11 asked about the *willingness* of the Asian American participants to see *any* counselor for a *personal* or *career* problem. Since different types of problems are being investigated in the NHCPS, this question was changed to ask about a *personal* or *academic* problem.

Question 12 is variation of Question 11 and asked about the willingness of Native Hawaiian participants to see a *Native Hawaiian* counselor for a *personal* or *academic* problem since the degree of ethnic and cultural identity has also been linked to counselor preferences (Coleman et al., 1995).

Questions 13-15 were added to the NHCPS to focus on cultural and ethnic identity and participant affiliation with the Native Hawaiian culture, American/White culture or another culture. In the original Counselor Preference Survey (1998, Atkinson, et al), the SL-ASIA scale inventory (Suinn, Ahuna & Khoo, 1992) was used because some measure of the level of acculturation to mainstream culture and stage of ethnic and cultural identity development was necessary for the reasons previously discussed.

None of the Native Hawaiian participants ($n=55$) in this study are immigrants. Instead of using the SL-ASIA scale inventory, they were asked to what extent they identify with Native Hawaiian, American (White) and/or other cultures because the degree of ethnic and cultural identity has also been linked to counselor preferences (Coleman et al., 1995). The following Likert scales were developed for Questions 13-15:

13. For the following question, please tell me (or indicate) the number that best represents how much you identify (i.e., associate with, believe you are a part of) Native Hawaiian culture, traditions, beliefs, and values?

I do not identify with

I fully identify with

Native Hawaiian culture

Native Hawaiian culture

1 2 3 4 5 6 7

14. For the following question, please tell me (or indicate) the number that best represents how much you identify (i.e., associate with, believe you are a part of) American or White culture, traditions, beliefs, and values?

I do not identify with

I fully identify with

American/White culture

American/White culture

1 2 3 4 5 6 7

15. Do you identify with any other culture? Yes No Don't Know

15(a) If you answered "Yes," please tell me what culture this is? _____

15(b) Please tell me (or indicate) the number that best represents how much you identify (i.e., associate with, believe you are a part of) this culture's, traditions, beliefs, and values?

I do not identify with
this culture

I fully identify with
this culture

1 2 3 4 5 6 7

Two open-ended questions were added to allow the participants to provide their own interpretations of their reasons for seeking counseling. "The main advantage of open questions is that they allow participants to answer in their own frames of reference, entirely uninfluenced by the interviewer. They also reveal what is most salient to participants, what things are foremost in their minds. Closed questions do not permit this" (Rossi, Wright & Anderson, 1983, p. 206). The questions were:

- Question 67 (Part II). "Is there anything else that you might want to tell me that may be a reason you may have for seeing a counselor for a *personal* problem?"
- Question 67 (Part III). "Is there anything else that you might want to tell me that may be a reason you may have for seeing a counselor for an *academic* problem?"

Part II

Part II consists of 66-paired items indicating a preference for counselor characteristics when seeking support for personal problems.

Participants were told the following two open-ended statements before beginning Parts II and III in the NHCPS. In the Atkinson et al (1998) study, participants were asked to think of a problem, but in this study participants were asked to think about and also write their responses. This provided the participants with a source for consistent focus and concentration, and a concrete point of referral when answering 66-pairs for each problem type.

"In your own words, briefly describe a *personal* problem for which you would see a counselor"

An example of a *personal* problem was then offered to prompt/probe the participant:

"I would see a counselor for a *personal* problem I am having with helping out a good friend who is thinking about dropping out of school."

Then each participant was asked to write the problem using his/her own words on the questionnaire.

It was an essential procedure in this study that all of the 66 responses in the questionnaire were answered (or the paired comparison of the 12 counselor characteristics could not be fully analyzed). For both the personal and academic problem scenarios, a Power Point presentation was used to assist the participants in focusing on each part of the questionnaire, and on each of the 66 paired responses. Each of the slides of pairs was projected using a laptop computer while individual answers to each pair were recorded by the participants on paper forms.

Part III

Part III, of the NHCPS, which investigates *academic* problems, is identical to Part II, except participants were probed using the following statement (followed by writing their response on to the questionnaire): "In your own words, briefly describe an *academic* problem for which you would see a counselor" This was followed by an example of an *academic* problem to prompt/probe the participant: "I would see a counselor for an *academic* problem I'm having with deciding on what elective classes to take to complete my major course of studies before I graduate."

Pilot Test

The NHCPS (along with the *Investigator's Script* – see *Appendices A & B*) was used in a pilot test during Summer, 2002 from June 27-July 21. Three native Hawaiians (two male, one female) were recruited from students and staff at Antioch University in Seattle, Washington. One student was a female graduate student ; one was a male undergraduate student; and another was a male staff member who was also a graduate student. All self-identified as being Part/Native Hawaiian and volunteered to be interviewed in my office on campus.

In the pilot test, particular attention was given to the two open-ended questions for describing (in writing) each participant's personal and academic problem; and to the two open-ended inquiries regarding other reasons for seeing a counselor for each problem type.

I used a Power Point slide presentation, as described above, to focus the attention of each participant on each of the questions in the questionnaire. There were specific instructions that the participant could take as much time as he/she needed to answer the open-ended question and/or to make a choice before telling me to move on to the next slide/question.

After the administration of the pilot test, I used a "think aloud" technique to query participants' recommendations for improving the questionnaire and administration process. The goal of the pilot test was to ensure that the directions and questions asked were clearly understood by the participants and were within acceptable limits of interpretation. An additional goal was to calculate the average time it would

take for a participant to complete the questionnaire. Because the series of 66-paired items were asked twice (once for *personal* problems; and again for *academic* problems) it was important to observe and ask for feedback regarding testing fatigue problems. Finally, from an administration point of view, it was also important to ask whether or not the Power Point slides presentation provided more focus for the participant and whether it added to reinforcing and clarifying the meaning of each of the 66-pairs, since they had to be answered in total, in order to be useful in the statistical analysis of the data.

Statements about anonymity and confidentiality were agreed upon before beginning the interview (using the informed consent form – see *Appendix C, SFU Form 2*). Finally, the concern for researcher bias (i.e., Native Hawaiian students influenced by a Native Hawaiian investigator) was discussed and ascertained with each participant before administering the questionnaire.

Pilot Test Recommendations

All of the participants indicated that the directions, instructions and questions read to them in the *Investigator's Script* were clear and easily understood. This included reading and signing the informed consent which described the purpose and scope of the survey.

Overall, the participants expressed no concerns about the interpretation of the questions in Part I. However, in Parts II and III, two of the participants needed to have the term “dissimilar” explained or interpreted. The word appeared confusing to them in the first 2-3 usages of the term. In response, I suggested thinking about using the phrases “*not the same*” or “*unlike*” as an alternative interpretation, which in both cases,

helped to clarify the understanding of the term for the participants and posed no further problems throughout the interview. All three participants indicated that the instructions were very well constructed and understood. The first participant volunteered that I as the investigator was friendly and sociable, yet maintained a separate and neutral posture that made answering the questions "very professional." For example, when queried by the participant to interpret question no. 23 (a double negative) she asked, "By saying "no" to one, are you implying that I'm saying "yes" to the other?" To which I replied "I'm sorry, but I'm not allowed to interpret the meanings for you. However you may interpret them is fine for this interview."

When asked, all of the participants remarked that the one-hour time frame that was stipulated was reasonable and presented no problems. The participants' start and end times were recorded on each survey. The first participant took 54 minutes; the second participant took 61 minutes; and the third participant took 38 minutes – resulting in an average of 51 minutes.

As for testing fatigue problems, the three pilot test participants somewhat agreed that the pace and rhythm in which the questions were asked posed no real problems. As to fatigue attributed to using the 66 pairs twice, the first participant indicated that she wanted to "just get through with it" after finishing Part II and moving into Part III. She also asked rhetorically whether it would have made a difference in her responses if we started the interview with an *academic* problem rather than a *personal* problem, which was duly noted as an implication for future administrations.

When asked their opinions, all of the participants agreed that being asked to verbally state their personal and academic problems, followed by writing the problem statements down on paper did help to focus their thoughts and concentration on the

pairs. This was especially helpful when some of the pairs appeared confusing to them (e.g., pair no. 47). They further agreed that using the Power Point slides helped to visually reinforce each of the pairs, though the second participant indicated that he sometimes felt like he was being "forced" to make a choice when neither of the pairs really mattered to him (e.g., pair nos. 3, 7). He later admitted to understanding why a forced choice was necessary, since all of the questions needed to be answered in order to be useful in the analysis of the study.

Question no. 67, the open-ended question that asked each participant for his/her own reasons for seeing a counselor, yielded no responses from the pilot study participants for either a personal or academic problem.

Finally, each participant stated that they understood how important it was to separate any issues they had about themselves being Native Hawaiian vis-à-vis talking with a Native Hawaiian investigator. When queried before starting the interview, they all agreed that they had no problems about being influenced in one way or another; and in their post-interview, none said that they had problems about over identification or being influenced to respond to the questions and pairs. The third participant said that he just "forgot all about it" once the questions started indicating that "social desirability" (Coleman, Wampold & Casali, 1995) can be controlled.

It should be noted that one of the participants felt that she was sometimes forced to choose between two paired statements when she had no strong feelings about either. As a result, she decided to default to what was most convenient or less convenient, rather than take more time to decide what her actual choice or preference might be. It duly was noted that this reaction could potentially skew results.

Since there were no major adjustments or modifications to make after the pilot test, the procedures for interviewing the target population of Native Hawaiian college students proceeded using the *Native Hawaiian Counselor Preferences Survey* and *Investigator's Script* (see *Appendices A & B*).

In the closing remarks at the end of the administration of the NHCPS, the opportunity for each participant to receive a copy of the executive summary of the study's results was offered. To protect confidentiality, the participant was asked to write his/her name and e-mail/ mailing address on a separate piece of paper. This directory information was destroyed after the results of the study had been e-mailed/mailed at the conclusion of the study. Lastly, an optional feedback form asking about the interview process was also offered to each participant to return independently to the Vice President for research at Simon Fraser University (see *Appendices C & D, SFU Form 4, Participant Feedback Form*).

Chapter 5

RESULTS OF THE STUDY

He aha ka puana o ka moe? Ma luna a'e o nā lāhui a pau ke ola o ke kanaka.

What will be the results of this idea? Above all nations is humanity.

