

ATTITUDES AND EXPECTATIONS OF COUNSELLING:
A CROSS-CULTURAL PERSPECTIVE

by

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Abstract

The primary purpose of this study was to explore and compare the attitudes and expectations of counselling of two culturally dissimilar groups; the East Indian Canadians and the Anglo European Canadians.

Using Structured Interview Questionnaires the study was concerned with six general questions determining similarities and differences in counselling expectancies between the two groups. It was hypothesized that there would be significant differences between the two groups. Analysis of data was accomplished by using frequency distribution and chi square analysis.

Statistically significant differences were found between adults and adolescents within each cultural group. Differences were also found when cross-cultural comparisons were made between adults and adolescents of both groups.

Discussion of the implications of this study are also presented.

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Chapter I

Introduction

This study compares the attitudes and expectations of counselling among two groups of cross-cultural subjects (adults and adolescents): East Indian Canadians and Anglo European Canadians. It should be noted that in this study the East Indian subjects were from Sikh Sector of the East Indian Community of Vancouver.

The immigration of minorities has increased extensively in the past twenty years (Wolfgang 1975). In 1971 and 1972 close to a quarter of a million people immigrated to Canada and of that number approximately one half came from non-English speaking countries (World Almanac 1974 p. 539). Today "New Canadian" student enrolment particularly in larger cities (Lloyd 1982) accounts for close to half of the student population; this suggests that Canada is becoming a pluralistic society consisting of people from different cultural backgrounds.

With such growing ethnic awareness and diversity of the Canadian people, counsellors can play a key role in the educational, social and adjustment process of immigrant students and their families. Counselling is perhaps one of the most important areas where ethnic minorities get an opportunity to work directly with the majority culture, concerning educational, social and personal problems (Massey 1982).

It is therefore very important that extensive research be carried out in the area of psychological and counselling services for minorities in order to effectively provide for their needs.

Studies in cross cultural counselling tend to have focused on the effects of cultural dissimilarity on the counselling process (Sue, 1977; Vontress, 1976), barriers to effective cross cultural counselling (Vontress, 1976; Sue, 1981), the effects of North American counselling models on minority clients (Pine, 1972) and the degree to which similarity of cultural background of counsellor and client affects the counselling outcomes (Acosta and Sheehan, 1976; Yamamoto, James and Palley, 1969).

Numerous other studies point out the need for cross cultural awareness, expertise and training (Bloombaum, James and Yamamoto, 1968; Fukuhara, 1973; and Ivy, 1977).

Studies of attitudes and expectations of counselling have been concerned with the effects of expectancies on the counselling relationship and outcome, the expectancy similarity between clients and counsellors and expected problems that can be discussed with counsellors (Appel, 1959; Aronson, and Overall, 1966; Bordin, 1955; Goldstein, 1960; and Severinson, 1966). Currently in progress is a research project by Borgen, D'Oyley and Westwood attempting to determine attitudes of professionals toward distinct minority groups at the University of British Columbia.

The fundamental assumption in all the studies mentioned above is that clients (including those who are culturally dissimilar) have favourable attitudes towards counselling. It

is also assumed that the more similar expectations, in the intercultural context of both the clients and counsellor in regard to goals of counselling, the more effective counselling will be.

Early identification of client attitudes and expectations prior to counselling is critical to the quality of the relationship that develops between the client and counsellor (Goodstein and Grigg, 1957). Expectancies have been recognized as an important factor in perception, learning, social interaction and counselling (Gibson, 1962). Since expectancies are learned and modified through the individual's interactions with his/her environment, it is certain that a person's social and cultural background influences expectations. In the process of counselling both the counsellor and client bring in their cultural backgrounds and expectations which affect the counselling relationship.

Convincing evidence indicating that not all cultural groups share the same expectations of counselling, has been found in studies by (Bloombaum, James and Yamamoto 1968; Severinsen, 1966; Sue, 1981; and Vontress 1976).

Other studies, (Calia, 1966; Pine, 1972; and Sue and Sue, 1973) point out that some ethnic groups do not make full use of counselling services for a variety of reasons. Among the most notable difficulties in cross cultural counselling is the clients differing perception of the therapists' role; (cross cultural counselling is the reciprocal relationship and communication between clients and counsellors of different cultural backgrounds).

This results in a discrepancy between what the client experiences and what he/she experiences (Severinsen, 1966). Aronson and Overall (1963) found that clients whose expectations were incongruent were less likely to return for counselling.

Trimble (1979); Ivey (1980) and Vontress (1971) found the present counselling theories inappropriate for and lacking in information on different ethnic groups within North America. They describe the present counselling process and practice as biased towards white middle class values and therefore may be inappropriate for some minority clients. Ivey (1977) reviewed the present counselling models and concluded that,

It is becoming transparently clear that the theories and methods of the past are inadequate to meet the needs of the many special (cultural and racial) populations (p. 485).

In reviewing literature on minority group counselling, Pine (1972) found the following views to be representative of those held by minority individuals:

... that it is a waste of time that counsellors are deliberately shunting minority students into dead end non-academic programs regardless of students' potential, preference or ambitions ... that counsellors do not accept, respect, and understand cultural differences, that counsellors are arrogant and contemptuous and that they do not know how to deal with their own hangups (p. 35).

The implications of these issues are important for counsellors working in a multi-cultural society where the development of several distinct ethnic minorities exists. The lack of understanding and appreciation of cultural differences

by counsellors can present obvious disadvantages to minority status clients.

The scope of the effectiveness of counselling depends upon what the client thinks the counsellor can and should do (Gibson, 1971; Marshall, 1979; and Wolfgang, 1975). To reduce the gap between counsellor and client expectations of counselling (Atkinson, Matsui and Maruyama 1978; Fukuhara, 1973; Johnson, 1977; Tan, 1967; and Vontress, 1970) maintain that it is necessary for counsellors to become more sensitive to and learn more about cultural differences in life style, values, attitudes and expectations of the various ethnic groups in order to be effective cross cultural counsellors.

Nature of the Problem

It is apparent that there is a need to investigate client expectations and attitudes towards counselling in order to determine the focus of their needs, to study cultural differences in counselling and to educate and train counsellors for working with clients from different cultural backgrounds.

Attitudes and expectations of counselling have been recognized by mental health professionals (Dreman, 1977; Fukuhara, 1973; Higginbotham, 1977; and Patterson, 1958) as important factors in perception, learning personality, emotional, social interaction psychotherapy and counselling.

Since expectancies and attitudes are influenced by the individual's cultural background (Vontress, 1970), the counselling relationship with a client from a culture with which the counsellor is not familiar may involve a different set of expectations that could affect the counselling relationship, process and outcome (Sue 1981).

As counselling is increasingly matching partners from different cultural backgrounds (Draguns, Lonner and Pederson, 1976; Ivy, 1980; Sue, 1981; and Wolfgang, 1975), there is an even increasingly demand and need for intercultural awareness and understanding.

A review of the literature indicates that counselling psychology research has failed to create a realistic understanding of the various ethnic groups in North America (Calia, 1966; Ivy, 1980; Russell, 1970; Smith, 1977; Sue and Sue, 1975; and Vontress 1976).

The Literature review indicates some major gaps; these are:

- (1) That the present counselling practices depend upon theories of personality which do not apply across cultures (Ivey, 1977; Vontress, 1977). They are heavily based on the Western framework and lack validation regarding their appropriateness for cross-cultural counselling.

- (2) The cross-cultural training programs have been found to be noticeably lacking or deficient in matters relating to race and cultural differences, with the result that the training for culturally competent counsellors has been found lacking (Sue, 1981).
- (3) Literature on programs and practices in inter-racial counselling are scattered; and it is difficult to provide a synthesis of research done in the area (Sue, 1981).

These limitations have severely hindered the development of a theoretical model for cross-cultural counselling, training and practice (Davis, 1978; Marsella and Pederson, 1977; Pine, 1972; and Sue, 1981) they also suggest a need for more studies and research in cross-cultural counselling.

The importance of appraising client reaction to counselling has been repeatedly stressed (Goodstein, 1957; Goldstein, 1962). Early identification of the client's expectations and attitudes towards counselling helps the counsellor identify cultural differences and needs of clients (Higginbotham 1977).

Despite a number of studies (Appel, 1959; Dreman, 1977; Fukuhara, 1973; Harrison, 1975; Henderson, 1979; and Marshall, 1979) in cross-cultural counselling and client expectations of

counselling, few studies have conducted systematic research on client attitude and expectations of counselling prior to counselling.

In order for the counsellors to determine the needs of their clients in the cross-cultural milieu, and the extent to which they meet these needs, research on client expectancies of counselling is necessary.

In doing this research, valuable information regarding client expectations and attitudes towards counselling will be provided.

Purpose of the Study

This study was designed to:

- (1) Determine the attitudes and expectancies that Anglo-European Canadians and East Indian Canadians have towards counselling.
- (2) To focus on, analyse and compare attitudes and expectations of adults and adolescents within each "cultural" group towards counselling, using the Structured Interview Questionnaires (S.I.Q.).

- (3) To summarize attitudes and expectations towards counselling by the two cultural groups using content analysis of the S.I.Q. originally developed by Westwood and Massey (1982).

The S.I.Q. consists of six questions designed to explore the subject's attitudes and expectations of counselling. It is expected that:

- (1) The two culturally dissimilar groups would possess different expectations of counselling.

This was based on the assumption that since the East Indian sample have different culture, life style, language and values from the majority sample, there would therefore be differences in their counselling expectancies as well.

- (2) Differences between adults and adolescents would occur within each group in terms of their expectations of counselling.

Due to the fact that East Indian adults may have no experience with counselling or guidance and counselling services in schools they may have different perceptions and attitudes towards counselling from their adolescents who have been exposed to the Canadian school systems and counselling services.

Since counselling in schools was introduced only in the 60s even in North America (Stafford 1974), it was expected that Anglo European adults would have different perceptions and attitudes towards counselling from their adolescents.

It is hoped that this study will provide counsellors and researchers with information leading towards better understanding of similarities and differences in counselling expectancies between the two cultural groups; i.e., (East Indian Sikhs and Anglo European Canadians).

Definition of Terms

Attitude. Attitude is "... the sum total of a man's inclinations and feelings, prejudices or bias, preconceived notions, ideas, fears, threats and convictions about any specific topic ..." (Chave and Thurstone, 1979 p. 6-7).

Broadly stated attitude is a frame of mind; it is the tendency of individuals to have either positive or negative opinions towards certain objects, individuals or ideas.

Expectancies. Expectancies are a "set" of "readiness" of an individual toward learning the new events or behaving in a particular way in a given situation (Tan, 1967).

Expectations are therefore the individual's anticipation of what is likely to happen.

Counselling. Steffler (1970) defines counselling as "... a learning-teaching process for the client ... the client learns about life space ... If he/she is to make meaningful and informed choices, he/she must know himself/herself the facts of his/her present situation and the possibilities ... as well as most likely, the consequences of the various choices." (p. 252).

For the purpose of this study, counselling is defined as a reciprocal relationship between the client and counsellor designed to influence voluntary decision making; behaviour change and learning new concepts, attitudes and behaviours in order for the client to feel and act in a more personally satisfying manner with respect to himself/herself, other people and society.

Cross-Cultural Counselling. Is the ability to facilitate harmonious interactions between clients and counsellors from different cultural backgrounds (Sundberg, 1981). Cross-cultural counselling is therefore a reciprocal relationship and communication between clients and counsellors from different cultural backgrounds.

Minority Groups. Are those groups which have identified physical characteristics, language, culture and modes of behaviour that differ from the larger segment of the population. Minorities, therefore, remain clearly distinct from the majority group of the population. D'Oyley (1982) describes the Canadian Society as consisting of five major groups: the aboriginals, the Anglophones, the Francophones, the later European and the

visible minorities of (Asian, East Indian and African) origin.

Majority Groups. Refers to the Anglo European and Franco-phone communities. They represent 83% of the majority status population (Canada Year Book 1980 - 1981, Hawkins 1972). In this study, the majority group sample were all English Speaking.

Multiculturalism. The 1971 Liberal Government's position on multiculturalism is succinctly stated in (8, January 1978 The Nation's Business) by the then Minister of Multiculturalism Norman Cafik, wherein he affirms the policy on multiculturalism as the:

pragmatic realization ... that Canada is more than English and French (since) over a third of (Canadians) ... come from backgrounds and origins other than those two fundamental groups (p. 1).

meant that all Canadians ... should be free to be able to preserve the best of their past so that they can fully develop themselves as individual human beings in a free society ... (and) to be able to share those cultural traditions with all Canadians in an integrated society (p. 1).

decreed that every policy of government takes into account that cultural diversity of our country. In matters of external affairs ... in the question of immigration ... in the subject of reunification of families; or in citizenship--that those very legitimate concerns of a third of our people, are taken into account by the cabinet when they make their decisions ... (Shapson et al, p. 120).

Review of Phase I of the Study

Since the current study is part of a larger study conducted by Westwood and Massey, a brief review of their study is necessary in order to place the present study into perspective.

Westwood and Massey (1982) investigated counselling expectancies between two culturally different samples: the East Indian Canadians and the Anglo European Canadians. Comparisons were made between Group I (East Indian Canadians) and Group II (Anglo European Canadians). Comparisons were also made with respect to age; (adults and adolescents). Statistical comparisons between the two groups were made using analysis of variance.

To measure sample perceptions, attitudes and expectations of counselling, the Perception of Counselling Services Index (PCSI) was used. This is an instrument based on the five point Likert Scale and consists of 45 questionnaires subdivided into five subtests: Career/Vocational; Personal/Social; Family Involvement; Role; Cultural Awareness.

Analysis of variance on the PCSI subtests was calculated both across and within groups. The results of the one way analysis of variance for the PCSI yielded no significant differences between adults in Group I (East Indian Canadians) and adults in Group II (Anglo European adults); $+ (1,151) = 3.48$ P .05.

A significant difference in a one way analysis of variance for the PCSI was found between the adolescents in Group I and the adolescents in Group II; $F(1,166) = 1.11, p .05$.

No significant differences were found between the adults and adolescents within Group I; $F(1,166) = 1.11, p .05$.

A significant difference was found between the adults and adolescents within Group II; $F(1,153) = 4.66, p .05$.

The results indicated that adults across the two cultures did not differ in their attitudes and expectations of counselling while the adolescents across the two cultures differed significantly. The East Indians held similar attitudes and expectations of counselling while the Anglo European adults and adolescents seemed to differ in their counselling expectancies.

The overall results suggest that there was more agreement on the expectations of counselling between the two culturally dissimilar groups than was hypothesized. Differences, however, occurred between the two groups when comparisons were made on specific subtests. For example, while the East Indian adults expected the counsellor's role to be both that of a teacher and counsellor, Anglo European adults perceived counselling as a separate profession from teaching.

On the question of the importance of the counsellor to be aware of cultural differences and needs, it was found that the East Indian adults were more concerned that the counsellor be actively involved with culture specific aspects. By contrast, both adults and adolescents in the Anglo European group tended

to respond with an "undecided" response on this subject.

The overall results of this study seem to indicate similarities rather than differences between the two dissimilar cultural groups. Where differences existed they tended to be in degree rather than kind. For further information refer to Westwood and Massey (1982).

Limitations of the Westwood/Massey Study

The strongest limitation of the Westwood/Massey study relates to the amount of knowledge participants had about counselling prior to the survey. The study did not control for the amount and type of contact (if any) participants had with counselling.

Lack of knowledge about counselling, unequal amounts of exposure to counselling, and different experiences with counselling may have significant effects on client perceptions and expectations of counselling. The extent to which the rating on the PCSI was affected by the above-mentioned factors is open to question.

Although the PCSI included questionnaires on demographic data; i.e., age, sex, occupation, birth place, level of education; such data was however not summarized or analyzed.

Westwood and Massey state that, although both Group I (East Indian Canadians) and Group II (Anglo European Canadians) were drawn from the same geographic area, and that the adults

across both groups from similar socio-economic backgrounds, the East Indian sample of adults had a higher level of education overall than did the adults in the Anglo European sample; data providing comparisons on levels of education was however not reflected in the study.

The study is not only limited in terms of generalizability to other ethnic minority groups but also East Indian Canadians belonging to other religious backgrounds (other than Sikhism).

Naidoo (1980) surveyed a sample of East Indian Canadians in Ontario and found them to belong to seven different religious backgrounds: the Sikhs, Hindus, Muslims, Islamia, Jain, Ithna-Asheri and Christians. Such differences in religious backgrounds were also found to reflect differences in culture as well. Wood (1980) studied the Hindu East Indian community in Vancouver and found that in contrast to the Sikh community, the Hindu East Indians did not behave as much as a "community of their own" as the Sikhs. They were fewer in numbers compared to the Sikhs, scattered over a wider geographic area and tended to adapt easier to the majority culture. It is therefore evident that this study can only be generalized to the East Indian population belonging to the Sikh religion in British Columbia.

The investigation of the Westwood and Massey study can hardly provide data for theorizing about other subgroups from the East Indian continent who may have different religious backgrounds,

values, life styles, family patterns and culture. The findings of their study cannot be therefore generalized to other minority groups.

Both the East Indian sample and the Anglo European sample had a larger number of females than males. The East Indian sample had 78 males and 90 females whereas the Anglo European sample had 64 males and 101 females. The extent to which sex bias and unequal numbers of males and females in both groups might have affected the test results is open to question.

The instrument used in the study was the Perception of Counselling Services Index, which is a 45 item questionnaire based on a five point Likert Scale. The Likert Scale is probably the most used instrument for measuring attitudes. It is desirable because questionnaires in closed form allow for efficient quantification and analysis of the results. The limitations of this method, however, is that it reduces the scope of possible responses and it does not check for subjects, who may respond to the questionnaire, having little or no knowledge concerning its content. The information sought using a Likert Scale seems best adapted to extensive research seeking general information, rather than intensive research which requires a deeper exploration of the problem. Open ended questionnaires allow for a wider and deeper scope of responses from the participants.

All the items in the PCSI were in the positive form. This limited the ability of the instrument to check for a response

set or positive response bias.

The PCSI did not contain absolutely identical items for the East Indian sample and the Anglo European sample. A translated version of the PCSI was used with the East Indian sample; the extent to which this may have affected the construct validity of the instrument is open to question.

Another limitation of the study concerns the psychometric properties of PCSI. Statistical procedures for determining predictive and construct validity were not undertaken. The instrument was however found to have face and content validity.

Massey (1982) in a later study, constructed a revised version of PCSI called the Ethnic Perception of Counselling Index. The instrument consisted of 30 items, 20 of which were taken from the PCSI. Ten new items were constructed in the negative form. The validity and reliability of the new instrument was then investigated.

Why the S.I.Q.

Due to the above mentioned limitations of the PCSI, the S.I.Q. was designed in order to tap those attitudes and expectations of counselling which could not be measured by the PCSI.

The S.I.Q. is different from the PCSI in that it is an open-ended questionnaire and thus provides a wider and broader perspective of client expectations.

Although the S.I.Q. was administered by Westwood and Massey (1982) they however did not analyze the data collected from their study on the S.I.Q.

This research investigates Phase II of the predecessors' Study, which is the analysis of the S.I.Q.

Chapter II

Review of Relevant Literature

The purpose of this chapter is to present a cross-cultural perspective of counselling expectancies and perceptions.

A review of the literature on client perception of counsellor role, cultural differences in counselling expectations and client preferences for counsellor characteristics, race and counselling style is also included. This chapter summarizes the literature relating to cross-cultural counselling expectations among the various cultural groups.

Significance of Cross-Cultural Counselling

The increase in world mobility and growth of cultural awareness and self-consciousness has brought about dramatic change in the North American society (Sue 1981, Wolfgang 1975). This social revolution has occasioned an expectation of equality among nations, races, sexes and generations.

Students and their families are increasingly confronting counsellors and challenge their basic assumptions about cultural differences and expectations. These developments have sparked a recognition of the importance of understanding cultural differences in values, attitudes and life styles, and given rise to recommendations for more awareness and education in cross-cultural counselling.

The outcome of cross-cultural counselling has been found to be highly dependent on the ability of the therapist to form a facilitative relationship with a client, and the ability of the counsellor to provide counselling (therapy) which is consistent with the client's expectations (Goth, Yamamoto and Silverman, 1965). In their unique study, Aronson and Overall (1966) found that clients whose expectations were inaccurate were less likely to return for treatment. It seems clear, therefore, that the therapist needs to be familiar with the client's cultural background in order to be able to establish a meaningful counselling relationship (Ivey, 1977; Vontress, 1979). This was further endorsed by the Vail Conference on Clinical Psychology which concluded that counselling without cultural sensitivity, knowledge or awareness is not just a problem but an unethical act (American Psychological Association, Korman, 1974). Thus, cross-cultural counselling has become a matter of direct and practical concern for the vast majority of counsellors and others in the helping profession (Fukuhara, 1973; Marsella and Pederson, 1981).

Few investigators other than Form (1953) and Westwood and Massey (1982) directly questioned students on their attitudes and expectations of counselling. Because counselling facilities are for client use, it is important therefore, to determine what client opinion, attitude and expectations of counselling are.

My study (see Chapter III) is an extension of the predecessor's research. It investigates client perceptions

and expectations of counselling using an open-ended questionnaire.

Client Attitude Towards Counselling

Studies in cross-cultural counselling tend to indicate that not all cultural groups share the same attitude towards counselling (Kirk and Sue 1975; Trimble, 1976; Vontress 1976).