Results

The results of this study are reported and discussed to parallel the sequence of questions asked in the Native Hawaiian Counselor Preference Survey (NHCPS). Under Part I, the demographic information and statistics (Questions 1-9, see Table 6) of the total sample ($n=55$) are provided. The responses of participants regarding their previous experiences with seeing a counselor (Question 10), willingness to see a counselor and Native Hawaiian counselor in particular (Questions 11-12), and ethnic and cultural identity and affiliation (Questions 13-15) are also reported under Part I. Under the heading Parts II and III, the results using the 66-paired comparisons survey are reported by the two problem types, *personal* and *academic*.

Part I: Demographics

Table 6, *NHCPS Summary of Demographic Data*, succinctly summarizes the descriptive statistics about who the participants ($n=55$) in the study are. The data describes whether they are Part Hawaiian or Native Hawaiian, the status of their US citizenship, where they attend college, what year in college, their major field of study, whether they are the first in their families to attend college, and their socio-economic status. This data was collected in Questions 1-9.

Table 6: NHCPS Summary of Demographic Data (n=55)

| | | | | | |
|--|------------------------------------|------------------------------------|------------------------------------|------------------------------------|----------------------|
| Mean Age | 24 years (19-47 yrs.) | | | | |
| Sex | 14 Males (25%) | 41 Females (75%) | | | |
| Ethnicity | 16 Native Hawaiian (30%) | 39 Part Hawaiian (70%) | | | |
| Citizenship | 52 US Citizenship (94.5%) | 2 Naturalized US (5%) | 1 Other Citizenship (.5%) | | |
| Colleges | 16 UH Mānoa (29%) | 25 UH Hilo (45.5%) | 1 Kapi'olani CC (.5%) | 9 Kaua'i CC (16%) | 5 Seattle (9%) |
| Year in College | 18 Freshman (32%) | 9 Sophomore (16%) | 8 Junior (14.5%) | 15 Senior (27.2%) | |
| | 3 Master's (.5%) | 0 Doctorate (0%) | 2 Other (.3%) | | |
| College Major | 45 Lib. Arts (82%) | 5 Sciences (9%) | 5 Undeclared (9%) | | |
| First Generation in College | 45 Yes (81%) | 5 No (9%) | 5 Don't Know (9%) | | |
| Income | 13 Under \$20,000 (23%) | 10 \$20,001- 40,000 (18%) | 5 \$40,001- 60,000 (9%) | 5 \$60,001- \$80,000 (9%) | |
| | 1 Over \$80,000 (1%) | 21 Don't Know (38%) | | | |

In Part I of the NHCPs, participants were asked about their previous experience with seeing counselor (Question 10). Results report that a noticeable percentage of the Native Hawaiian students have seen counselors in settings outside of their college campuses. It could be argued then that Native Hawaiians do willingly seek outside help for their problems. Participants reported that they had seen a counselor in private practice (21%), in other mental health situations (14.5%), for religious or spiritual counseling (45%), cultural counseling (8%) and other counseling (high school counselor – 11.5%)

Also in Part I of the NHCPs, participants were asked about their *willingness* to see *any* counselor as well as a Native Hawaiian counselor, in particular, for both personal and academic problems (Questions 11 & 12). Participants indicated the degree of their willingness using a Likert scale (see Table 7). For both problem types, the average scale score was 3.8, regardless if the counselor was Native Hawaiian or not.

**Table 7: NHCPs Summary of Descriptive Data:
Likert Scales (1 to 7) Averages (n=55)**

| | | |
|--|------------------|------------------|
| <i>Willingness to see a Counselor</i> | 3.8 | 3.8 |
| | Personal Problem | Academic Problem |
| <i>Willingness, to see a Native Hawaiian Counselor</i> | 3.8 | 3.8 |
| | Personal Problem | Academic Problem |
| <i>Identify with Native Hawaiian culture</i> | 4.0 | |
| <i>Identify as American/White culture</i> | 4.0 | |
| <i>Identify with other culture</i> | 2.9 | |

It is interesting to note that the questions about cultural identity and association with Native Hawaiian culture and American/White culture yielded identical Likert scale scores of 4.0 (See Table 7). This outcome may support the idea that in Hawai'i, it is not uncommon for Native Hawaiians who are of mixed heritages to declare their association or identity with other ethnicities that make-up their complete ancestry as an equal or highly valued perspective that is manifested. For example, participants in this study proudly listed their identities as one or more of the following along with their Native Hawaiian or Part Hawaiian ethnicity: Apache, Chinese, Filipino, Japanese, Native American, Puerto Rican, Samoan, Scottish, Tahitian, Thai, and White.

Parts II and III: Discussion of Statistical Analysis Results

In this study, the Weighted Least Squares (WLS)³ linear regression through the origin was the statistical method used to analyze paired-comparison data by problem type. It should be duly noted that for a Weighted Least Squares (WLS) linear regression through which the coefficients have been calculated through the origin (the no-intercept model), R^2 measures the proportion of the variability in the dependent variables about the origin explained by regression. This *cannot* be compared to regression models which include an intercept. When using the WLS, the total sum of the squares is not corrected for the constant, because the constant is zero for regression through the origin. By default, the regression model usually includes a constant term.

³ Inestimable thanks and appreciation are extended to Bruce E. Wampold, PhD from the University of Wisconsin at Madison for his mentorship in completing the statistical analyses required for the NHCPS. Dr. Wampold is one of the original authors of the 1998 Atkinson, et al. study concerning counselor preferences that gave impetus to the development of the NHCPS.

Not selecting to use a constant forces regression through the origin. Consequently, results of regression through the origin are not comparable to regression models that do include a constant. Therefore, R^2 cannot be interpreted in the usual way.

The discussion of the results of the WLS analyses, by type of problem, follows:

Personal Problem. The WLS regression described above was conducted for personal problems and the resulting scaling along the preference continuum is presented in Figure 5 (i.e., the regression weights are the distances from the zero point of the scale). As the clusters of regression weights in Figure 5 illustrate, clearly the most preferred counselor characteristics for a personal problem were similar attitudes and values (D9). This was followed by similarity in personality (D5), similarity in ethnicity (D7), older in age (D4) and same sex (D1). The other characteristics were below the zero point, indicating that they were less preferred. This scaling fit the data as follows: $R^2 = .648$, $F(11,56) = 9.202$, $p = .0000$.

Academic Problem. The scaling for academic problems is also presented in Figure 5. As was the case for personal problems, the most preferred counselor characteristic was clearly similar attitudes and values (D9). This was followed in order by older in age (D4), (which scaled only slightly higher than similarity in ethnicity (D7) and then by similarity in personality (D5), same sex (D1) and similarity socio-economically (D11). The other characteristics were below the zero point, indicating that they were less preferred. This scaling fit the data as follows: $R^2 = .907$, $F(11,56) = 48.837$, $p = .0000$.

Discussion of Open-Ended Data Results

In the NHCPs, participants were not only asked to think about a personal or academic problem, but to also write a description for each problem type, in order to provide a constant focus for responding to each of the 66 paired items which followed. Examples of *personal* problems that participants wrote descriptions for in Part I of the NHCPs were concerns about personal relationships (with family members and friends), sexual relationships, spousal support while in college, financial difficulties, drug use and suicide. *Academic* problems were also described in writing In Part II of the NHCPs and included seeking advice for deciding on courses to complete degree requirements, solving problems or disagreements with instructors or faculty regarding grades and assignments, and developing long-term relationships with faculty as mentors, advocates, or referees for future employment or graduate school. It is interesting to note that a few participants asked about financial difficulties (i.e., paying tuition or receiving financial aid) as an academic problem, because in the participants' views, financial needs, while personal on one level, were directly related to whether or not they were able to remain enrolled in college.

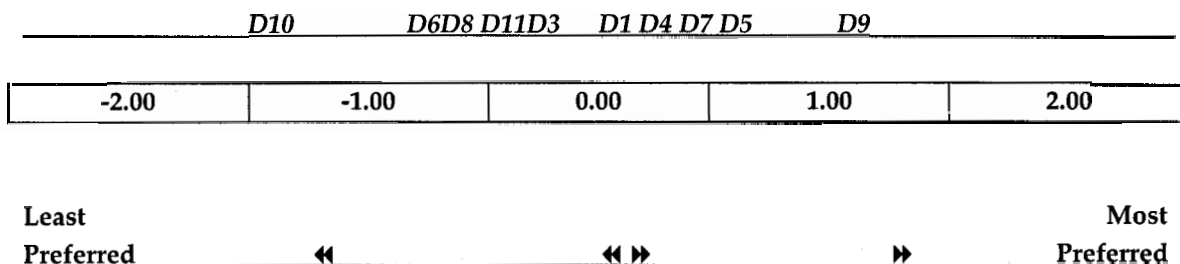
Another important modification in the NHCPs was the open-ended questions (Question No. 67). As already discussed, the two open-ended questions were added to this iteration of the survey to allow the participants to provide their own interpretations of their reasons for seeking counseling that may have not been offered in the 66 paired comparisons. Four participants chose to write responses for Question 67 in Part II and three participants responded in Part III.

For *personal* problems, two participants reported that they would have wanted to see a counselor for religious counseling while two participants reported that seeing a

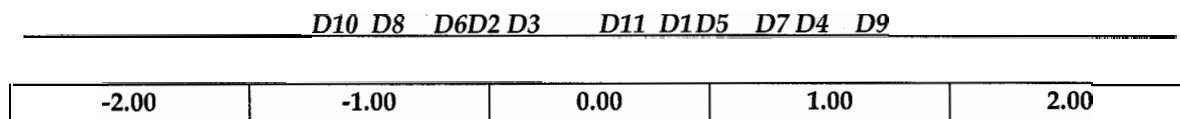
counselor for advice concerning marriage was another reason. For *academic* problems, two participants inquired into career counseling and choices to be made after graduation and one participant inquired about recruitment and retention of under represented Samoan students as an academic problem.