Snyder, Hill and Derksen (1972) surveyed 250 students and found that although some had not made use of the counselling services, all the students agreed that it was probably effective and tension releasing. This was contrary to Russell's (1970) findings. He found that Black students view counsellors as instruments of oppression and as stumbling blocks around which they must somehow manoeuvre, if their ambition and aspirations do not coincide with those that their counsellors consider appropriate for them. Johnson (1977) surveyed 377 students at a predominantly Black university and found nothing in his study to indicate such strong negative attitudes towards counselling. Similarly, Simerville (1961) found positive attitudes towards counselling among minority students.

On examining patterns of clinical use of counselling services, Sue, Allen and Conaway (1975) found that Blacks terminated counselling after only one contact at a rate of approximately 50%. This was in sharp contrast to the 30% rate for Anglo clients.

Marsella, Kinzie and Gordon (1964) found that Asian Americans tend to avoid using counselling services. If problems arise, much effort within the family is expended toward hiding it from public view. There is a stigma attached to being in need of psychiatric help, it is associated with shame, loss of status and rejection by the family. This reluctance to seek psychotherapeutic help was even stronger among men. Sue and Kirk (1975) found that more Chinese women made use of counselling services than Chinese men, although it was considered as a last resort.

It seems clear therefore that client attitudes towards counselling is heavily influenced by the cultural background of the client and the client's exposure to counselling (past experience and information). In relation to expectancies, Aronson and Overall (1966) found that clients whose expectations were incongruent with their experience of counselling did not return for treatment. Appel, (1959) and Bordin, (1955) also found that clients were helped more when they received therapy that was consistent with their expectations.

Client Perception of Counsellor Role

The findings in the literature tend to point out that students generally perceive a counsellor as an advice giver, a source of information and playing a more directive role in the counselling process (Bordin, 1955; and Grant 1954). The

students were found to consider vocational and educational counselling as the most important function of a counsellor (Heilfron, 1960).

In his study, itself an early work in the history of counsellor education, Grant (1954) found that students did not perceive counsellors as being able to give acceptable assistance in the personal and emotional problems. Gibson (1962) found that students perceive the concept of the role of counsellor in the school environment to be that of an administrator, a disciplinarian and an activity director or part-time librarian. Most students in Grant's study did not recognize the counselling function as a major duty of the secondary school counsellor.

Studies by Rust and Dayie (1961) and Warman (1960) also concluded that students' perception of the counsellor's role was to discuss vocational choice and school-related issues. Social problems and personal problems were considered inappropriate for discussion with a counsellor. These perceptions were also found particularly among Asian Americans (Sue, 1981). Contrary to these findings, Fukuhara (1973) found that Japanese students did not necessarily perceive counselling for only vocational and educational problems; they saw counsellors roles as involving emotional and personal problems as well.

These studies seem to indicate that client perceptions of counselling function have not kept up with the developments that have occurred in the field of cross-cultural counselling.

Cultural Differences in Client Counselling Expectancy

The reactions of international and minority students to counselling services in American universities provides a rich source of information in cross-cultural differences in counselling expectancies.

Sue and Kirk (1975) and Tan (1967) surveyed the counselling ideas of Asian American students. Conforming with the assumption that the Asian social structure is characteristically authoritarian, these authors found a view of therapy among Asians marked by its authoritarian orientation, directiveness, submission and nurturance. The therapist is assumed to be a "teacher" who gives information and advice on a specific course of action. Asians did not expect outside assistance for solving internal psychological conflicts (Higginbotham, 1977). Rather, they believed that internal adjustment should be worked out by the individuals themselves. Their focus of therapy is away from psychodynamics and exploration of feelings; instead they believe mental health is enhanced through exercising willpower, avoiding unpleasant thoughts and occupying oneself with pleasant thoughts (Arkoff, Thaver and Elkind 1966).

Caudill (1959) studied Japanese subjects and found similar expectancies of counselling as the above studies. In contrast to the above studies, Fukuhara (1973) found that Japanese students did not see counselling as only for educational/vocational

problems but saw it appropriate for emotional and personal problems too.

Studying the cultural expectations in healing situation among East Indians in northern part of India, Marriott (1955) found the healer was expected to be someone with reputable knowledge, someone they could trust, confide in and depend on. He is seen as the powerful person that can advise his clients.

Trimble (1976) found cultural differences in counselling expectancies particularly when whites work with American Indian clients. Sue (1981) found similar results and concluded that western values and therapeutic approaches are antagonistic to the Indian value system. Indian clients frequently react with disgust, fear or bewilderment at intervention strategies which are highly verbal and stress the individual manipulation of the environment often used by counsellors. Trimble (1976) states that native Americans view the person as harmonious with nature and that manipulation and active mastery of the environment is not desirable.

Tan (1967) compared counselling expectancies between Asian, English and American students. In contrast to Asian students, American and English students did not see a counsellor as an authoritarian individual but rather expected a counsellor to be someone easy to talk to, a good listener, and directive in approach.

In a study comparing lower class clients with middle class clients Aronson and Overall (1966) found that lower class clients

were more directed towards treatment that was medically oriented, directive, supportive and in which the client assumed the role of passive listener. Lorion (1974) however found no significant socioeconomic difference in understanding the process of counselling.

There appears to be scattered yet consistent empirical support that expectations of counselling differ according to individuals and their cultural backgrounds.

Current Research on Counselling Expectancies

Involving East Indians in Canada

Despite the number of studies on cross-cultural counselling and client expectations of counselling, few studies have systematically researched client expectations and attitudes towards counselling in Canada.

Empirical research on people of Asian and East Indian origin living in North American continent has emerged only in recent years; probably beginning with (Marshall, 1979; Naidoo, 1980; and Raj, 1980). A survey of the literature reveals that research on the East Indian culture is generally meagre, although the history of the East Indian immigrants in Canada dates back to 1899, when the first East Indians landed in Victoria and Vancouver, British Columbia (Raj, 1980). Comparative studies of this culture and the dominant North American culture are scattered.

In their papers Naidoo (1980) and Raj (1980) discuss the history of the East Indian people in Canada, their struggles to gain admission in Canada, their attempts to keep Canada open to the East Indian people, as well as to gain political equality with the rest of the Canadian people and their adjustments of the North American culture.

With the exception of Westwood and Massey (1982) no studies have been done to investigate the East Indian client attitudes and expectations of counselling in Canada. The present study attempts to explore the counselling expectancies of both East Indian and majority Anglo clients. A comparison between these two cultures is also made.

Client Preference for Counsellor

Characteristics

The literature provides considerable evidence that counsellor characteristics affect the counselling process and outcome (Carson and Heine, 1962; Ivey, 1962). Bordin (1955) found that clients, with an information-seeking set, tend to assign no importance to the personal characteristics of the counsellor. This attitude contrasts with the attitude of those clients who expected to talk about personal problems.

Rosen (1967) found that age, sex and marital status of the counsellor influence the counselling process. Smith (1974) found that in general, students preferred a counsellor of similar age,

sex, socioeconomic background and religious beliefs, to theirs. Feifel and Eellis (1963), however, found similar variables of no significance to their study.

The three important characteristics that seem to have implications for counsellors were found to be expertness, attractiveness and trustworthiness (Strong and Schmidt, 1970). These characteristics, when perceived by the client, may contribute to the counsellor's ability to influence him/her (Goldstein, 1966).

Client Preference for Counselling Style

Preference for counselling style was found to differ according to the cultural background of the clients (Patterson, 1958).

Fukuhara (1973) found that Asian Americans responded more favourably to logical, rational and structured approaches to counselling rather than towards affective, reflective and non-directive approaches. Atkinson et al (1978) also found that Asian American clients rated directive counsellors as more credible and approachable.

In his review of the literature, Higginbotham (1977) found that many minority cultures expected an active, authoritarian role on the part of the therapist. Similar findings were obtainable in Aronson's and Overall's (1966) research which

studied differences in expectations of counselling between middle and lower class patients. The lower class group more often expected the therapist to be supportive and directive than did the middle class patients.

Most studies seem to indicate that clients prefer counsellors who are not client-centred or nondirective in their approaches. Goodstein and Grigg (1959) found that those clients who see their counsellors as taking an active role, making suggestions and helping clients to resolve specific problems are more likely to report a favourable outcome for their counselling experience than those who see their counsellors as passive.

Effects of Clients/Therapist Racial Dissimilarity on Counselling Outcomes

In his review of literature, Peoples (1975) found some contradictory assertions regarding the probable effectiveness of white counsellors counselling black clients.

Cimbolic (1972) found that attributed expertness and competence on the part of the counsellor were far more effective than similarity in race between client and therapist. Similarly (Merluzzi, 1977; Cimbolic, 1972; Woods and Zimmer, 1975) found that counsellor race was not the most important variable in the client-counsellor relationship.

On the contrary, Vontress (1969, 1970, 1971 and 1972) argues that cultural barriers make the development of a successful

counselling relationship between counsellor and client highly improbable. Carkhuff and Pierce (1967), Wolkon, Moriwaki and Williams (1973) also found racial differences to affect counselling outcomes significantly. These authors report that "Blacks" prefer black therapists, show more change when matched with same race therapists and tend to drop out early or do poorly with certain white professionals. These findings concurred with Heffernon and Bruehl (1971) and Sattler's (1970) who found that over half of the black clients failed to return to therapy after their first session but the rate increased when black clients were counselled by black therapists. The conclusions of these studies were that black clients tend to prefer black therapists.

Higginbotham (1977) is, however, less certain on this issue. In his review of the literature he points out Acosta's and Sheehan's (1979) study, which found that Mexican American students had a higher regard for Anglo professionals than those from their own ethnic background. Gamboa, Tosi and Riccio (1979) also found that white delinquent girls preferred a black counsellor for discussing personal problems.

Little agreement seems to exist concerning the effects of race of the counsellor, on counselling. In their review of the literature, Arbuckle (1972) and Cimboric (1972) concluded that it is likely that race by itself may not be of importance for many Americans in approaching a counsellor, although there may be individual differences in preference.

Summary of Studies

Counselling expectancies are critical in any counselling relationship. This assumption has been endorsed by the majority of the studies in cross-cultural counselling. Counsellors and clients are greatly influenced by attitudes, values and life styles, and by their cultural background. The client's culturally acquired belief system about the nature of counselling plays a very significant role in the course and outcome of therapy.

It is important to assess the role expectancy between client and counsellor before engaging in therapy. The more similar the expectancies concerning goals in intercultural counselling between the client and counsellor, the more effective the counselling will be. Incongruity between client expectations and the actual experience of counselling leads to an unsatisfactory counselling outcome.

The effectiveness of cross-cultural counselling can be enhanced by counsellor sensitivity to cultural differences and needs of clients from different cultural backgrounds. The lack of awareness and training of counsellors in working with cross-cultural clients was found to be one of the major barriers in cross-cultural counselling. All clients expect a counsellor who shows expertise and sensitivity.

It seems obvious therefore, that an investigation of clients' expectations and perception of counselling be conducted in order to enhance counsellor sensitivity and awareness of cultural

differences in counselling expectancies.

On reviewing literature on cross-cultural counselling, the researcher found the following conclusions:

- (1) There seems to be a gap between client expectations of counselling and the present counselling practices particularly if the client is from a cultural background that is dissimilar to that of the counsellor (Sue, 1977; and Pine, 1972).
- (2) Expectancies have been recognized as an important factor in perception, learning, social interaction and counselling (Gibson, 1962). Expectancies vary as cultures vary (Fukuhara, 1973; and Sue, 1981). Some cross-cultural studies on counselling expectancies indicate that not all cultural groups share the same expectations of counselling (Bloombaum, James and Yamamoto, 1968; Higginbotham, 1977; and Pederson, 1976).
- (3) Studies in the area of counselling expectancies in Canada are in the minority (Marshall, 1979; Ramcharan, 1970; and Wolfgang, 1975).
- (4) Counsellors are not trained for counselling clients from minority cultures (Pine, 1972; Russell, 1970; and Sue, 1981). Courses on minority issues are either optional or not available in counsellor training programmes in colleges and universities (Sue, 1981).

In Canada there are very few programmes that train counsellors to work with clients from different cultural backgrounds. One such program was developed by Christensen (1980) at the McGill University.

- (5) Such lack of training of counsellors to work with minority clients has resulted in many minority clients refraining from using counselling facilities (Pine 1972, Russell, 1970; and Sue et al. 1974). It should be noted that these findings were obtained in studies done in the United States.
- (6) In order to be effective as a counsellor, it is necessary to be able to establish a trusting and workable relationship with your client at an early stage (Patterson, 1958); to achieve this type of relationship, it is important that the counsellor must know and be perceived as knowing about the clients' personal experiences and the cultural context of the clients' problems (Westwood and Massey 1982).
- (7) In 1971 and 1972 a quarter of a million people immigrated to Canada; of that number approximately one half came from non-English speaking countries (World Almanac 1974 page 539). Such an increase in immigrants living in Canada suggests a need for counsellors who are aware and sensitive to the needs of such clients.
- (8) There is a great need for training of counsellors to work with clients from different cultural backgrounds.

There is also a need for research studies investigating effective ways of counselling minority clients. Investigating client expectations of counselling is one step towards counselling minority clients effectively and meeting their needs. Such investigations would provide data that would enable counsellors to examine their counselling styles in relation to the clients' expectations; such data would also provide valuable information that would be useful in the development of effective cross-cultural models of counselling.

- (9) The review of the literature seems to indicate some contradictory findings:

Studies on students' perception of the role of the counsellor were inconclusive. Rust and Davie (1961), and Warman (1960), found that students perceived the role of counsellor as someone to discuss vocational and school related issues with; discussing social and personal problems was considered inappropriate. These findings were contrary to Fukuhara's (1973) study on both Japanese and American students; his students did not see counselling as only for educational vocational problems; they saw the function of a counsellor as involving emotional-personal problems as well.

Contradictory assertions were found with regard to the probable effectiveness of the race of the counsellor on the counselling relationship. Wolkon, Moriwaki and

Williams (1973), Russell (1971), and Vontress (1972), found that racial differences between counsellor and client affect counselling outcomes significantly. They concluded that some minority clients tend to drop out early or do poorly with certain white professionals. These findings were contrary to Acosta and Sheehan's (1976) study which found that Mexican American students preferred an Anglo professional than their own. Gamboa et al. (1979) also found that white delinquent girls preferred a black counsellor for discussing their personal problems. The literature seems to be inconclusive on this issue thus suggesting there could be individual differences in preferences. The studies also suggest there could be other factors like counsellor expertness that could affect counselling outcome other than race of the counsellor.

Studies by (Ivey, 1980; Russell, 1970; and Sue, 1981) seem to define blacks as having strong negative attitudes towards counselling; they view counsellors as instruments of oppression which they must avoid or try to maneuver around. These findings were not found in Johnson (1977) and Simmerville (1961) studies. They studied students in predominantly black universities and found nothing in their studies indicating such strong negative attitude towards counselling among blacks.

Such inconclusive and contradictory findings in the literature suggests a need for more extensive studies and research in the area of counselling expectancies. The field of intercultural counselling is fairly new and there is much yet to be studied and understood.

Chapter III

Methodology

This study is the Phase II of the Westwood and Massey (1982) Study. While their study used the Perception of Counselling Services Index (PCSI) to determine attitudes and expectations that East Indian and Anglo European Canadians have towards counselling, this study investigates attitudes and expectations of counselling using the Structured Interview Questionnaires (S.I.Q.).

Westwood and Massey administered both the PCSI and the S.I.Q. Their study did not , however, examine, analyze or interpret the responses on the S.I.Q. and this forms the major focus of this study.

The Structured Interview Questionnaires consist of six basic questions:

- (1) What do you think the main job of a school counsellor should be?
- (2) Do you think the counsellor's job in school is different from the teacher's job? Why?
- (3) What type of person would you like a good counsellor to be?
- (4) In what ways do you think the counselling services you have seen or contacted have failed to meet your needs?
- (5) In your opinion, how could these or other counselling services be changed to help serve you better.
- (6) Please give any other opinion or comment you wish on anything we have talked about.

Research Design

This research represents a comparative study using frequency distribution and Chi Square analysis to compare the two groups. No treatments were given and no control groups were necessary.

Sample. The total sample consisted of 323 randomly selected subjects divided into two groups. Group I consisted of 168 East Indian Canadians divided into 79 adults (40 males, 39 females) and 89 adolescents (38 males, 51 females). All the subjects in Group I were randomly selected from a voting list containing individuals belonging to the Punjabi speaking (Sikh) community of Vancouver.

Since it was considered that the length of residency in Canada may affect attitudes towards counselling, subjects in Group I were also selected according to the time of immigration to Canada. Years 1968 - 1978 were selected because that was the peak immigration period for East Indians in Canada.

Group II contained 155 Anglo European Canadians divided into 74 adults (21 males, 53 females) and 81 adolescents (33 males, 48 females). All subjects in Group II were randomly selected from the enrollment list of selected schools in the same geographic location as Group I.

All subjects in Group II were described as Anglo European and were either first and second generation Canadians. Group I, therefore, consists of a representative minority sample of East

Indian Canadians in Vancouver since most of the city's East Indian population consists mainly of those East Indians whose native language is Punjabi and belong to the Sikh religion.

Group II constitutes a representative sample of the Anglo European Canadians. These subjects were selected primarily as a comparative group who lived in the same geographic location as subjects in Group I. It can be assumed that most adolescents in both groups were probably attending the same schools.

The geographic location of both samples was in South Vancouver. This is a large residential area of Vancouver. The North-South boundary would extend from approximately 12th Avenue to South West Marine Drive and East-West to approximately Victoria Drive.

Procedure

The procedure is divided into two phases; Procedure 1 describes the Westwood and Massey phase of the study. Procedure 2 describes the second phase of the study.

Procedure 1 (Westwood and Massey phase). Westwood and Massey first sampled and summarized responses from the East Indian Canadians; then they surveyed the Anglo European Canadian sample.

General demographic data was gathered on each subject; this included place of birth, sex, age, occupation and level of education. The PCSI and SIQ were presented to all the subjects

who volunteered to take part in the study. In order to build rapport and to increase the validity of these measures, all the interviews were conducted in the homes of the participants by qualified interviewers belonging to the same cultural group as the interviewees.

The East Indian sample was randomly selected from a voting list containing individuals belonging to the Punjabi speaking (Sikh) community of Vancouver. The Anglo European sample was randomly selected from the enrolment list of the selected schools in the same geographic locations as the East Indian sample.

Procedure 2 (Madikiza phase). The S.I.Q. were administered to all the 323 subjects. Interviewers presented the questions on the S.I.Q. either in English or Punjabi. Responses were directly translated in written form (English) by the interviewers.

Responses on the S.I.Q. were content analyzed by three independent judges. The interater reliability was (.93). Responses on each of the six questions were categorized into predetermined codes (see Appendix V).

Codes are information categories developed for each question into which responses were placed.

Data Analysis

Data from the S.I.Q. was analyzed using the (UBC SPSS LERTAP) computer package capable of generating Chi Square distribution

for each category. Sample frequency and Chi Square analysis was used to compare the two groups within and across cultures. Sample frequencies were used to compare overall expectations of counselling between East Indian sample and Anglo European sample. Chi Square analysis was used to compare adults and adolescents within each cultural group. Cross-cultural comparisons between the East Indian (adults and adolescents) and Anglo European (adults and adolescents) were also made using the Chi Square analysis.

The Chi Square is a nonparametric statistical test used when the research data are in the form of frequency counts (Shaw 1967). It is a means of answering questions: questions about data existing in the form of frequency rather than as scores or measurements along a scale (Siegel 1956).

Frequencies refer to categories with which we have classified data (Shaw 1967). Typically the questions we want answered when we have frequency data is whether the frequency observed in the sample deviates significantly from some theoretical or expected population frequency (Siegel 1956).

This study summarizes client attitudes and expectations by conducting a frequency count. Using two judges the responses were further summarized into categories. Data was then content analyzed by using Chi Square analysis.

Measuring Instrument

The S.I.Q. is an open-ended questionnaire designed to survey subjects' attitudes, perceptions and expectations of counselling. Consequently, the instrument is considered to be a measure of generalized expectancies.

Though this instrument has not been used in other studies, it was the belief of the experimenter that while PSCI is a desirable instrument because questionnaires in closed form (e.g. Likert Scale) allow for efficient quantification and analysis, a further investigation of client expectations of counselling using open ended questionnaires would provide wider and deeper responses from the participants. The S.I.Q. was designed to explore certain feelings or attitudes not surveyed by the PCSI.

The construct validity of the S.I.Q. has not been adequately elaborated. The S.I.Q. was found to have content and face validity. Evidence of discriminant validity of the instrument was found in Westwood and Massey (1982) study for it showed differences existing between samples.

In reference to reliability however, the best estimate of it was the reliability found to exist among the three raters (inter rater reliability = .93). No repeated measures of reliability or consistency have been calculated.

Limitations of this Study

Data used in this study was collected from the same sample using the same procedure and interviewers as in Westwood and Massey Study. It can therefore be said that the limitations found in Westwood and Massey Study apply to this study as well.

Another limitation of this study is that although the questionnaires appear to have content and face validity; however, statistical procedures for determining predictive or construct validity were not taken.

The sample in this study was representative only of the East Indian (Sikh) population of Vancouver. The study cannot, therefore, be generalized to other East Indians nor other minority Groups in Vancouver.

The sample of this study consists of a larger number of women than men. The degree to which this may have affected the results is open to question.

A further limitation of the study lies in the process by which data was analyzed. Questionnaires were administered to the participants, responses were then content analyzed and coded into predetermined categories. For the purpose of this study a code refers to the categories created by the researchers with which each of the responses were labelled (see Appendix V). In using content analysis, some important information from individuals is lost.

Statistical Hypotheses

Hypothesis 1. The frequency distributions on the content categories between the East Indian and Anglo European Canadians will show no significant differences in their overall counselling expectancies on the S.I.Q.