Figure 5: Clusters of Relative Strengths for Counselor Characteristics by Problem Type

PERSONAL PROBLEM



ACADEMIC PROBLEM



| Dependent Variable | Counselor Characteristic | Personal Problem | Academic Problem |
|--------------------|---------------------------------------|------------------|------------------|
| D1 | Same sex as you | .510 | .459 |
| D2 | Opposite sex as you | -.413 | -.492 |
| D3 | Similar to you in age | -.076 | -.391 |
| D4 | Older than you | .618 | 1.010 |
| D5 | Similar to you in personality | .882 | .921 |
| D6 | Dissimilar to you in personality | -.733 | -.967 |
| D7 | Similar to you in ethnicity | .637 | 1.002 |
| D8 | Dissimilar to you in ethnicity | -.704 | -1.093 |
| D9 | Similar to you in attitudes/values | 1.580 | 1.575 |
| D10 | Dissimilar to you in attitudes/values | -1.638 | -1.556 |
| D11 | Similar to you socio-economically | -.121 | .026 |
| D12 | Dissimilar to you socio-economically | -.542 | -.494 |

Legend *Shaded area indicates positive preference.*

External Validity, Sample Size Limitations and Risk-Benefit Ratio

In any study, sample size is an important consideration, especially if results are to be generalized (i.e., external validity). In the 1998 administrations by Atkinson, Wampold, Lowe, Matthews, and Ahn (1998), return rates for the mailed questionnaires were acceptable (51%), though short of the desirable sample size (400). In the discussion of their study results, the authors discussed that part of the problems associated with a better return rate centered about the "tediousness" (i.e., test fatigue) of engaging with the 66-paired items as an independent, singular participant. Also, there were concerns for high incidences of participants (32%) who failed to provide answers to each of the 66-pairs. As significantly noted by the authors in their 1998 study, even if one pair was not answered completely, the entire survey could not be used in analysis.

The sample size in this study was admittedly small ($n=55$) and yet, it could be argued that given the December, 2002 enrollment total of Native Hawaiians just at the flagship campus at the University of Hawai'i at Mānoa ($N=1,577$; see Figure 1), the sample size ($n=55$) is statistically significant at 3.49%. The sample of this study also represented a limited cross-section from Hawai'i and the U.S. mainland, and came from undergraduate to graduate levels, attending both private and public institutions. So while this sampling of students was limited it nevertheless allowed for possible comparisons. As the principal researcher, I was primarily interested in generalizing to Native Hawaiian college and university students and in comparing Native Hawaiians to the major U.S. ethnic minority groups in the context of a specific relationship (counselor-student).

The risks to the participants in this study were minimal to none when considering physical, psychological or legal risks. The benefits, however, did add to an

emerging body of empirical research about Native Hawaiians who are under represented in higher education and overall, under studied as an indigenous ethnic group.

Chapter 6

DISCUSSION, CRITIQUE, RECOMMENDATIONS & IMPLICATIONS FOR FUTURE STUDY

Ua ao Hawai'i o ke 'ōlino nei mālamalama.

Hawai'i is enlightened as the cradle of learning.

I begin this chapter with a discussion of the findings of my study relative to the stated purpose of the study and the literature reviewed in *Chapter 3*. I then discuss, under a section entitled, *Forecasting*, my views about the multicultural training needs for counselors. Finally, I present my recommendations for further research.

Discussion of Findings

The following discussion is organized around the purpose of my study, which was to investigate whether or not Native Hawaiian students preferred to seek counseling to solve *personal* and *academic* problems, when they were: (1) matched with a Native Hawaiian counselor (i.e., by ethnicity) and/or (2) matched by attitudes and values (i.e., worldview); and/or (3) matched with other counselor characteristics. Preferences related to the type of problem (*personal* or *academic*) were also investigated. In this discussion, I return to the traditional *mo'olelo* or metaphor about adding stones (or emptying them) from one's *ipu kukui mālamalama* (bowl of light) which I first introduced in *Chapter 1*.

Matched with a Native Hawaiian Counselor (i.e., by ethnicity). As the results of the NHCPS report, the Native Hawaiian students in this study prefer to see a counselor with "*similar attitudes and values*" over other counselor characteristics, including an ethnically

matched counselor. This was clearly indicated for both *personal* and *academic* problems. As the Likert scales scores in Table 7 report, these students expressed a *willingness* to seek counseling from both Native Hawaiian and non-Native Hawaiian counselors equally, regardless of problem type. This finding is somewhat contrary to what social psychologists have long documented. That is, people tend to choose to be with people who are similar to themselves (Buss, 1985, 1987; Buss & Barnes, 1986; Berry, Kim, Power, Young & Bujaki, 1989). This notion suggests that people sort themselves and express preferences for ethnically similar professionals, much in the same way as they associate in social situations. However, when specifically referring to an ethnic match between client and counselor versus other counselor characteristics, it is somewhat simplistic or naïve to think that ethnicity alone is a sole determiner of choice. This would be an important stone to empty from one's bowl of light because it reflects only one way of thinking.

Even *haole* researchers would argue that these particular stones need to be emptied. For example, Coleman et al. (1995) in a meta-analysis of several ethnically-matched counselor preference studies, criticized the methodology used in the studies for counselor ethnicity alone because "participants are induced to make ratings [solely] on the basis of ethnicity, thus obscuring the effect of other factors" (Coleman et al., p. 61) or attributes and characteristics. In effect, these studies ask participants to express their preference for an ethnically similar or dissimilar counselor in a confirmatory / disconfirmatory mode, when other variables (e.g., age, sex, educational level, socio-economic status, personality, attitudes and values) were held constant. This is rarely possible in every day life, and, it is significant to understand that while a match with ethnicity or other counselor characteristics might be the optimal relationship desired, rarely in reality is this relationship possible, as counselor and students are bound to be dissimilar on a number of characteristics besides ethnicity.

Matched By Attitudes and Values (i.e., worldview). As speculated in my hypothesis, the findings of this study confirm those from the previous studies concerning the four major minority groups that we examined in *Chapter 3, Review of the Literature*, namely the Native Americans, African Americans, Asian Americans and Latino/Hispanic Americans (Sue 1998; Atkinson, Wampold, Lowe, Matthews, & Ahn, 1998; Atkinson & Lowe, 1995; Bennett & Big Foot-Sipes, 1991; Atkinson, Poston, Furlong, & Mercado, 1989; Ponterotto, Alexander, & Hinkston, 1988; Atkinson, Furlong, & Poston, 1986). While this might be a small jewel to add to our bowl of light, it does reflect the power of knowledge that is already proven. Linking the multicultural counseling needs of Native Hawaiians (as found in this study), a very small population (see Table 5), with the larger ethnic minorities of the U.S. can add to a very politically powerful argument for looking after our needs collectively. While the results from studies for all groups indicate that a preference for similar attitudes and values is statistically significant, this does not necessarily mean that the hiring of more ethnically matched counselors should be ignored. That would be adding more stones that take away from our bowls of enlightenment and empowerment.

The findings from this study should serve to reassure non-Native Hawaiian counselors that their Native Hawaiian students are responsive to counselor characteristics other than ethnicity alone. However, the findings of this study should not be interpreted as evidence that counseling programs and other agencies that provide counseling for Native Hawaiians need not recruit Native Hawaiian counselors as a priority. Rather, as has already been discussed in the literature, data from several studies indicate that ethnic minority use of counseling services is very much dependent on the availability of ethnically matched counselors and providers (Sue, Fujino, Hu, Takeuchi & Zane, 1991; Takeuchi, Sue & Yeh, 1995). As with other ethnic minorities, it can be hypothesized that Native Hawaiians seeking counseling may rely on ethnic

similarity as a preliminary marker, sign, or determiner for a possible similarity or match with other counselor characteristics.

The findings of this study may also be explained by the fact that an ethnic match does not always result in a cultural match. For example, although Native Hawaiian clients may assume that a similarity in attitudes might be based upon an ethnic match with a Native Hawaiian counselor, research has shown that ethnic/racial matching alone is no guarantee of cultural similarity between a counselor and client (Phinney, 1996).

For example (as reported in *Chapter 5*), participants in this study proudly listed their other ethnic identities as one or more of the following along with their Native Hawaiian or Part Hawaiian ethnicity. This speaks to Root's (1996) contention that there is some evidence people from bi/mixed cultural or ethnic backgrounds are comfortable in functioning fully in society where race doesn't always matter. She further argues that people from bi/mixed racial backgrounds have more opportunities to choose to identify healthily with several ethnic and cultural groups, including the White culture, and selection to work with an individual depends upon their needs rather than race alone. It also reaffirms and supports Rezendes' (1996) notion that native or indigenous culture is different from immigrant cultures in its interaction with not only the dominant White culture, but among other cultures (between group differences) and within the culture of origin as well (within group differences). In Hawai'i, for example, an individual may identify ethnically as a Native Hawaiian; indigenously as a *kanaka māoli* (aboriginal native); and as an American citizen.

Also, to a certain extent, because many ethnic minority individuals have experienced racism and discrimination firsthand in America, some Native Hawaiians

may be mistrustful and suspicious of counselors who are not of the same ethnicity (Leong, Wagner & Tata, 1995) as they determine their initial choices for seeking help from professionals. Therefore, I believe that the availability of ethnically similar counselors remains a key to increasing the use of counseling services by Native Hawaiians and other ethnic minority groups.

Finally, the findings of this study are based on small group averages and may not accurately reflect individual differences in this sample population or in the wider population of Native Hawaiian students. Some students may actually prefer to see a counselor who is dissimilar or not matched on a number of variables. This is understandable, because there are individual differences (e.g., feeling negatively toward one's own ethnic group or positively favoring a Euro American counselor). In fact, two of the participants in this study indicated in their problem narrative statements just such a preference issue. For example, after writing out their statements (and before completing the 66-paired items) two participants wrote a postscript that they would not see a counselor (Native Hawaiian or not) for any kind of personal problem. They stated that personal problems should be discussed privately with the *'ohana* or family and never with a stranger. Attending to these individual differences, as well as to expressed client preferences, may better facilitate a cultural match and have beneficial results in counseling and adds more light than stones to our bowl.

Matched with Other Counselor Characteristics. The results of the NHCPs described in Figure 5, *Clusters of Relative Strengths for Counselor Characteristics by Problem Type* report that for *personal* problems, besides a clear preference for a counselor with similar attitudes and values (D7), Native Hawaiian students might contemplate seeing a counselor who is matched by a similarity in personality (D5), similarity in ethnicity (D7), who is older in age (D4) and the same sex (D1). In Figure 5, for an *academic* problem,

again after a preference for a counselor with similar attitudes and values (D7), Native Hawaiians have also expressed a preference for a counselor who is older in age (D4), (which scaled only slightly higher than similarity in ethnicity (D7). This was followed by a counselor with a similarity in personality (D5), same sex (D1) and similarity socio-economically (D11).

Another way for participants to report other reasons, characteristics or preferences for seeing a counselor was offered to them through the open-ended Question No. 67. In Part II, they were able to write reasons about a *personal* problem, and in Part III, about an *academic* problem. As reported in the *Chapter 5, Results of the Study*, very few participants chose to write a response. However, two students wrote in Question No. 67 that they would see a counselor for religious reasons for a personal problem. And the results in Question 10 indicated that a significant percentage of the Native Hawaiians students (45%) had experience with seeing a counselor for religious or spiritual counseling. Therefore, the similarity/dissimilarity in religion might be added as a paired-comparison item in future studies to explore this characteristic.