Hypothesis 2. There will be no statistically significant differences between Anglo European adults and adolescents in their counselling expectancies on all the six questions on the S.I.Q.

Hypothesis 3. There will be no statistically significant differences between East Indian adults and adolescents in their counselling expectancies on the S.I.Q.

Hypothesis 4. A cross-cultural comparison between East Indian adolescents and Anglo European adolescents will show no statistically significant differences on the S.I.Q.

Hypothesis 5. A cross-cultural comparison between East Indian adults and Anglo European adults will show no statistically significant differences between the two groups on the S.I.Q.

Chapter IV

Findings of the Study

It was expected that there would be significant differences in counselling expectancies between the two culturally dissimilar groups. Client responses to the questionnaire were analyzed using frequency distribution and Chi Square analysis. The frequency distribution and Chi Square analysis revealed statistically significant differences between East Indian Canadians and Anglo European Canadians.

Hypothesis 1

The frequency distributions on the content categories between the East Indian and Anglo European Canadians will show no significant differences in their overall counselling expectancies on the S.I.Q.

The overall results of the frequency distribution of client responses on this study suggests that between the two culturally dissimilar groups, there were significant differences in their overall counselling expectancies. Agreements occurred when comparisons were made on the most popular answer for each question on the S.I.Q. (Tables 1 - 7, pp. 47 - 49). The frequency distribution revealed significant differences between Anglo European Canadians and East Indian Canadians in their counselling expectancies; the first hypothesis was therefore not supported by the results and was rejected.

Frequency Distribution of East Indian and
Anglo European Sample Responses on the S.I.Q.

Table 1

Question 1: What do you think the main job of school
 counsellor should be?

Codes	0	1	2	3	4	5	6	7	8	9	
Relative Frequency	3	8.3	1.8	4.8	0.6	10.1	0.6	14.3	25.0	31.0	East Indian Sample N = 168
Relative Frequency	0	3.9	1.3	4.5	0	4.5	2.6	14.2	21.9	47.1	Anglo Sample N = 155

Table 2

Question 2: Do you think the counsellor's job in the
 school is different from the teacher's job?

Codes	0	1	2	3	
Relative Frequency	0.6	4.2	85.1	10.1	East Indian Canadians N = 168
Relative Frequency	0	3.2	92.3	4.5	Anglo European Canadians N = 155

Table 3

Question 2(b): Why?

Codes	0	1	2	3	4	5	6	7	8	9	
Relative Frequency	14.3	10.7	34.5	5.4	4.2	10.7	19.0	0	1.2	0	East Indian Sample N = 168
Relative Frequency	0	12.9	36.8	25.2	4.5	9.7	11.0	0	0	0	Anglo Sample N = 155

Table 4

Question 3: What type of person would you like a good counsellor to be?

Codes	0	1	2	3	4	5	6	7	8	9	
Relative Frequency	1.80	4.2	4.2	3.0	4.2	10.1	8.9	1.8	61.9	0	East Indian Sample N = 168
Relative Frequency	0	5.2	4.5	1.3	1.9	5.2	23.2	2.6	56.1	0	Anglo Sample N = 155

Table 5

Question 4: In what ways do you think the counselling services you have seen or contacted have failed to meet your needs?

Codes	0	1	2	3	4	5	6	7	8	9	
Relative Frequency	6	2.5	21.4	3.6	7.1	0.6	10.7	7.7	13.1	4.8	East Indian Sample N = 168
Relative Frequency	0	7.7	29.7	7.7	0	0	31.0	1.3	21.9	0.6	Anglo Sample N = 155

Table 6

Question 5: In your opinion, how could these or other counselling services be changed to help serve you better?

Codes	0	1	2	3	4	5	6	7	8	9	
Relative Frequency	8.3	31.0	5.4	6.0	3.6	4.8	0.6	6.0	21.4	13.1	East Indian Sample N = 168
Relative Frequency	0	23.9	3.9	3.9	0	0	0.6	11.0	36.1	20.6	Anglo Sample N = 155

Table 7

Question 6: Please give any other opinion or comment you wish on anything we have talked about.

Codes	0	1	2	3	4	5	6	7	8	9	
Relative Frequency	17.3	60.7	1.8	9.5	0.6	1.8	6.0	1.2	0.6	0.6	East Indian Sample N = 168
Relative Frequency	0	81.9	5.8	0	0	0	3.2	2.6	5.8	0.6	Anglo Sample N = 155

Hypothesis 2

There will be no statistically significant differences between Anglo-European adults and adolescents in their counselling expectancies on all six questions on the S.I.Q.

A Chi Square analysis was used to compare Anglo-European adults and adolescents in terms of their counselling expectancies.

Table 8 presents the Chi Square, the degree of freedom, the significance level and results of the test.

Appendix I indicates a frequency distribution of responses on all six questions on the S.I.Q.

Significant differences were found between the two cultures and between adults and adolescents in each cultural group on the six questions on the S.I.Q.

Table 8

Chi Square Distribution Comparing Anglo-European
Adults and Adolescents on the S.I.Q.

Questions	1	2	2(b)	3	4	5	6
Chi Square	21.58	6.549	9.49	19.19	19.06	30.37	4.868
Degree of Freedom	7	2	5	7	6	6	5
Significance Level	0.003	0.037	0.091*	0.007	0.004	0.000	0.432*

Hypothesis 3

There will be no statistically significant differences between East Indian adults and adolescents in their counselling expectancies on the S.I.Q.

The Chi Square analysis was calculated to compare the two groups. The Chi Square, degree of freedom, level of significance and results were tabulated (see Table 9).

A frequency distribution of responses on all six questions on the S.I.Q. was tabulated (see Appendix II).

The test results revealed a statistically significant difference between East Indian adults and adolescents in regard to their counselling expectancies on the S.I.Q. Therefore, the third hypothesis was not supported by the results and was rejected.

Table 9
Chi Square Distribution Comparing East Indian
Adults and Adolescents on the S.I.Q.

Questions	1	2	2 (b)	3	4	5	6
Chi Square	20.72	9.06	17.69	16.72	37.18	31.65	30.73
Degree of Freedom	9	3	7	8	9	9	9
Significance Level	0.0139	0.028	0.0134	0.033	0.000	0.002	0.0003

Hypothesis 4

A cross-cultural comparison between East Indian adolescents and Anglo European adolescents will show no significant differences between the two groups on the S.I.Q.

Using a Chi Square analysis, comparisons were made between the two groups. Table 10 tabulates the Chi Square, degree of freedom, level of significance and results of the six questions on the S.I.Q.

Appendix III summarizes the frequency distribution of responses on all the six questions on the S.I.Q.

Statistically significant differences between the two groups were found in the test results. The fourth hypothesis was rejected by the results.

Table 10

Chi Square Distribution Comparing Anglo European
Adolescents and East Indian Adolescents on the S.I.Q.

Questions	1	2	2(b)	3	4	5	6
Chi Square	14.703	1.828	38.205	12.835	37.49	29.93	45.01
Degree of Freedom	7	2	7	8	8	9	8
Significance Level	0.04	0.04*	0.000	0.1176*	0.000	0.0005	0.000

Hypothesis 5

A cross-cultural comparison between East Indian adults and Anglo European adults will show no statistically significant differences between the two groups on the S.I.Q.

The Chi Square analysis yielded significant differences between the two groups. Table 11 indicates a summary of results of the six questions on the S.I.Q. Appendix IV is a frequency distribution of responses on the six questions on the S.I.Q.

The Null hypothesis was rejected by the test results.

Table 11

Chi Square Analysis Comparing East Indian Adults
and Anglo European Adults on the S.I.Q.

Questions	1	2	2(b)	3	4	5	6
Chi Square	18.51	3.84	14.95	11.94	42.25	19.97	23.10
Degree of Freedom	8	2	6	8	9	9	9
Significance Level	0.017	0.146*	0.02	0.153*	0.000	0.018	0.006

Chapter V

Summary

The primary purpose of this study was to compare and explore the counselling expectancies of two dissimilar cultural groups, East Indian Canadians and Anglo European Canadians.

The Hypotheses were proposed:

- (1) The frequency distribution on the content categories between the East Indian and Anglo European Canadians will show no significant differences in their overall counselling expectancies on the SIQ.
- (2) There will be no statistically significant differences between Anglo European adults and adolescents in their counselling expectancies on all six questions on the SIQ.
- (3) There will be no stistically significant differences between East Indian adults and adolescents in their counselling expectancies on the SIQ.
- (4) A cross-cultural comparison between East Indian adolescents and Anglo European adolescents will show no statistically significant differences on the SIQ.
- (5) A cross-cultural comparison between East Indian adults and Anglo European adults will show no statistically significant differences between the two groups on the SIQ.

The sample consisted of East Indian adults and adolescents and Anglo European adults and adolescents. A total number of 323 adults and adolescents comprised the sample population. There were 168 East Indians and 155 Anglo European adults and adolescents. Analysis of data was performed by using a Chi-Square analysis and frequency distribution.

Discussion of Results

The overall results of this study suggest that between the two culturally dissimilar groups, there were significant differences in their counselling expectancies. A further comparison between adults and adolescents within and across the two cultural groups showed significant differences in their counselling expectancies.

The null hypothesis states that East Indian Canadians would not differ in their expectations of counselling from Anglo European Canadians. It was also hypothesized that the East Indian adults would not have different expectations of counselling to the East Indian adolescents.

Significant differences between Anglo European adults and adolescents were found. It was concluded that although both adults and adolescents are from the same culture and have been exposed to the same counselling practices in North America, differences in their counselling expectancies still existed. Such differences could be attributed to the fact that counselling particularly in schools is a new concept (Stafford, 1974) even in North America for it started in the 60s and therefore some parents may not have had counselling experience similar to their children.

The following is a discussion of the findings of this study according to the six questions of the S.I.Q.

Question 1: What do you think the main job of a school counsellor should be? On inspecting the frequency distribution of responses on this question (Table 1) there seems to be more agreement than disagreement between the two culturally dissimilar groups on what they consider the main jobs of the school counsellor to be. The most preferred responses by both groups were that a school counsellor's job is educational, vocational, personal counselling and problem solving. Differences between the two cultural groups were that a greater number of East Indian subjects saw the role of counsellor as advice giver and disciplinarian compared to the Anglo European sample (see Table 1).

The Chi Square analysis comparing East Indian Canadians (adults and adolescents) showed significant differences between the two groups. A greater number of East Indian adults compared to their adolescents expected the role of the counsellor to be that of an advice giver, a liaison between the home and the school, in additions to providing vocational, educational, personal and career counselling (see Appendix 1).

Adults in both groups expected the counsellor to be a disciplinarian, an advice giver and liaison between the school and the home (see Appendix IV). Adolescents in both groups did not

respond to the suggestions that counsellors be a liaison between the school and the home (see Appendix III). While there was basic agreement between the two cultural groups on what they consider the main job of a school counsellor to be, differences however existed in that a greater number of East Indians saw the role of counsellor also including administrative services as well as playing the role of disciplinarian (see Appendix III and Appendix IV).