While the NHCPS results confirm that Native Hawaiian students prefer to see a counselor with "*similar attitudes and values*" over other counselor characteristics for both personal and academic problems, Coleman, Wampold & Casali, (1995) note in their meta-analysis that when all the previous ethnic preferences for counselor characteristics studies (and now comparatively, this study), are considered as a group, the effect sizes produced were not homogenous. In the studies in which ethnic minorities' perceptions of or preferences for ethnically similar versus Euro American counselors were examined, the methodology or statistical procedure selected (see *Chapter 3, Review of the Literature*) was related to effect size. This heterogeneity amongst the studies suggests that research has not yet isolated clear and consistent pattern results that can be taken at face value.

Therefore, additional caution is advised when generalizing results as there are apparent between group differences.

Type of Problem. This study also investigated if the type of problem brought to counseling might have some influence in selecting an ethnically similar counselor. As the data in Table 7 reveals, the type of problem (*personal* or *academic*) was equally determined by Native Hawaiian students when considering seeking counseling from a Native Hawaiian counselor and /or other counselor. It was further argued that separating the problem types (*personal* and *academic*) into discrete categories would provide a consistent focus on a singular problem and make for a more competent analysis of the data. In the original study by Atkinson et al. (1998) with Asian Americans in California, the two problems examined were considered in tandem, which was reported to be confusing and fatiguing for the participants, and was speculated to have skewed results. Separating the type of problems proved to be beneficiary in the NHCPS because: (1) Native Hawaiian participants were clearer about the type of problem (*personal* and *academic*) they were responding to because the type of problem was considered independently; (2) they maintained a consistent focus throughout the survey because they were asked to write a separate problem statement before completing the 66 paired-comparisons; (3) there were no missing primary data for either problem-type and therefore a more dependable data analysis for each type of problem was possible; and (4) there was no reported test fatigue from any participant. One speculates, though, if this information adds more stones or reveals more light about the type of problem making a difference.

The apparent neutrality of the participants in responding to these questions concerning types of problems (see Table 7) may mean that Native Hawaiians who seek counseling might do so not because of ethnicity, other counselor characteristics or type

of problem, but because of something entirely unrelated. As other researchers (Mokuau, 1990a; Marsella, Olivera, Plummer & Crabbe, 1995) have noted, some cultural groups, such as indigenous people and Native Hawaiians, often have much difficulty with describing their culture, values, beliefs, ethnic identity, customs, etc. using paper and pencil. *Nota Bene*. This also might explain the relatively few responses received for the open-ended Question No. 67, discussed previously.

Also, the participants in this study were only indicating a *willingness* to seek counseling. This may or may not have affected their perceptions or preferences at the onset of counseling, i.e., when expressing a *willingness* to see a counselor for the first time, is the type of problem more important than finding the right counselor; or vice versa?

In contrast, the type of problem did affect the decisions of other ethnic groups, as discussed in *Chapter 3, Review of the Literature*. In short, there was a study by Bennett and Big Foot-Sipes (1991) with Native Americans and White students, and a study by Atkinson, Furlong and Poston (1986) with a replication study by Ponterotto, Alexander and Hinkston (1998) conducted with African American students. These studies investigated if ethnic match mattered when a student went to counseling for a personal problem or an academic problem. The results suggested that ethnic students have expressed a preference for working with a counselor because of the type of problem brought to the counseling relationship as being more significant than ethnicity alone.

Furthermore, it has been discussed that one frequent explanation for the under utilization of services by ethnic minority clients is the unavailability of ethnically similar counselors. Although the results of the meta-analysis by Coleman, Wampold and Casali (1995) demonstrated that there seems to be an overall preference for ethnically similar

counselors, the results are far from consistent. "Two questions need to be answered to clarify the relation between ethnically similar counselors and the provision of mental health services. First, are preferences for and favorable ratings of ethnically similar counselors due to variables other than ethnicity, per se, such as social desirability, attitudes, or values? Second, is similarity of ethnicity, if truly desired, related to positive outcomes" (Coleman, Wampold & Casali, 1995, p. 62) in counseling and therapy?

In adding more light to our bowl, one hypothesis for the discrepant findings in all of these studies, including this study, may be related to social desirability (or political correctness). Could it be that the results of these studies can be explained by another model? Choosing an ethnically similar counselor may be viewed as a desirable social response (Coleman, Wampold & Casali, 1995), so the motivation behind participant responses may be mediated with concerns for being socially correct and acceptable.

In removing some of the stones from our bowl, another important caution to these studies is in the deeper understanding of the underlying assumption of the purpose for these studies. The question is, "When students are asked to rate counselors on ethnicity and other characteristics, will the decisions that they make about counseling ultimately result in positive outcomes?" None of the studies reviewed make direct references to the quality of results received from counseling, and perhaps this is a research question for subsequent studies. Matching on demographic characteristics or on attitudes and values that are based on stated preferences may not be desirable a person's experience has been that positive outcomes do not result (Coleman, Wampold & Casali, 1995). While there is some evidence that matching on expressed preference predicts successful outcomes, there appear to be instances for which dissimilarity between counselor and client can also facilitate change (Beutler & Bergan, 1991; Tyler, Brome & Williams, 1991). For example, counter to popular clinical lore, Fowler and

Wagner (1993) found that sexually abused females who received treatment from a male counselor reported more comfort than did their peers who received treatment from female counselors. Counselors and therapists, as well as researchers, need to be prepared to accept that stated or assumed preferences for a counselor may have no correlation to successful outcomes in counseling.

Another explanation for the heterogeneity of results stem from the degree or level of the participants' cultural affiliation, a re-occurring within-group variable in each of the studies reviewed by Coleman, Wampold & Casali, (1995) . It is not clear from the studies that the students preferences for a counselor, whether ethnically similar or Euro American, outweigh what the counselor may have been able to provide for the participants through counseling. As DeHeer, Wampold and Freund (1992) have identified in a test of preference related to the gender of counselors, potential clients will prefer a competent counselor, regardless of type, if that information is made available to participants.

So, have we added more stones or revealed more light? If anything, this study, like those before it, has shown that ethnic minority preference for counselor characteristics is a complex phenomenon involving multiple counselor characteristics, participant characteristics, and type of presenting problem. The results of this study reinforce and confirm Coleman et al.'s (1995) criticism of earlier preference research, i.e., simply asking ethnic minority students to express a preference between an ethnically similar and dissimilar counselor overlooks the importance of other client preferences. Moreover, the consistent preference across paired comparison studies, including this study, for a counselor with similar attitudes and values, indicates that this counselor characteristic may play an increasingly important role in the counseling process and in the hiring and training of counselors, at least in the initial stages of planning responsible

and competent counseling services.

Forecasting

In this section, I go beyond the findings of my study and elaborate on what I have already discussed concerning the education and training of counselors who work with ethnically diverse students. I believe that we must look at our present situation realistically thereby adding more light to our *ipu kukui mālamalama* (bowl of light) and removing more stones.

For the time being, it is important to accept that ethnic and cultural mismatches between counselors and their students are a reality on most North American college campuses as well as in Hawai'i. Therefore those who provide counseling will sometimes be *dissimilar* to the student population, both culturally and ethnically. A primary goal would be to integrate into the further education of these counselors an understanding of the cultural backgrounds of the students they counsel. Each training and consultation activity should be focused on increasing each counselor's understanding and knowledge of the student's ethnic background and culture, and matching theory to practice. One specific way to increase a counselor's cultural understanding about ethnically diverse students is to require the involvement of the counselor in the ethnic community through internships, case work and volunteer opportunities. I also believe it is important to provide a vast array of opportunities for training and consultation. For example, proper courses and curricula, available reading lists of literature, training programs, seminars, workshops, guest lectures, films, videotapes, and actual training experiences in treating ethnic clients are among the training and development strategies that are highly valuable, and therefore recommended. The question still arises, however, as to whether the services that result

from these training and education efforts are culturally responsive and whether the use of these services is linked to an overall successful experience for students in higher education.

Derald Wing Sue and David Sue (1999) and their brother, Stanley Sue (1998), suggest there is some convergence of opinion that certain factors do make a difference. These competencies include such things as providing treatment in the student's preferred language. While not directly applicable to most Native Hawaiians who are already fluent in English, as more non-English speaking ethnic minorities attend college, it is argued by the Sues (1999, Sue & Sue) that the hiring of bilingual and bicultural staff encourages ethnic group members (such as in Samoan American families) to seek out services initially. Bilingual services and bicultural inclusion also aid in establishing rapport and help to build trust among the students, the counselor, and the counseling agency in general. Speaking another's language and valuing another's culture, puts the counselor in a much better position to understand the symbolism, non-verbal communication, nuances, and life experiences of his or her ethnically diverse students and therefore the counselor is better able to provide appropriate services. At best, counselors should become fluent in the native languages of their clients; at least, interpreters should be invited into the conversations. However, it should be cautioned that in some cases, the use of untrained interpreters may hinder the treatment process due to problems in miscommunication and improper translations.

Providing treatment that respects, accommodates, and even uses the student's cultural customs, values, and belief systems is also possible. Societal, familial and sex roles are some important considerations when designing these interventions. For instance, a counselor attempting to be respectful of Native Hawaiian cultural values might consider designing services that focus on including the family or *'ohana*, rather than on the

individual in order to secure support for and successful implementation of the intervention. They might also consider learning and incorporating traditional Native Hawaiian healing practices, such as such as *ho'oponopono* ((Pukui, Haertig & Lee, 1972a). Similarly, accommodating the customs, values and beliefs of the student could involve including indigenous healers, elders or religious leaders (*kahuna, kūpuna, kahu*) in treatment. A better understanding of the student's life experiences should include the integration of both traditional and Western cultures, and surely add more light than stones to their bowls.

In addition, when it is appropriate, counselors should incorporate the student's experiences with racial discrimination and oppression into their framework of assessment, and treatment processes and setting goals, as these episodes may have had serious impact on their ethnic and cultural identity as an ethnic minority, as well as their overall wellness to function in mainstream society. For student immigrants in particular, counselors must develop important understandings in their appreciation and interpretation of the pre-, present, and post-immigration lives of their newly arrived students. If we accept the work of the theorists in *Chapter 3, Review of the Literature*, who have proposed models for understanding ethnic and cultural identity (1999, Sue & Sue; 1984, 1990, 1994, 1995, Helms), then for those who insist upon becoming more multiculturally competent practitioners, we cannot forget to have the courageous conversations about racism, discrimination, and oppression, and discuss the merits of acculturation and assimilation.(1989, Berry & Kim: 1996, Rezentes).