Question 2: Do you think the counsellor's job in the school is different from the teacher's job? Why? Table 2 in Chapter IV shows frequency distribution comparing East Indian Canadians and Anglo European Canadians on this question. Both groups agree that the teachers' job is different from that of a counsellor; counsellors have special expertise and they work with personal problems while teachers do not.

Differences, however, exist concerning the reasons why they thought the two jobs were different. Differences between East Indian adults and adolescents on this question were minor (see Appendix I). More adults found "special expertise" to be a significant factor making the two jobs different. Adolescents on the other hand emphasized the response that counsellors work with personal problems while teachers do not. No significant differences between Anglo European adults and adolescents were found on this question.

A cross-cultural comparison between the two groups showed significant differences (see Table 10 and Table 11, Chapter IV). While both Anglo European adolescents and East Indian adolescents agree that the two jobs are different because teachers teach and counsellors counsel, a significantly higher number of Anglo adolescents emphasized that teachers work with groups and counsellors work with individuals compared to East Indian adolescents (see Appendix III). More East Indian adolescents emphasized that counsellors work with personal problems and teachers do not, compared to Anglo adolescents.

It was interesting to note that a high percentage of both East Indian adults and adolescents defined the job of a school counsellor as that of someone working with personal problems of client (see Appendix III & IV). These findings were contrary to the popular belief that ethnic minority groups tend to view school counselling primarily for assistance in vocational and career problem solving, not for personal counselling (Bordin, 1955; Grant, 1954; Russell, 1970; and Sue and Sue, 1981). These findings tend to concur with Fukuhara's (1973) studies. He worked among Japanese students and found that students did not perceive school counselling to be only for vocational and career counselling. They saw the role of counsellors involving emotional and personal problems as well.

Both groups seem to differentiate the teacher's role and counsellor's role clearly. This was contrary to the commonly held view that minority groups see teachers and counsellors as

having some type of a dual role and that in most minority countries the counsellor/teacher dichotomy is not yet seen in the same degree as seen in the North American society (Higginbotham, 1977; Wolfgang, 1975).

Question 3: What type of person would you like a good counsellor to be? Both East Indian and Anglo samples preferred a counsellor that is understanding and able to listen to problems. It would seem therefore that the most important factor in counselling is for the client to feel understood (see Table 4). These findings tend to agree with previous studies by Schmidt and Strong (1971) and Cimboric (1972) who found attributed expertness and competence on the part of the counsellor, were the most important qualities that lead to a meaningful therapeutic relationship. Expertness and competence in this context means a counsellor that is not only trained in counselling skills but someone that is also able to communicate empathy, understanding and caring for the client. The three most significant characteristics of a good counsellor for East Indian adults were as follows (see Appendix IV):

- (1) someone that is well educated and has special training,
- (2) someone that is mature and has rich life experience,
- (3) and above all, someone that is understanding and able to listen to problems. The educational background and training of the counsellor was not as important for Anglo adults.

Significant differences were found between East Indian adults and adolescents on this question (see Table 8). Although both groups prefer a counsellor that is able to listen to problems and is understanding, the educational background and experience of the counsellor was not as important for East Indian adolescents (see Appendix I).

Anglo European adults also differed from Anglo adolescents on this question. A significantly higher number of adults considered rich life experience and maturity to be an important quality of a good counsellor compared to the adolescents (see Appendix II). It was also observed that the sex of the counsellor was more of a concern among adolescents than adults (see Appendix I & II) although even among adolescents only a small percentage (7%) responded to this question. The ethnic background of the counsellor was more important to Anglo European adults and East Indian adults than to adolescents of both cultural groups.

A cross-cultural comparison between East Indian adults and Anglo adults yielded no significant differences between the two cultural groups and this question (see Table 11). Both groups found rich life experience, maturity and being able to listen and understand others' problems as the most important qualities a counsellor should have. No significant differences were also found between the Anglo adolescents and East Indian adolescents (see Table 10) on this question.

It is interesting to note that only a small number of East Indian and Anglo adults responded to the "ethnic representation" as one of the qualities that make a good counsellor (see Appendix IV). It seems therefore that among the majority of both cultural groups, the ethnic background of a counsellor is not as significant a factor in the counselling relationship as the skills and expertise that a counsellor brings in the counselling relationship.

Question 4: In what way do you think the counselling services you have seen or contacted have failed to meet your needs? A high percentage of both East Indian Canadians (21%) and Anglo Canadians (29%) had positive experience with counselling services although such positive experiences were most prevalent among Anglo Europeans respondents (see Table 5).

Significant differences were found between East Indian adults and adolescents on this question (see Table 8). For adults, lack of cultural sensitivity, lack of communication with the home, failure to make the client feel understood and inappropriate counselling were the four most significant ways counselling had failed them (Appendix I). For East Indian adolescents, accessibility and availability of counsellors seemed to be one significant way in which counselling has failed them. None of the East Indian adolescents expressed the need for counsellors to communicate more with their parents and the home; while a significant number of adults (8%) expressed such need.

Anglo European adults, like East Indian adults found the lack of communication with the home as one way counselling has failed them.

Significant differences between Anglo European adults and adolescents were found. More adults 15% compared to adolescents 1% felt increasing the communication between the home and the counsellor would be a better way of meeting their needs in counselling. A larger percentage of adolescents (30%) found inaccessibility and unavailability of counsellors as one way counselling has failed them compared to 12% adults (see Appendix II).

A cross-cultural comparison between East Indian adults and Anglo European adults yielded significant differences between the two groups (Table II). East Indian adults found that the lack of cultural awareness and sensitivity on the part of counsellors led to clients not feeling understood by the counsellor. None of the Anglo European adults responded to these issues. Anglo European adults responded more to lack of experience, lack of information on the part of counsellor and inappropriate counselling as the major problems. It was also observed that more than 15% East Indian adults and adolescents had negative experience with counselling and felt it was not helpful at all to them compared to only 2% Anglo European adults and adolescents (Appendices I and II).

The findings concur with Sue et al. (1974) Ivey (1977), findings which found that 50% of minority clients did not return for

counselling because they did not feel their needs met. Ivey concluded that present theories methods of counselling appear to be inadequate in meeting the needs of minority client from differing cultural and racial backgrounds. These findings have significant implications for counsellors in the Canadian setting; they suggest a need for counsellors that have cultural awareness and sensitivity, and also able to communicate that understanding and caring to their clients.

A further cross-cultural comparison between East Indian adolescents and Anglo European adolescents showed significant differences between the two groups. For Anglo European adolescents, inappropriate counselling and inaccessibility of counsellors were two major ways counselling has failed them. East Indian adolescents found lack of cultural awareness of counsellors high. Nine percent of East Indian adolescents had negative experience with counselling compared to 1% Anglo adolescents.

It was observed that a greater number of East Indian adults found the lack of cultural awareness and sensitivity among counsellors compared to adolescents. The low response from East Indian adolescents on this issue may suggest that ethnic awareness issues are not as significant a matter of concern among East Indian adolescents. Similar findings were observed in the Westwood and Massey (1982) study. It is possible that East Indian adolescents are trying to identify themselves more with the majority culture than are their parents. It was observed that

none of the Anglo European adults and adolescents responded to lack of cultural awareness or discrimination issues. It would seem therefore, that the "majority culture" group reflects an attitude of ignorance or indifference about the needs and concerns of minority groups.

It should be noted that more than 30% of East Indian adolescents did not respond to this question (see Appendix III). This may have significantly affected the distribution of East Indian adolescents responses on this question. It could be hypothesized that since this question is asking for some criticism or negative feedback, there seems to be a reluctance or fear on the part of the East Indian adolescents to give negative feedback to authority figures. This could be based on the cultural influence which demands respect and obedience to authority figures and discourage criticisms. Studies supporting this observation have however not been done.

Question 5: In your opinion how could these or other counselling services be changed to help serve you better? Both East Indian and Anglo European samples responded to improvement of career, vocational, educational and personal counselling as well as availability and accessibility of counsellors as some of the ways counselling services could be changed to help serve them better.

A comparison between East Indian adults and adolescents on this question yielded significant differences between the two (Appendix I). More East Indian adults responded to cultural

awareness issues and ethnic representation compared to adolescents. Also a greater number of adults expressed a need for more communication with the home compared to adolescents. For adolescents, availability and accessibility of counsellors was the important issue.

On comparing Anglo European adults with Anglo European adolescents it was found that more Anglo European adults expressed a need for more communication with the home compared to adolescents. Anglo European adolescents like East Indian adolescents responded more to accessibility and availability of counsellors as one of the ways counselling could serve them better.

Question 6: Please give any other opinion or comment you wish on anything we have talked about. It was observed that more than 80% of East Indian and Anglo European samples did not respond to this question. It is probably due to that the participants felt they had said all there was to say and did not need to make further comments.

The need for more personal counselling was expressed more among Anglo European adults and adolescents compared to the East Indian sample. East Indians expressed a need for more ethnic counsellors; this was not an issue for Anglo European sample (see Appendices I and II).

Relationship of Present Study to the Predecessor's Study

On comparing findings of the present study with predecessor's study, some basic similarities were found; differences were also observed.

East Indian adults and East Indian adolescents. A one way analysis of variance on the P.C.S.I. yielded no significant differences between East Indian adults and adolescents in the predecessor's study (see page 13). These findings were contrary to the finding of the present study which found significant differences between the two groups on all the questions on the S.I.Q. (see page 46). While both groups agree that a good counsellor is someone able to listen and understand clients' problems, adults seemed to have more expectations of the function of a counsellor than adolescents. East Indian adults preferred a counsellor with rich life experience, expected the counsellor to play the role of disciplinarian and to act as liaison between the school and the home. East Indian adolescents did not agree with the adults on the above points; for the adolescents accessibility and availability of counsellors was more important.

Anglo European adults and adolescents. Westwood and Massey (1982) found significant differences between adults and adolescents in their counselling expectancies. Similar findings were observed in the present study (see page 50). It was found that

adults preferred a counsellor that is mature, that has special training in addition to being able to be a good listener. For adolescents the sex of the counsellor and the ability to listen and understand clients' problems were the two significant ways counselling could be improved. It was observed that none of the Anglo subjects responded to cultural awareness issue in both studies.

East Indian adults and Anglo European adults. No significant differences were found between East Indian Adults and Anglo European Adults by Westwood and Massey (1982) study. Significant differences between the two groups were however found in the present study. The basic similarities between the two groups were that both groups found rich life experience, maturity and being able to listen and understand the clients' problems as the most important qualities of a good counsellor. Both groups agree that the teachers' job is different from that of a counsellor; differences however existed in the reasons why they think these jobs are different. East Indian adults seemed to emphasize that the two jobs differ because counsellors work with personal problems while teachers don't; for Anglo adults the most significant differentiation between the two was that teachers work with groups while counsellor with individuals. While both groups agreed that the main job of the school counsellor is to provide career, vocational and personal counselling, the East Indian adults expected the counsellor's job to be that of an advice giver and administrator as well. The need for more cul-

tural awareness and sensitivity was a concern expressed only among East Indian adults; similar observations were found in the Westwood and Massey study.

Anglo European adolescents and East Indian adolescents.

The findings of this study were similar to Westwood and Massey (1982) study; a significant difference was found between East Indian adolescents and Anglo European adolescents. While both groups agree on what the role of counsellor and what a good counsellor should be, differences however existed in their experiences with counselling and ways counselling could be improved to best meet their needs. A higher percentage of East Indian adolescents (9%) had negative experience with counselling compared to (1%) Anglo adolescents. A small minority of East Indian adolescents expressed a need for counsellors with cultural awareness and sensitivity (4%) none of the Anglo adolescents responded to this issue. Both groups found that more accessibility and availability of counsellors is one significant way counselling could be improved.

The overall conclusion that can be derived from the comparison of the two studies is:

1. Both studies found significant differences between the following groups:
 - a) Anglo European adolescents and East Indian adolescents
 - b) Anglo European adults and Anglo European adolescents
2. Differences between the two studies existed when the

following comparisons were made:

- a) The P.C.S.I. found no significant difference between the East Indian adolescents and East Indian adults; differences were found when using the S.I.Q. Similar findings were observed when comparing East Indian adults and Anglo adults.

It could be concluded therefore that, since the S.I.Q. provides deeper and wider scope of responses, the Chi Square analysis of the responses might have brought out differences which could not be otherwise brought out by the one way analysis of the P.C.S.I.

Conclusions

The most evident conclusion that can be inferred from this study is that although statistically significant differences were found between the two cultural groups' expectations of counselling, there were however some basic similarities in their counselling expectancies as well. A Chi Square distribution showed significant differences between the two cultural groups on the six questions on the S.I.Q. A further examination of the frequency distribution of responses on each of the six questions on the S.I.Q. also indicates basic agreements on their counselling expectancies as well as some differences.

Significant differences between Anglo European adults and Anglo European adolescents were found in their counselling expectancies. Such differences could be attributed to differences

in their experiences with counselling and that counselling in schools was introduced only in the past twenty years (Stafford, 1974) and that parents may not have had a much experience with counselling in schools as their children had.

Differences were also found between East Indian adults and East Indian adolescents. Such differences could be attributed to the fact that parents of East Indian adolescents may not have had their education in Canada and have therefore a different set of expectations from their adolescents who have a better understanding of the North American School System.

Adults in both cultural groups seemed to have a higher expectation of the role of counsellor to be a disciplinarian, an advice giver and liaison between the home and school. Adolescents in both groups did not have such expectations of counsellors.

The data also indicates that a significant number of East Indian adults and adolescents did not respond to some of the questions on the S.I.Q. e.g. 30% of East Indian sample did not respond to question five (see page 49). The extent to which this might have affected the results of this investigation is not known.

Although a small percentage of East Indian's responded to minority issues (see Appendix IV) it seems it is still an issue of concern particularly among East Indian adults. This seems to suggest a need for counsellors that have basic training in cross-cultural counselling and able to communicate understanding and sensitivity to minority groups concerns. Such need for counsellors training is also expressed by Rine, (1972), and Sue, (1982).

As this is an exploratory study, one can only conclude that this investigation has provided information on both similarities and differences in counselling expectancies of East Indian Canadians and Anglo European Canadians.

It is noted that more than 30% of the East Indian adolescents did not answer questions concerning ways in which counselling has failed them. However a small number of respondents were definite in their wish, to see the counsellor as being culturally sensitive and informed. This suggests that others may feel likewise and this should be examined.

Minority concerns. Having reviewed the findings, it seems safe to conclude that the major concerns of this distinct minority group about counselling are:

- (1) The need for more accessibility and availability of counsellors; coupled with the desire for more opportunity to see the counsellor.
- (2) The race of the counsellor was not as important as the need for the client to feel understood; this means that counsellors need to learn and understand a great deal about the distinct cultural groups they are serving.
- (3) Adults tend to want counsellors to have more contact with the home; suggesting the need for parents to be more informed about the problems their children might be having.
- (4) Adolescents on the other hand tend to discourage counsellors from contacting parents whenever there are problems. Adolescents tend to value more the feeling of confidentiality and trust in their counsellors.
- (5) Minorities have a high regard for counsellors. They

see them as having "special expertise" and highly trained in their jobs; their expectations of the role of a counsellor are therefore high.

- (6) When asked how best counselling could be changed to meet their needs, the minority group in this study expressed the need for improvement of career, vocational, educational and personal counselling suggesting that counsellors need to learn more and find out how best to meet their clients' needs.

Rationale and Implications of this Study

Since 1971 there has been both federal recognition that Canada is a multicultural nation and an official commitment to enhance multiculturalism has been made.

Although the Canadian government is committed to diversity and multiculturalism, the literature reveals that there is presently limited research and training done to prepare counsellors for enhancing multiculturalism and working with immigrant students and their families (da Costa, 1976).

Few studies in cross-cultural counselling attempt to investigate client expectations of counselling. In addition, most of the studies in cross-cultural counselling have been done in the United States, thus limiting their generalizability to the Canadian population.

Comparative studies of the East Indian Canadians and the dominant culture in Canada are limited. Identifying and comparing this population's attitudes and expectations of counselling are essential components for effective cross-cultural counselling (Appel, 1959).

At this point in the history of Canadian unity and multiculturalism, the question of intercultural awareness and understanding has become an issue of urgent dimension (Ramcharan, 1970; and Wolfgang, 1975).

Research examining clients' attitudes and expectations of counselling would provide information that would enhance better understanding of client needs, expectations of counselling and better prepare counsellors for working effectively with clients from different cultural backgrounds.

The present cultural diversity of Canadian Society provides an enormous challenge for counsellors to develop skills, expertise and techniques of counselling that would effectively meet the needs of their clients.

As this is an exploratory study, the findings of this study must be considered preliminary. More extensive studies on counselling expectations and attitudes of various cultural groups need to be done before generalizations are made. As more studies comparing different cultural groups in terms of counselling expectancies are done, more background information that would enable the development of culturally sensitive models and theories of counselling would be provided. Also, such information would better equip counsellors to work with cross-cultural clients and thus possibly reduce the 50% termination rate for minority status clients (compared to 30% rate of majority clients) reported by Sue (1981).

Recommendations. What seems to come out of this study is that there is a need for counsellors who are aware of, sensitive to, and are understanding of minority concerns. This suggests a need for

the following:

- (1) Training of counsellors at colleges and universities to better prepare them for working with clients from different cultural backgrounds.
- (2) Further research into differences between cultures in their modes of expression and communication; e.g., cultural differences in verbal and non-verbal communication. Sue (1981) found significant differences between cultures in their communication patterns.
- (3) More research and study of the present counselling models, techniques and theories in relation to their effectiveness in helping minority clients (Ivey, 1980).
- (4) More practical experience in working with minorities helps counsellors better understand differences in expectations and needs of their clients.
- (5) More studies on cross-cultural counselling in the Canadian context because of the contradictory and inconclusive findings on counselling expectancies.

Anticipated directions for my future research. The researcher had particular interest in this research approach because it provides significant information about distinct minority groups and would equip the researcher better for her investigations into cross-cultural counselling issues in Africa.

Having studied and gained counselling experience in Canada, the researcher, an African, plans to return and work in Zimbabwe as a counsellor in multicultural contexts.

There, the changes in government have since brought about major alterations in policies and operations. Instead of separate governmental policies for different cultural groups and unequal and preferential services for special groups, there are now universal government policies, catering for all citizens of different cultures.

This means, therefore, that at this point in the development of Zimbabwe, there is a great need for training and education of counsellors in schools, health and social services in their work with clients from different cultural backgrounds. The government is presently involved in educating and preparing the people to apply the new national policies fully.

The research notes that the findings of this study are limited by the nature of the sample and cannot be generalized to other cultures and contexts; yet this study has provided the researcher with:

- (1) Basic skills in research and information relating to cultural differences in counselling expectancies.
- (2) Background information from research on theories and techniques in cross-cultural counselling.

This information could be useful both for future research in cross-cultural counselling and for policy making in Zimbabwe.

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APPENDICES

Appendix I

Frequency Distribution Comparing East Indian Adults and Adolescents on Each of the Six Questions on the S.I.Q.

Question 1: What do you think the main job of a school counsellor should be?

Codes	0	1	2	3	4	5	6	7	8	9	
Row Percentage	0	12.7	2.5	6.3	1.3	13.9	1.3	17.7	24.1	20.3	Adults N = 79
Row Percentage	5.6	4.5	1.1	3.4	0	6.7	0	11.2	25.8	41.6	Adolescents N = 89

Question 2: Do you think the counsellor's job in the school is different from the teacher's?

Codes	0	1	2	3	
Row Percentage	0	8.9	81.0	10.1	Adults N = 79
Row Percentage	1.1	0	88.8	10.1	Adolescents N = 89

Question 2(b): Why?

Codes	0	1	2	3	4	5	6	7	8	
Row Percentage	11.4	13.9	30.4	8.9	6.3	16.5	12.7	12.7	0	Adults N = 79
Row Percentage	16.9	7.9	38.2	2.2	2.2	5.6	24.7	24.7	2.2	Adolescents N = 89

Question 3: What type of person would you like a good counsellor to be?

Codes	0	1	2	3	4	5	6	7	8	
Row Percentage	1.3	1.3	2.5	3.8	5.1	15.2	15.2	1.3	54.4	Adults N = 79
Row Percentage	2.2	6.7	5.6	2.2	3.4	5.6	3.4	2.2	68.5	Adolescents N = 89

Question 4: In what ways do you think counselling services you have seen or contacted have failed to meet your needs?

Codes	0	1	2	3	4	5	6	7	8	9	
Row Percentage	1.3	26.6	20.3	7.6	11.4	1.3	13.9	6.3	2.5	8.9	Adults N = 79
Row Percentage	10.1	23.6	22.5	0	3.4	0	7.9	9.0	22.5	1.1	Adolescents N = 89

Question 5: In your opinion how could these or other counselling services be changed?

Codes	0	1	2	3	4	5	6	7	8	9	
Row Percentage	1.3	26.6	8.9	5.1	6.3	8.9	0	10.1	25.3	7.6	Adults N = 79
Row Percentage	14.6	34.8	2.2	6.7	1.1	1.1	1.1	2.2	18.0	18.0	Adolescents N = 89

Question 6: Please give any other opinion or comment
you wish on anything we have talked about?

Codes	0	1	2	3	4	5	6	7	8	9	
Row											Adults
Percentage	1.3	67.1	1.3	15.2	1.3	1.3	8.9	2.5	1.3	0	N = 79
Row											Adolescents
Percentage	30.3	55.1	2.2	5.6	0	2.2	3.4	0	0	1.1	N = 89

Appendix II

Frequency Distribution Comparing Anglo European Adults
and Adolescents on the Six Questions on the S.I.Q.