Cultural responsiveness in counseling services can increase service utilization, length of treatment, student's assessment of satisfaction with treatment, therapy outcomes, and can decrease premature termination from treatment (Coleman, Wampold & Casali, 1995). Moreover, ethnic students who attended ethnic specific services, as

compared to ethnic students who attended mainstream services, stayed in treatment longer. The literature also cautions though, that in as much as we should encourage culturally competent interventions, we should not over-generalize cultural factors to all ethnically diverse students (Sue & Sue, 1999).

While there are still too few empirical investigations that have attempted to suggest that counselor multicultural competencies are related to successful treatment processes or outcomes, the empirical evidence that does exist supports the argument for increasing the availability of culturally competent counselors and culturally appropriate treatments (Sue & Sue, 1999) and therefore, argues for adding more light than stones to everyone's *ipu kukui mālamalama* (bowl of light).

Implications and Recommendations for Future Study

It is important to note that while studies concerning ethnic match, types of problems, and preferences for counselor characteristics add significantly to the body of literature when working to improve the delivery of counseling services to ethnic minorities, in the end, they are only important if the results attained create a positive impact. This is the direction where all studies concerned with multiculturally competent counseling should be headed, including my own. It is my hope that through this study, counselors and therapists, as well as researchers, will be prepared to accept the reality that stated or assumed preferences for a counselor because of ethnicity or other counselor characteristics may have no correlation in the end to successful outcomes in counseling. This is important to acknowledge at the start of any counseling program.

Certainly, studies like mine may lead us all in this forward thinking direction, but eventually the bottom line for policy makers will be to determine whether the

outcomes for ethnic students, including Native Hawaiians, are ultimately successful in meeting their needs through counseling and solving their problems. I believe that one important way to accomplish this is to focus on the development of a Native Hawaiian Culture and Identity Model, in short, because the other models for ethnic and cultural identity that were discussed in *Chapter 3 (Review of the Literature)* do not apply to Native Hawaiians. Since an important part of multicultural match and competency in counseling (as discussed by Coleman, et al. (1995) depends upon how much and how strongly one identifies with a cultural group, I would argue that new research that is specific to Native Hawaiians' ethnic and cultural identity and affiliation should be an area for future thinking. The apparent neutrality of the Native Hawaiian participants who were asked about their ethnic and cultural identity (see Table 7, where Likert scale scores are tied at 3.8) seems to suggest this as a reason for future inquiry, especially if successful outcomes as a result of counseling are our seminal goals. Even more, Native Hawaiians may just be the unique people who are what Hays calls "*trans-culture-specific*" (Hays, 1996a, p. 333) and Gaughen and Gaughen describe as "*synergistic*" (Gaughen & Gaughen, 1996, p. 34), adding more light to our *ipu kukui mālamalama*, our epistemology and the collective research about ethnic match in counseling.

Future Thinking: Conjoint Analysis

This study added empirical validation and increased statistical understanding to the use of the Bradley Terry Luce (BTL) statistical procedure, and perhaps provides a more useful way to investigate how counselor preferences are determined. Because previous paired comparison studies were hindered by the statistical analyses used, additional studies involving a variety of populations, as well as other types of counselor characteristics, client characteristics, and different types of problems are needed to replicate and extend the current findings in this important area of inquiry. This study,

like the Atkinson et al. (1998) study, employed the Bradley Terry Luce (BTL) model to measure choices and preferences (such as age, sex, socio-economic level, ethnicity, personality, attitudes and values) or perceived similarities or differences between alternatives. Part of the BTL methodology also incorporated the use of Weighted Least Squares (WLS) regression, which proved to be advantageous in this study. Future studies might also examine within-group differences (e.g., sex, socio-economic status), in which the BTL can prove very useful in an extended investigation through sub-analyses.

Future studies might also make use of conjoint analysis (Kuhfield, Tobias and Garratt, 1994; Kuhfield and Garratt, 1992; Green and Srinivasan, 1990; Gifi, 1990; Smith and Swinyard, 1988). Inherent in conjoint analysis (which is a discipline that is fundamentally a part of mathematics psychology) is conjoint measurement (as distinguished from conjoint analysis) which permits the use of rank and or rating data, when evaluating pairs of attributes (rather than single attributes). The literature reveals that choice behavior has a strong probabilistic component, and individual choice probabilities are averaged across the total participants' available choices. One could argue that, in this study, a first-choice model would have made for more specific and therefore, more accurate findings, but I believe that most people relate better to making choices in relationship to the kinds of choices offered to them (e.g., looking at a menu). I believe that we tend to think in terms of concepts (e.g., Asian or Italian), objects (e.g., rice or pasta), or solutions (e.g., entrée or hors d'oeuvre) rather than in strict numerical values (e.g., number of calories, market prices).

Using advanced simulator models, such as conjoint analysis, is very tempting. However, the focus of this study is to examine a more utility based model for preferences and thus the choice to employ the Bradley Terry Luce model. That being said, the power of conjoint measurement to convert non-metric input into interval scaled

output has resulted in methodological advancements, including multidimensional scaling and conjoint analysis. In addition, conjoint analysis has proven useful in assessing predictions, based upon profitability in developing consumer research and marketing strategies because it considers the average choice among different categorical variables (Kuhfield, Tobias and Garratt, 1994; Kuhfield and Garratt, 1992; Green and Srinivasan, 1990; Gifi, 1990; Smith and Swinyard, 1988). For future studies about students involved in making choices and preferences for counselors, the conjoint analysis model should be investigated for its powerful potential of more precise predictability. Some limitations to selecting the conjoint analysis procedure, however, are its high costs for software which may be prohibitive for independent researchers, and to some extent, the specialized training that is required to understand the intricacies about its parameters and methodology.

Future Thinking: Qualitative Research

Broad interpretations of the results to larger social contexts or theories were not the intention of this study. In follow-up studies, future studies may profit from a qualitative component. Asking *how* or *what* or *why* often forays into areas that are not easily gleaned from quantitative data. I do think that the suggestions of other Native Hawaiian researchers, such as Mokuau, (1990a, 1990b, 1985) and Rezentes (1996) to use more culturally appropriate techniques, such as "talk story" may yield more robust information, as participants will be in their natural settings for conversations, actively engaged in the research and equally valued as a co-participant, and not just a "subject" under study. Adding more stones to one's *ipu kukui mālamalama* (bowl of light) would seem counter productive if only quantitative studies become the heavy weights.

Knowledge is within the meanings people make of it; knowledge is gained through people talking about their meaning; knowledge is laced

with personal biases and values; knowledge is written in a personal, up-close way; and knowledge evolves, emerges, and is inextricably tied to the context in which it is studied (Creswell, 1998, p. 19).

Some cultural groups such as indigenous people and Native Hawaiians, as noted by other indigenous researchers (Mokuau, 1990a; Marsella, Olivera, Plummer & Crabbe, 1995), often have much difficulty describing their culture, values, beliefs, ethnic identity, customs, etc. using paper and pencil. Other more appropriate ways that honor the ways of the Native Hawaiians and that are ethically responsible, culturally appropriate and socially responsive should be determined. I believe that in order to speak from a point of advocacy about one's own people, all social research, including qualitative studies, must include the participants as part of the defining protocols and interpretation of results and outcomes. *'A'ohe i pau 'ike i ka hālau ho'okahi* – Not all knowledge comes from a single school.

Hana Hou! The Last Word, Again

There is a final caution related to the underlying assumption that ethnically matched counseling may result in positive outcomes for ethnic students who seek out counseling. Those counseling outcomes, positive or otherwise, are sure to impact upon the policy-makers who make the decisions regarding the future of ethnic minority education in our colleges and universities. My cautions are even more strengthened because the findings in my study with Native Hawaiian students indicated that they consistently preferred a similarity of attitudes and values (or worldview) and other characteristics over their preference for a similarity in ethnicity (which ended up being their third preference for both personal and academic problems). Given the current social emphases on cultural and ethnic pride, and the controversy to continue Affirmative Action programs in several states in the U.S., choosing an ethnically similar

counselor or judging an ethnically similar counselor as more favorable, can be seen as the result of social desirability, political correctness and/or reactions from a social justice or opinionated response, rather than one based on perceptions of need and competency. For ethnic minority counseling programs that depend upon funding from public and private sources, concerns must be raised about the validity and strength of drawing simple conclusions about the complex decisions that ethnic minority students in college make, when deciding to work with European American counselors and/or ethnic counselors, as they progress toward degree completion.

Epilogue

In keeping with the traditions of our *nā kūpuna* or ancestors, I close my study by offering a *mele inoa* written for our Queen Lili'uokalani. A *mele inoa* or name-song is the highest tribute one Native Hawaiian can offer to someone else. To appreciate how hallowed this tradition is for all Native Hawaiians, we must remember that when it was composed, the Queen was placed under house arrest in her own 'Iolani Palace in January, 1893. Because she was denied access to all visitors by her American jailers, her people would leave leis of aloha for her at the palace steps. Instead of wrapping their floral tributes in the traditional *pū'olo*, or woven ti-leaf baskets, they instead wrapped them in Hawaiian language newspapers, thus offering the Queen a precious gift of vital news concerning her people and her islands. In the two years that she was imprisoned, her *haole* wardens never suspected our genius. When a very dark time was at hand for the Queen, a new bowl of light was given to her. Printed in one of the Honolulu dailies were the following words written by Eleanor Wright Prendergast, the Queen's hand maiden. Each day after its publication, the song was performed throughout Hawai'i to offer support for the Queen, and to one another. The original song was called *Mele 'Ai Pōhaku* (A Song for Eating Stones) but is more popularly known as *Kaulana Nā Pua*

(Famous Are Our Children). By either title, the song prophetically describes the stones or *pōhaku* that Native Hawaiians try to keep from placing in our children's or *nā pua*, bowls of pure and everlasting light.

Kaulana Nā Pua

*Kaulana nā pua a o Hawai'i
Kūpa'a mahope o ka 'āina
Hiki mai ka 'elele me ka loko 'ino
Palapala 'ānunu me ka pākaha*

*Pane mai Hawai'i moku o Keawe
Kōkua nā hono a o Pi'ilani
Kāko'o mai Kaua'i o Māno
Pa'a pū me ke one o Kakuhihewa*

*'A'ole a'e kau i ka pūlima
Maluna o ka pepa o ka 'enemi
Ho'ohui 'āina kū'ai hewa
I ka pono civila a o ke kanaka*

*'A'ole mākou a e minamina
I ka pu'u kālā o ke aupuni
Ua lawa mākou i ka pōhaku
I ka 'ai kamaha'o o ka 'āina*

*Mahope mākou o Lili'ulani
'Aloa'a e ka pono o ka 'āina
Ha'ina 'ia mai ana ka puana
O ka po'e i aloha o ka 'āina*

✠ P A U

Famous Are Our Children

Famous are our children
Ever loyal to their lands
When the evil-hearted messenger comes
With his documents of extortion

Chief Keawe of Hawai'i is bound to
respond
Help and advice will come from the bays
of Chief Pi'ilani (of Maui)
Support and courage will be offered by
Chief Mānokalanipō of Kaua'i
As will the strength and power of Chief
Kakuhihewa (of O'ahu)

We will not sign our signatures
On documents from the enemy
Whose illegal taking of our lands
Is an unjust insult to our civility

We do not regret refusing
The conspirator's silver pieces
It is enough for us to eat stones
The sacred food for our souls

We stand behind our Queen Lili'uokalani
Who is the righteous sovereign of our
lands
Tell the story to each generation
About the people, who unconditionally
love their lands

Appendices

Nānā i ke kumu.

Look to the source that is your teacher.

APPENDIX A

NATIVE HAWAIIAN COUNSELOR PREFERENCE SURVEY

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University of California at Santa Barbara*

Date of Survey: _____ Start Time _____ End Time _____

Location of Survey: _____ Survey ID No. _____

[Leave Blank]

PART I: BACKGROUND INFORMATION (ABOUT YOU)

1. What is your age (in years)? _____
2. What is your sex? Male Female
3. Is your ethnicity: Hawaiian/Native Hawaiian? Part Hawaiian?
 Other (Please Specify)? _____
4. Are you a US citizen by birth? Naturalized US citizen?
 Other (Please Specify)? _____
5. What is the name and location of the college you are attending? _____
6. While attending college, are you a:
 Freshman? Sophomore? Junior? Senior?
 Master's Student? Doctoral Student?
 Other (Please Specify)? _____
7. What is your major field of study in college? _____
8. Are you the first member in your family to attend college?
 Yes No Don't Know

9. What is your parents' annual income if they still claim you as a dependent or your annual income if they do not claim you as a dependent?

- Under \$20,000 \$40,001-60,000 Over \$80,000
 \$20,001-40,000 \$60,001-80,000 Don't Know

10. Have you ever seen a counselor (e.g., psychologist, psychiatrist, marriage and family counselor, college counselor, etc.) in:

- 10a. private practice Yes No Don't Know
10b. some other mental health setting Yes No Don't Know
10c. a college counseling center Yes No Don't Know
10d. a college faculty advisor Yes No Don't Know
10e. religious or spiritual counseling Yes No Don't Know
10f. cultural counseling (e.g., kahuna (priest) or kupuna (elder)
 Yes No Don't Know
10g. other counseling Yes No Don't Know

Specify: _____

11. your willingness to see a counselor to discuss a problem:

11(a) Please indicate your willingness to see a counselor for a personal problem.

Not willing to see a counselor 1 2 3 4 5 6 7 Willing to see a counselor

11(b) Please indicate your willingness to see a counselor for an academic problem.

Not willing to see a counselor 1 2 3 4 5 6 7 Willing to see a counselor

12. For the following questions, please tell me (or indicate) the number that best represents your willingness to see a Native Hawaiian counselor to discuss a problem:

12(a) Please indicate your willingness to see a Native Hawaiian counselor for a personal problem.

Not willing to see a NH counselor 1 2 3 4 5 6 7 Willing to see a NH counselor

12(b) Please indicate your willingness to see a Native Hawaiian counselor for an academic problem.

Not willing to see a NH counselor 1 2 3 4 5 6 7 Willing to see a NH counselor

13. For the following question, please tell me (or indicate) the number that best represents how much you identify (i.e., associate with, believe you are a part of) Native Hawaiian culture, traditions, beliefs, and values

I do not identify with Native Hawaiian culture 1 2 3 4 5 6 7 I fully identify with Native Hawaiian culture

14. For the following question, please tell me (or indicate) the number that best represents how much you identify (i.e., associate with, believe you are a part of) American or White culture, traditions, beliefs, and values?

I do not identify with American culture 1 2 3 4 5 6 7 I fully identify with American culture

15. Do you identify with any other culture? Yes No Don't Know

15(a) If you answered "Yes," please tell me what culture this is? _____

15(b) Please tell me (or indicate) the number that best represents how much you identify (i.e., associate with, believe you are a part of) this culture's, traditions, beliefs, and values?

I do not identify with this culture 1 2 3 4 5 6 7 I fully identify with this culture

MY PERSONAL PROBLEM STATEMENT

First, in your own words, think about a personal problem for which you would see a counselor.

Next, please write down your own statement about a personal problem for which you would see a counselor. Please refer to this statement as much as you need to throughout the survey when thinking about your personal problem.

Now think about the personal problem you just described. Let's try a sample question using your statement. For this personal problem, would you prefer to see a counselor who is:

EXAMPLE:

- the same sex as you or
- older than you

PART II: COUNSELOR CHARACTERISTICS (PERSONAL PROBLEM)

Now think again about the personal problem you just described (refer to participant's written statement on page 3). For your personal problem, would you prefer to see a counselor who is:

1. dissimilar to you in personality or
 dissimilar to you in ethnicity

2. dissimilar to you in ethnicity or
 similar to you in personality

3. same sex as you or
 similar to you in age

4. dissimilar to you in personality or
 similar to you in attitudes/values

5. similar to you in age or
 dissimilar to you in ethnicity

6. similar to you socio-economically or
 similar to you in attitudes/values

7. same sex as you or
 opposite sex as you

8. older than you or
 similar to you in personality

9. same sex as you or
 similar to you in personality

10. same sex as you or
 dissimilar to you in ethnicity

11. similar to you in personality or
 similar to you in ethnicity

12. similar to you socio-economically or
 similar to you in ethnicity

13. older than you or
 similar to you in attitudes/values

14. similar to you in personality or
 dissimilar to you in personality
15. dissimilar in attitudes/values or
 similar to you in ethnicity
16. similar to you in attitudes/values or
 dissimilar to you socio-economically
17. opposite sex as you or
 dissimilar to you in ethnicity
18. dissimilar to you in personality or
 similar to you socio-economically
19. similar to you in personality or
 similar to you in age
20. similar to you in personality or
 similar to you socio-economically
21. opposite sex as you or
 dissimilar to you in personality
22. dissimilar in attitudes/values or
 similar to you socio-economically
23. dissimilar to you socio-economically or
 dissimilar to you in personality
24. older than you or
 similar to you in ethnicity
25. same sex as you or
 similar to you in attitudes/values
26. dissimilar to you socio-economically or
 dissimilar in attitudes/values
27. same sex as you or
 dissimilar to you in personality
28. similar to you in personality or
 opposite sex as you

29. dissimilar in attitudes/values or
 similar to you in attitudes/values
30. similar to you in ethnicity or
 dissimilar to you socio-economically
31. dissimilar to you socio-economically or
 opposite sex as you
32. similar to you socio-economically or
 similar to you in age
33. similar to you in ethnicity or
 opposite sex as you
34. dissimilar to you in ethnicity or
 similar to you in ethnicity
35. older than you or
 dissimilar in attitudes/values
36. similar to you in age or
 dissimilar in attitudes/values
37. similar to you in attitudes/values or
 similar to you in ethnicity
38. similar to you in attitudes/values or
 opposite sex as you
39. older than you or
 similar to you socio-economically
40. dissimilar to you socio-economically or
 dissimilar to you in ethnicity
41. dissimilar in attitudes/values or
 dissimilar to you in personality
42. similar to you in age or
 older than you
43. similar to you in age or
 similar to you in ethnicity

44. similar to you socio-economically or
 opposite sex as you
45. dissimilar to you in personality or
 older than you
46. dissimilar to you in ethnicity or
 similar to you in attitudes/values
47. similar to you in attitudes/values or
 similar to you in personality
48. dissimilar in attitudes/values or
 same sex as you
49. same sex as you or
 older than you
50. dissimilar to you in ethnicity or
 similar to you socio-economically
51. similar to you in age or
 opposite sex as you
52. older than you or
 opposite sex as you
53. dissimilar to you socio-economically or
 similar to you in age
54. similar to you in age or
 dissimilar to you in personality
55. similar to you socio-economically or
 same sex as you
56. dissimilar in attitudes/values or
 dissimilar to you in ethnicity
57. dissimilar to you socio-economically or
 similar to you socio-economically
58. opposite sex as you or
 dissimilar in attitudes/values

59. same sex as you or
 similar to you in ethnicity
60. similar to you in age or
 similar to you in attitudes/values
61. older than you or
 dissimilar to you in ethnicity
62. dissimilar to you socio-economically or
 similar to you in personality
63. same sex as you or
 dissimilar to you socio-economically
64. dissimilar to you in personality
 similar to you in ethnicity
65. older than you or
 dissimilar to you socio-economically
66. similar to you in personality or
 dissimilar in attitudes/values
67. Is there anything else that you might want to say that may be a reason you may have for seeing a counselor for a *personal* problem?

Please take a few moments to review your 66 responses in Part II. If you skipped even one pair it will make it impossible to use your questionnaire in the survey. Remember that you must choose only one answer for each pair. Please do this now. Mahalo!

MY ACADEMIC PROBLEM STATEMENT

In your own words, think about an academic problem for which you would see a counselor.

Next, please write down your own statement about an academic problem for which you would see a counselor. Please refer to this statement as much as you need to throughout the survey when thinking about your academic problem.