Question 1: What do you think the main job of a
 school counsellor should be?

Codes	1	2	3	5	6	7	8	9	
Row Percentage	8.1	2.7	1.4	6.8	5.4	8.1	21.6	45.9	Adults N = 74
Row Percentage	0	0	7.4	2.5	0	19.8	22.2	48.1	Adolescents N = 81

Question 2: Do you think the counsellor's job in
 the school is different from the
 teacher's job?

Codes	1	2	3	
Row Percentage	6.8	90.5	2.7	Adults N = 74
Row Percentage	0	93.8	6.2	Adolescents N = 81

Question 2(b): Why?

Codes	1	2	3	4	5	6	
Row Percentage	17.6	35.1	21.6	4.1	14.9	6.8	Adults N = 74
Row Percentage	8.6	38.3	28.4	4.9	4.9	14.8	Adolescents N = 81

Question 3: What type of person would you like a
a good counsellor to be?

Codes	1	2	3	4	5	6	7	8	
Row Percentage	5.4	1.4	2.7	1.4	9.5	32.4	2.7	44.6	Adults N = 74
Row Percentage	4.9	7.4	0	2.5	1.2	14.8	2.5	66.7	Adolescents N = 81

Question 4: In what ways do you think the counselling
services you have seen or contacted have
failed to meet your needs?

Codes	1	2	3		6	7	8	9	
Row Percentage	6.8	36.5	14.9		28.4	1.4	12.2	0	Adults N = 74
Row Percentage	8.6	23.5	1.2		33.3	1.2	30.9	1.2	Adolescents N = 81

Question 5: In your opinion how could these or other
counselling services be changed to help
you better?

Codes	1	2	3		6	7	8	9	
Row Percentage	25.7	8.1	1.4		1.4	21.6	27.0	14.9	Adults N = 74
Row Percentage	22.2	0	6.2		0	1.2	44.4	25.9	Adolescents N = 81

Question 6: Please give any other opinion or comment
you wish on anything we have talked about?

Codes	1	2	6	7	8	9	
Row Percentage	82.4	2.7	2.7	2.7	8.1	1.4	Adults N = 74
Row Percentage	81.5	8.6	3.7	2.5	3.7	0	Adolescents N = 81

Appendix III

Frequency Distribution Comparing Anglo European Adolescents
and East Indian Adolescents on the Six Questions on the S.I.Q.

Question 1: What do you think the main job of a
 school counsellor should be?

Codes	0	1	2	3	5	7	8	9	
Row Percentage	5.6	4.5	1.1	3.4	6.7	11.2	25.8	41.6	East Indian Adolescents N = 89
Row Percentage	0	0	0	7.4	2.5	19.8	22.2	48.1	Anglo European Adolescents N = 81

Question 2: Do you think the counsellor's job in
 the school is different from the
 teacher's job?

Codes	0	2	3	
Row Percentage	1.1	88.8	10.1	East Indian Adolescents N = 89
Row Percentage	0	93.8	6.2	Anglo European Adolescents N = 81

Question 2(b): Why?

Codes	0	1	2	3	4	5	6	8	
Row Percentage	16.9	7.9	38.2	2.2	2.2	5.6	24.7	2.2	East Indian Adolescents N = 89
Row Percentage	0	8.6	38.3	28.4	4.9	4.9	14.8	0	Anglo European Adolescents N = 81

Question 3: What type of person would you like a good counsellor to be?

Codes	0	1	2	3	4	5	6	7	8	
Row Percentage	2.2	6.7	5.6	2.2	3.4	5.6	3.4	2.2	68.5	East Indian Adolescents N = 89
Row Percentage	0	4.9	7.4	0	2.5	1.2	14.8	2.5	66.7	Anglo European Adolescents N = 81

Question 4: In what ways do you think the counselling services you have seen or contacted have failed to meet your needs?

Codes	0	1	2	3	4	6	7	8	9	
Row Percentages	10.1	23.6	22.5	0	3.4	7.9	9.0	22.5	1.1	East Indian Adolescents N = 89
Row Percentages	0	8.6	23.5	1.2	0	33.3	1.2	30.9	1.2	Anglo European Adolescents N = 81

Question 5: In your opinion how could these or other counselling services be changed to help serve you better?

Codes	0	1	2	3	4	5	6	7	8	9	
Row Percentages	14.6	34.8	2.2	6.7	1.1	1.1	1.1	2.2	18.0	18.0	East Indian Adolescents N = 89
Row Percentages	0	22.2	0	6.2	0	0	0	1.2	44.4	25.9	Anglo European Adolescents N = 81

Question 6: Please give any other opinion or comment you wish on anything we have talked about?

Codes	0	1	2	3	5	6	7	8	9	
Row Percentages	30.3	55.1	2.2	5.6	2.2	3.4	0	0	1.1	East Indian Adolescents N = 89
Row Percentages	0	81.5	8.6	0	0	3.7	2.5	3.7	0	Anglo European Adolescents N = 81

Appendix IV

Frequency Distribution Comparing East Indian Adults and Anglo European Adults on Each of the Six Questions on the S.I.Q.

Question 1: What do you think the main job of school counsellor should be?

Codes	1	2	3	4	5	6	7	8	9	
Row Percentage	12.7	2.5	6.3	1.3	13.9	1.3	17.7	24.1	20.3	East Indian Adults N = 79
Row Percentage	8.1	2.7	1.4	0	6.8	5.4	8.1	21.6	45.9	Anglo European Adults N = 74

Question 2: Do you think the counsellor's job in the school is different from the teacher's job?

Codes	1	2	3	
Row Percentages	8.9	81.0	10.0	East Indian Adults N = 79
Row Percentages	6.8	90.5	2.7	Anglo European Adults N = 74

Question 2(b): Why?

Codes	0	1	2	3	4	5	6		
Row									
Percentage	11.4	13.9	30.4	8.9	6.3	16.5	12.7		East Indian Adults N = 79
Row									
Percentage	0	17.6	35.1	21.6	4.1	14.9	6.8		Anglo European Adults N = 74

Question 3: What type of person would you like a good counsellor to be?

Codes	0	1	2	3	4	5	6	7	8	
Row										
Percentages	1.3	1.3	2.5	3.8	5.1	15.2	15.2	1.3	54.4	East Indian Adults N = 79
Row										
Percentages	0	5.4	1.4	2.7	1.4	9.5	32.4	2.7	44.6	Anglo European Adults N = 74

Question 4: In what ways do you think the counselling services you have seen or contacted have failed to meet your needs?

Codes	0	1	2	3	4	5	6	7	8	9	
Row											
Percentages	1.3	26.6	20.3	7.6	11.4	1.3	13.9	6.3	2.5	8.9	East Indian Adults N = 79
Row											
Percentages	0	6.8	36.5	14.9	0	0	28.4	1.4	12.2	0	Anglo European Adults N = 74

Question 5: In your opinion how could these or other counselling services be changed to help serve you better?

Codes	0	1	2	3	4	5	6	7	8	9	
Row											East Indian
Percentage	1.3	26.6	8.9	5.1	6.3	8.9	0	10.1	25.3	7.6	Adults N = 79
Row											Anglo European
Percentage	0	25.7	8.1	1.4	0	0	1.4	21.6	27.0	14.9	Adults N = 74

Question 6: Please give any other opinion or comment you wish on anything we have talked about?

Codes	0	1	2	3	4	5	6	7	8	9	
Row											East Indian
Percentage	1.3	67.1	1.3	15.2	1.3	1.3	8.9	2.5	1.3	0	Adults N = 79
Row											Anglo European
Percentage	0	82.4	2.7	0	0	0	2.7	2.7	8.1	1.4	Adults N = 74

Appendix V

S.I.Q. Code Description

Question 1: What do you think the main job of a school counsellor should be?

- Code:
1. Do not know / No applicable
 2. Disciplinarian
 3. Timetabling / administrative services
 4. Attend to and recognize cultural issues
 5. Giving advice
 6. Parent / home / school / liaison
 7. Educational counselling
 8. Career / vocational counselling
 9. Personal counselling / problem solving

Question 2: Do you think the counsellor's job in the school is different from the teacher's job? Why?

- Code:
1. Do not know / Not applicable
 2. Yes
 3. No

Question 2(b): Why?

- Code:
1. Do not know / Not applicable
 2. Teachers teach Counsellors counsel
 3. Teachers work with groups / Counsellors work with individuals
 4. Problem solving activities
 5. Special expertise
 6. Counsellors work with personal problems while teachers don't

Question 3: What type of person would you like a good counsellor to be?

- Code:
1. Do not know / Not applicable
 2. Specific sex
 3. Specific ethnic group
 4. Able to give specified advice and information
 5. Well educated / special training, etc.
 6. Rich life experience / Maturity
 7. Accessibility / availability (easy to see, etc.)
 8. Understanding / able to listen to problems

Question 4: In what ways do you think the counselling services you have seen or contacted have failed to meet your needs?

- Code:
1. Do not know / Not applicable
 2. Positive experience (no problem)
 3. Lack of communication (with language / home, etc.)
 4. Lack of cultural awareness of issues
 5. Discrimination (ethnic, racial, S.E.S., issues)
 6. Inappropriate counselling (lack of information, etc.)
 7. Negative experience (no help at all, etc.)
 8. Accessibility / availability "Doesn't understand me personally"

Question 5: In your opinion, how could these or other counselling services be changed to help serve you better?

- Code:
1. Do not know / Not applicable
 2. Positive experience (no problem) and teaching experience
 3. More advice, information and direction
 4. Counsellors - be aware of cultural issues and factors - ethnic group representation (my eth. gp.)
 5. Counsellors - be aware of S.E.S. factors in counselling process
 6. More communication with home or parents
 7. Improve career / vocational / educational and personal counselling
 8. More availability / accessibility

Question 6: Please give any other opinion or comment you wish on anything we have talked about.

- Code:
1. Do not know / Not applicable
 2. Positive experience (no problem)
 3. Ethnic counsellors
 4. Equality of opportunity issues
 5. Discrimination / racism issues
 6. Mere personal counselling
 7. Vocational counselling

Appendix VIPerception of Counselling Services IndexStructured Interview

Please do not put your name on this paper. The information you will give in this interview will be kept confidential. You are free to withdraw from this interview at any time you may wish. Through your opinions and suggestions we hope to be able to better provide counselling services which meet your needs. Your help in completing this part of the interview is greatly appreciated.

1. What do you think the main job of a school counsellor should be?
2. Do you think the counsellor's job in the school is different from the teacher's job? Why?
3. What type of person would you like a good counsellor to be?
4. In what ways do you think the counselling services you have seen or contacted have failed to meet your needs?
5. In your opinion, how could these or other counselling services be changed to help serve you better?
6. Please give any other opinion or comment you wish on anything we have talked about.