Now think about the academic problem you just described. Let's try a sample question using your statement. For this academic problem, would you prefer to see a counselor who is:

EXAMPLE:

- the same sex as you or
- older than you

PART III: COUNSELOR CHARACTERISTICS (ACADEMIC PROBLEM)

Now think again about the academic problem you just described (refer to participant's written statement on page 8). For your academic problem, would you prefer to see a counselor who is:

1. dissimilar to you in personality or
 dissimilar to you in ethnicity

2. dissimilar to you in ethnicity or
 similar to you in personality

3. same sex as you or
 similar to you in age

4. dissimilar to you in personality or
 similar to you in attitudes/values

5. similar to you in age or
 dissimilar to you in ethnicity

6. similar to you socio-economically or
 similar to you in attitudes/values

7. same sex as you or
 opposite sex as you

8. older than you or
 similar to you in personality

9. same sex as you or
 similar to you in personality

10. same sex as you or
 dissimilar to you in ethnicity

11. similar to you in personality or
 similar to you in ethnicity

12. similar to you socio-economically or
 similar to you in ethnicity

13. older than you or
 similar to you in attitudes/values

14. similar to you in personality or
 dissimilar to you in personality
15. dissimilar in attitudes/values or
 similar to you in ethnicity
16. similar to you in attitudes/values or
 dissimilar to you socio-economically
17. opposite sex as you or
 dissimilar to you in ethnicity
18. dissimilar to you in personality or
 similar to you socio-economically
19. similar to you in personality or
 similar to you in age
20. similar to you in personality or
 similar to you socio-economically
21. opposite sex as you or
 dissimilar to you in personality
22. dissimilar in attitudes/values or
 similar to you socio-economically
23. dissimilar to you socio-economically or
 dissimilar to you in personality
24. older than you or
 similar to you in ethnicity
25. same sex as you or
 similar to you in attitudes/values
26. dissimilar to you socio-economically or
 dissimilar in attitudes/values
27. same sex as you or
 dissimilar to you in personality
28. similar to you in personality or
 opposite sex as you

29. dissimilar in attitudes/values or
 similar to you in attitudes/values
30. similar to you in ethnicity or
 dissimilar to you socio-economically
31. dissimilar to you socio-economically or
 opposite sex as you
32. similar to you socio-economically or
 similar to you in age
33. similar to you in ethnicity or
 opposite sex as you
34. dissimilar to you in ethnicity or
 similar to you in ethnicity
35. older than you or
 dissimilar in attitudes/values
36. similar to you in age or
 dissimilar in attitudes/values
37. similar to you in attitudes/values or
 similar to you in ethnicity
38. similar to you in attitudes/values or
 opposite sex as you
39. older than you or
 similar to you socio-economically
40. dissimilar to you socio-economically or
 dissimilar to you in ethnicity
41. dissimilar in attitudes/values or
 dissimilar to you in personality
42. similar to you in age or
 older than you
43. similar to you in age or
 similar to you in ethnicity

44. similar to you socio-economically or
 opposite sex as you
45. dissimilar to you in personality or
 older than you
46. dissimilar to you in ethnicity or
 similar to you in attitudes/values
47. similar to you in attitudes/values or
 similar to you in personality
48. dissimilar in attitudes/values or
 same sex as you
49. same sex as you or
 older than you
50. dissimilar to you in ethnicity or
 similar to you socio-economically
51. similar to you in age or
 opposite sex as you
52. older than you or
 opposite sex as you
53. dissimilar to you socio-economically or
 similar to you in age
54. similar to you in age or
 dissimilar to you in personality
55. similar to you socio-economically or
 same sex as you
56. dissimilar in attitudes/values or
 dissimilar to you in ethnicity
57. dissimilar to you socio-economically or
 similar to you socio-economically
58. opposite sex as you or
 dissimilar in attitudes/values

59. same sex as you or
 similar to you in ethnicity
60. similar to you in age or
 similar to you in attitudes/values
61. older than you or
 dissimilar to you in ethnicity
62. dissimilar to you socio-economically or
 similar to you in personality
63. same sex as you or
 dissimilar to you socio-economically
64. dissimilar to you in personality
 similar to you in ethnicity
65. older than you or
 dissimilar to you socio-economically
66. similar to you in personality or
 dissimilar in attitudes/values

67. Is there anything else that you might want to say that may be a reason you may have for seeing a counselor for an *academic* problem?

Please take a few moments to review your 66 responses in Part III. If you skipped even one pair it will make it impossible to use your questionnaire in the survey. Remember that you must choose only one answer for each pair. Please do this now. Mahalo!

APPENDIX B

| |
|---|
| <p style="text-align: center;">NATIVE HAWAIIAN COUNSELOR PREFERENCE SURVEY INVESTIGATOR'S SCRIPT ©2002 <i>Kamuela Ka'Ahanui</i></p> |
|---|

Date of Survey: _____ Total Participants _____ Male _____ Female _____

Location _____ Survey Facilitator _____ [Record Start Time] _____

Materials to Distribute, Collect & Return

- 1 each/participant SFU Consent Form 2*
- 1 set/participant Native Hawaiian Counselor Preference Survey
- 1 each/participant SFU Form 4 Feedback Form (Optional)*
- 1 each Request for Study Results Sign-Up Sheet (Optional)*

**Please keep separate from Native Hawaiian Counselor Preference Survey*

Equipment/Supplies Needed

- 1 each CD, Native Hawaiian Counselor Preference Survey (XP Power Point Slides 1-159)
- 1 each Computer with Power Point and CD Drive
- 1 each Computer Projector and Screen
- 1 each/participant pen or pencil

Consent Statement and Confidentiality *[Begin reading verbatim]*

Aloha! This survey is anonymous, and your answers to its questions will be kept confidential. Therefore, in no way will you be identified by name or other personal information on any of the forms or answer sheets used in the Native Hawaiian Counselor Preference Survey. Before beginning, I must ask you to sign and return this consent form to participate in the survey. Please look over the consent form, and do ask me any questions you might have before signing it. *[Distribute and collect the signed SFU Consent Form 2. (Please Do Not Attach to Survey) Answer questions, if any.]*

Academic Freedom and Participant Disclaimer

Mahalo for giving me your consent to participate in this survey. Because your participation is voluntary, you may choose to stop the survey at any time without penalty or consequence.

[If administering the survey to a class of students, please also say. . .] I want you to understand that as a participant, your decision to take this survey has no effect -- positive or negative -- upon your continuance as a student in this course, or upon your evaluation for this course. Your participation is a one-time event as a volunteer for the study and is separate from the purpose, content and instruction provided in this course. Do you have any questions before we begin?
[Answer questions, if any.]

Explaining Researcher Bias

As you know, you were selected to participate in this survey because you are Native Hawaiian or Part Hawaiian. *[With emphasis]* I am also a Native Hawaiian, but would like to ask you not to consider this while we continue with this survey. I know that this is not an easy or natural thing for you to do, but it is important that all the information I receive from you is honest and accurate about what you think and how you feel – and not related to who I am. Do you think you can do this? *[Record responses below]* Yes _____ No _____ Don't Know _____
No. No. No.

Other (explain) _____

Explaining the Purpose of the Study

The purpose of this study is to analyze the preferences of Native Hawaiian college students for an ethnically matched counselor, i.e., a counselor who is also Native Hawaiian. This study proposes to investigate whether or not Native Hawaiian students like you prefer to seek counseling to solve *personal* and *academic* problems, when you are: (1) matched with a Native Hawaiian counselor (i.e., by ethnicity) and/or (2) matched by attitudes and values (i.e., worldview); and (3) matched with other counselor characteristics, such as age, sex, socio-economic background, or personality. Do you have any questions before we continue? *[Answer questions, if any.]*

Explaining the Survey and Questionnaire

In the survey, I will be reading from a questionnaire that has three parts. Part I will ask you some questions about yourself; Part II will ask you to describe a *personal* problem for which you might see a counselor; and, Part III will ask you to describe an *academic* problem for which you might see a counselor. We hope to be finished with the survey in about one hour.

Explaining the Matched Pairs

In the survey, I will be reading from a questionnaire that has 66 pairs of phrases that describe a counselor's characteristics. These characteristics are the counselor's age, sex, socio-economic background, attitudes and values (i.e., worldview), ethnicity and personality. I will be asking you to think about these characteristics in different pairs or combinations of phrases when you think about a *personal* problem and an *academic* problem that you will describe for me.

[With emphasis] It is important that you answer each one of the 66 pairs in Parts 2 and 3. If you skip even one pair, it will make it impossible to use your questionnaire in this study. You will be asked to choose only one answer for each pair. *[Pause for emphasis]*

To help you select from each pair of items, the pairs will appear on the [computer] screen to help you make your choice. Please take all the time you need to decide on your choice. I will not move on to the next pair, until you have decided.

To help you remember your *personal* problem or *academic* problem, I will have you first think about it in your own words; and then write it down for me, just to be sure. You may refer to this statement as much as you need to throughout the survey. Do you have any more questions before we continue? *[Answer questions, if any.]*

Interpretation and Meanings of Words and Phrases

This study is designed as a structured survey, which sometimes may seem and sound unnatural because I will be reading to you from a script. But this is necessary to get reliable results. Therefore, for the most part, I cannot interpret the meanings of words or phrases used, in the survey but will be glad to repeat them for you. If you seem confused about a word or phrase, please do your best to interpret their meaning as they make sense for you. Do you have any questions about this? *[Answer questions, if any.]*

Explaining Use of the Words "Dissimilar" and "Socio-Economically"

In several of the pairs in the survey, there is a word that may not be familiar to some of you. This word is "dissimilar." *[Suggestion: Please write out the word].* It might be helpful for you to think about the word "dissimilar" as meaning "not like" or "not the same as." For example, "dissimilar to you in age" can mean "not the same as you in age;" or "dissimilar to you in personality" can mean "not like you in personality." Do you have any questions about the use of this word? *[Answer questions, if any.]*

Another word that is used in the survey is "socio-economically" *[Suggestion: Please write out the word].* In this survey, socio-economically refers to your income level that you consider yourself to be in, if you are employed; or the income level of your parents, if you are not working. Do you have any questions about the use of this word? *[Answer questions, if any.]*

PART I: ABOUT YOU

Pages 1-2; Questions 1-15

Power Point Slides 1-19

Let's now begin with Part I of the survey questionnaire on pages 1-2. Part I asks questions about you while in college. Please tell me the following information about yourself. *[With emphasis]* Please remember that I must read all of the responses or choices for each question, and then you may answer. Please ask me to repeat the questions for you if you need to hear them again or return to a slide to see them again. For some of the questions that have several choices, they will appear on the computer screen to help you decide. Ready? *[Using the survey, CD and computer, ask and have the participants record the responses to questions 1-12]*

PART II: PERSONAL PROBLEM

Pages 3-7, Questions 1-67

Power Point Slides 20-89

In Part II of the survey, I am going to read to you 66 pairs of phrases that describe a counselor's characteristics. These characteristics relate to the counselor's age, sex, socio-economic background, attitudes and values (i.e., worldview), ethnicity and personality. Part II of the survey asks you to make choices between two types of counselor characteristics, for a *personal* problem.

First, in your own words, think about a *personal* problem for which you would see a counselor: *[Pause for emphasis]* For example, I would see a counselor for a personal problem I am having with

helping out a good friend who is thinking about dropping out of school. [Pause] Next, I'll ask you to write down your own statement about a *personal* problem for which you would see a counselor. Please write it on page 3. Please refer to this statement as much as you need to throughout Part II of the survey. [Allow ample time for writing the problem statement on page 3]

Now think about the *personal* problem you just wrote. Let's try a sample question using your statement. [Pause] For this *personal* problem, would you prefer to see a counselor who is:

EXAMPLE:

- the same sex as you or
- older than you

[Allow ample time to mark a single response]

In the example, you should have marked only one choice from the pair. [Pause] If you marked the top box, your answer indicates that you would prefer to see someone of the same sex for your personal problem, rather than someone older than you. [Pause] If you marked the bottom box, your answer indicates that you would prefer to see someone older than you for your personal problem, rather than someone of the same sex. [Pause]

From now on, your task is to tell me your preference between the two counselor characteristics for the personal problem you just described. Please place a in only one of the boxes for each pair of items. Each pair of items will appear on the computer screen to help you make your choice.

[With emphasis]. I must ask you to be sure to answer each item, nos. 1 – 66 just as you did in the example. If you skip even one pair it will make it impossible to use your questionnaire in the survey. Remember that you must choose only one answer for each pair.

Do you have any questions before we begin Part II? [Answer questions, if any.]

Now think again about the *personal* problem you just described for me on page 3. For your *personal* problem, would you prefer to see a counselor who is . . .

[Using the survey, CD and computer, ask and have the participants record responses to pairs 1-66. Preface nos. 1-5 (and nos.18, 36, & 54) with this leading statement: "For your personal problem, would you prefer to see a counselor who is: ". [Then, ask question no. 67. Allow ample time for the participants to record the response, if any.]

[Again, with emphasis] Now, please take a few moments to review your 66 responses in Part II. If you skipped even one pair it will make it impossible to use your questionnaire in this survey. Remember that you must choose only one answer for each pair. Please do this now.

[Allow ample time for participants to re-check their responses]

PART III: ACADEMIC PROBLEM

Pages 8-12, Questions 1-67

Power Point Slides 90-160

In Part III of the survey, I am going to read to you the same pairs of 66 phrases that describe a counselor's characteristics once again. These characteristics relate to the counselor's age, sex, socio-economic background, beliefs, attitudes and values (i.e., worldview), ethnicity and personality. This time, however, Part III of the survey asks you to make choices between two types of counselor characteristics, for an *academic* problem.

First, in your own words, think about an *academic* problem for which you would see a counselor. *[Pause for emphasis]* For example, I would see a counselor for an *academic* problem I'm having with deciding on what elective classes to take to complete my major course of studies before I graduate. *[Pause]*

Next, I'll ask you to write down your own statement about an *academic* problem for which you would see a counselor. Please write it on page 8. Please refer to this statement as much as you need to throughout Part III of the survey. *[Allow ample time for writing the problem statement on page 8]*

Now think about the *academic* problem you just wrote. Let's try a sample question using your statement. For this *academic* problem, would you prefer to see a counselor who is . . .

EXAMPLE:

- the same sex as you or
- older than you

[Allow ample time to mark a single response]

In the example, you should have marked only one choice from the pair. *[Pause]* If you marked the top box, your answer indicates that you would prefer to see someone of the same sex for your *academic* problem, rather than someone older than you. *[Pause]*. If you marked the bottom box, your answer indicates that: you would prefer to see someone older than you for your *academic* problem, rather than someone of the same sex. *[Pause]*

From now on, your task is to tell me your preference between the two counselor characteristics for the academic problem you just described. Please place a in only one of the boxes for each pair of items. Each pair of items will appear on the computer screen to help you make your choice.

[With emphasis] I must ask you again to be sure to answer each item, nos. 1 – 66 just as you did in the example. If you skip even one pair it will make it impossible to use your questionnaire in this survey). Remember that you must choose only one answer for each pair.

Do you have any questions before we begin Part III? *[Answer questions, if any.]*

Now think again about the *academic* problem you just described for me on page 8. For your *academic* problem, would you prefer to see a counselor who is:

[Using the survey, CD and computer, ask and have the participants record responses to pairs 1-66. Preface nos. 1-5 (and nos.18, 36, 54) with this leading statement: "For your academic problem, would you prefer to see a counselor who is:"].

[Then, ask question no. 67. Allow ample time for the participants to record the response, if any.]

[Again, with emphasis] Now, please take a few moments to review your 66 responses in Part III. If you skipped even one pair it will make it impossible to use your questionnaire in this survey. Remember that you must choose only one answer for each pair. Please do this now.

[Allow ample time for participants to re-check their responses]

Closing Remarks

Power Point Slides 161-164

This completes the survey. Mahalo for your time, assistance and kokua with this important study concerning Native Hawaiians in college.

If you would like a copy of the study's results, please sign-up on this separate sign-up sheet. The results will be forwarded to you at the completion of the study via email. *[Have available Request for Study Results Sign-Up Sheet. Please keep separate from the Survey].*

Also, I have available a feedback Form 4, that you may return independently to the person and address listed on it. Please note that the return address is in British Columbia, Canada. The form asks you to comment about the survey process we just finished and is optional to complete.

[Have available SFU Form 4. Please keep separate from the Survey]. Mahalo nui loa. . . Aloha, a hui hou no!

[End Reading]

[Record End Time]_____

Helpful Notes from the Facilitator (if any):

APPENDIX C

SFU FORM 2: SIMON FRASER UNIVERSITY

Simon Fraser University and those conducting this project subscribe to the ethical conduct of research and to the protection at all times of the interests, comfort, and safety of participants. This research is being conducted under permission of the Simon Fraser Research Ethics Board. The chief concern of the Board is for the health, safety and psychological well-being of research participants.

Should you wish to obtain information about your rights as a participant in research, or about the responsibilities of researchers, or if you have any questions, concerns or complaints about the manner in which you were treated in this study, please contact the Director, Office of Research Ethics by email at hweinber@sfu.ca or phone at 604-268-6593.

Your signature on this form will signify that you have received information which describes the procedures, possible risks, and benefits of this research project, that you have received an adequate opportunity to consider the information describing the project or experiment, and that you voluntarily agree to participate in the project or experiment.

Any information that is obtained during this study will be kept confidential to the full extent permitted by the law. Knowledge of your identity is not required. You will not be required to write your name on any other identifying information on research materials. Materials will be maintained in a secure location.

Name of Experiment: **Native Hawaiian Counselor Preference Survey**

Investigator Name: **Kamuela Ka'Ahanui**

Investigator Department: **Graduate Education**

Having been asked to participate in a research project or experiment, I certify that I have read the procedures specified in the information describing the project or experiment. I understand the procedures to be used in this experiment and the personal risks, and benefits to me in taking part in the project or experiment, as stated below:

Risk-Benefit Ratio to the Participants

The risks to the participants in this study are minimal to none when considering physical, psychological or legal risks.

- I understand that I may withdraw my participation at any time.
- I have been informed that the research will be confidential to the full extent permitted by the law.
- I understand that my supervisor or employer may require me to obtain his or her permission prior to my participation in a study of this kind.
- I may obtain copies of the results of this study, upon its completion by contacting:
Kamuela Ka'Ahanui Principal Investigator / 1809 13th Avenue Seattle, WA 98122 USA /
kamuela@antiochsea.edu

- I also understand that I may register any complaint with the Director of the Office of Research Ethics or the researcher named above or with the Chair, Director or Dean of the Department, School or Faculty as shown below.

Department: Graduate Education Chair: Cheryl Amundsen, PhD Director: H. Weinberg, PhD
8888 University Way, Simon Fraser University, Burnaby, British Columbia, V5A 1S6, Canada

What the Participant is Required to Do:

As a voluntary participant in the Native Hawaiian Counselor Preference Survey, I understand that to participate as a volunteer in this study that I must be at least 19 years of age. I also agree that I will be interviewed with questions prepared by the Principal Investigator, Kamuela Ka'Ahanui, that ask about my preferences for seeking counseling while a student in college. The interview will take about one hour to complete at a mutual site that I agree to meet at in person with the Principal Investigator I further understand that any information that is obtained during this interview will be kept confidential to the full extent permitted by law. Knowledge of my identity is not required. I will not be required to write my name or any other identifying information on the research materials. I have been informed that research materials will be held in a secure location, will be held confidential, and will be destroyed after the completion of the study by the Principal Investigator. However, I understand that it is possible that, as a result of legal action, the researcher may be required to divulge information obtained in the course of this research to a court or other legal body. I further agree that by volunteering to participate, the risks to me (physical, psychological or legal) as a participant are minimum to none. I understand that I may stop and withdraw from the interview at any time should I decide not to continue. I may obtain copies of the results of this study, upon its completion, by contacting the Principal Investigator.

The participant and witness shall fill in this box (Please print legibly):

Participant Last Name _____ Participant First Name _____

Participant Contact Information:

Address: _____

Home Telephone: _____ Work Telephone: _____

Participant Email: _____

Participant Signature _____ Date _____

Witness Signature _____ Date _____

APPENDIX D

SFU FORM 4: SIMON FRASER UNIVERSITY

Completion of this form is OPTIONAL, and is not a requirement of participation in the project. However, if you have served as a participant in a project and would care to comment on the procedures involved, you may complete the following form and send it to the Director, Office of Research Ethics, Strand Hall, 8888 University Drive, Burnaby, B.C., V5A 1S6, Canada. All information received will be strictly anonymous, unless you wish your name to be made known to the experimenter, as shown below.

Name of Experiment: **Native Hawaiian Counselor Preference Survey**

Investigator Name: **Kamuela Ka' Ahanui**

Investigator Department: **Graduate Education**

Do you wish your feedback to be anonymous? Yes No

Did you sign an Informed Consent Form before participating in the project? Yes No

Were there significant deviations from the originally stated procedures? Yes No

If Yes, please describe the nature of the deviation, and the date, place and time:

Please make any comments you may have:

Completion of This Section Is Optional

Participant Last Name _____ Participant First Name _____

Participant Contact Information:

Address: _____

Home Telephone: _____ Work Telephone: _____

Participant Email: _____

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Ua pau ua hala lākou a koe no nā pua.

Though they have gone before us, their blossoms continue to bear fruit.

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