ABSTRACT

GAINEY, ALOYSIUS MARVIN. The Influence of Racial Identity on African American Client Perceived Effectiveness of Traditional or African American Christian Protestant Church Based Counseling. (Under the direction of Dr. Marc Grimmett.)

The purpose of this investigation was to determine whether African American clients rated African American Christian Protestant church ministers as more effective counselors than traditional counselors. Although, there have been a number of studies that have examined counselor efficacy few studies have compared African American clients’ assessment of traditional counseling and African American Christian Protestant church based counseling.

The Counseling Rating Form Short (CRF-S) was used to measure client perceptions of traditional counselor and minister effectiveness. Demographic questionnaires were used to assess demographic variables of study participants (i.e., type of licensure, educational level, assessment of help, etc.). The Cross Racial Identity Scale (CRIS), and White Racial Identity Attitude Scale (WRIAS) were used to measure traditional counselors and ministers’ racial identity attitudes. A Pearson product moment correlation coefficient was performed on the CRIS, WRIAS, and CRF-S scores to determine if racial identity attitudes and client ratings of effectiveness were related. Descriptive statistics were used to analyze the means and standard deviations on the scores from the CRF-S and an analysis of variance was performed on the scores from the CRF-S so that the researcher could examine differences between the dependent variables. Results revealed that traditional counselors and ministers high in racial identity attitudes were rated by clients as being more effective than traditional counselors and ministers low in racial identity attitudes. Findings also showed that ministers were viewed as
less expert than traditional counselors and traditional counselors were viewed as less trustworthy than ministers. Results emphasize the significance of traditional counselors/ministers’ racial identity attitudes while counseling African Americans.
The Influence of Racial Identity on African American Client Perceived Effectiveness of Traditional or African American Christian Protestant Church Based Counseling

by
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DEDICATION

Life is an opportunity, benefit from it.
Life is beauty, admire it.
Life is a dream, realize it.
Life is a challenge, meet it.
Life is a duty, complete it.
Life is a game, play it.
Life is a promise, fulfill it.
Life is sorrow, overcome it.
Life is a song, sing it.
Life is a struggle, accept it.
Life is a tragedy, confront it.
Life is an adventure, dare it.
Life is luck, make it.
Life is too precious, do not destroy it.
Life is life, fight for it.

-Mother Teresa

To my daughter, son and all future off springs this work is dedicated to you.
Hopefully, it will inspire you to pursue your ambitions.
BIOGRAPHY

Aloysius M. Gainey is the Director of Developmental Disabilities services for Sandhills Center Local Management Entity (LME), which provides management of mental health, developmental disabilities, and substance abuse services to an eight county region in Southeastern North Carolina. He is also the owner of A & G Counseling Services. Aloysius is a Licensed Professional Counselor (LPC), National Certified Counselor (NCC), and Qualified Professional (QP) for developmental disabilities and mental health services. He has served on numerous boards of directors to include Leadership Harnett, and the Lee County Partnership for Children. Awards include receiving the Community Living Associations’ North Carolina Professional of the Year, and the Harnett County Association for Retarded Citizens’ Professional of the Year. Aloysius’s professional interests include counseling adolescent African American males from disadvantaged backgrounds who have experienced difficulties in school, and in the community.

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To, Dr. Grimmett, Dr. Gerler, Dr. Baker and Dr. Bitting, I am genuinely grateful for your willingness to serve on my dissertation committee and your willingness to participate in my academic growth. Finally, a special thanks to Dr. Grimmett, I know that it was laborious at times reading my rewrites but I sincerely appreciate your efforts and commitment to making me better. Finally, I would like to thank all of my former teachers, principals, and coaches, who participated in my development, this accomplishment would not have been possible without your efforts.
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CHAPTER ONE

INTRODUCTION

The purpose of this study is to investigate whether African American clients rate African American Christian Protestant church ministers as more effective than traditional counselors. The Counselor Rating Form-Short (CRF-S) will be used to measure African American client perceptions of traditional counselor and ministers’ effectiveness. This research will also examine demographic information as variables that may affect client perceptions of traditional counselors and ministers’ effectiveness. The sections of this chapter include description of the statement of the problem, rationale of the study, purpose of the study, research questions, and definition of terms.

Statement of the Problem

It is believed that African Americans are reluctant participants in traditional counseling for a variety of reasons. They are more likely to prefer African American Christian Protestant church based counseling. African Americans’ hesitance to participate in traditional counseling is reflected in a study by Snowden (1999) who posited that African Americans were less likely than Whites to have sought help from private practice counselors, mental health centers, and physicians. The Surgeon General’s Report on Mental Health (2001) also discussed service use patterns. Results showed that African Americans exhibited an under-utilization of outpatient treatment services and an overrepresentation of inpatient treatment services. African Americans were more likely to use emergency services, seek treatment from a primary care provider, or choose to use other sources of support,
including the church and clergy, rather than a traditional counselor. Additionally, a National Mental Health Association (2000) study examined some of the dynamics associated with African Americans reluctance to seek traditional counseling to include: a general mistrust of professionals, misdiagnosis, inadequate treatment, cultural barriers, co-occurring disorders, socioeconomic factors, and a primary reliance on family and the religious community in times of distress. In their research, Neighbors and Jackson (1984) as well as Pickett-Schneck (2002) also found an underutilization of mental health services by African Americans due in part to a distrust of the mental health service system, lack of available community mental health resources, misdiagnosis of psychiatric symptoms, stigma, and low levels of knowledge in understanding the etiology of mental illness.

The African American client is likely to approach counseling with some healthy suspicion as to the counselor’s conscious and unconscious motives (Arrendondo & McDavis, & Sue, 1992). Consequently, some African Americans may be unwilling to participate in traditional forms of counseling because of their distrust of traditional counselors. Distrust leads to problems with self-disclosure and can be a significant obstacle that affects the counseling relationship. Therefore, it is important for traditional counselors, regardless of race or ethnicity to understand themselves as a racial-ethnic and cultural being, and to examine the dynamics of the counselor-client relationship. These dynamics include examining the therapeutic relationship between counselors and clients with similar and different cultural values and racial identity attitudes (Sodowsky, Taffe, Gukin & Wise, 1994). Counselors should understand that they bring into counseling their own personal experiences,
beliefs, values and expectations. These in turn affect the ability of counselors to accurately perceive, comprehend, and integrate into counseling the meanings clients attach to their own experiences. If the counselor’s unexamined personal agendas block client perceptions they may ignore, distort, or underemphasize incoming cultural information to the detriment of the client (Angermeie, Kanitz, Mendoza, Ridley & Zenk, 1994).

**Family Characteristics**

Traditional counselors and African American Christian Protestant church ministers need to be cognizant that large percentages of African American families are headed by single women. In 1994, 47% of all African American families involved married couples, as compared to 68% in 1970 and 56% in 1980 (U.S. Bureau of Census, 1995). The African American family has been generally described as matriarchal and is blamed for many of the problems faced by African Americans today (Sue & Sue, 2003). Among African American families in lower economic levels over 70% are headed by women (Hildebrand et al., 1996). Black females who are unmarried account for nearly 60% of births, and of these mothers the majority are teenagers (McCollum, 1997). Traditional counselors and ministers should be aware that their reaction to African American families may be due to their Eurocentric nuclear family orientation. Many assessment forms and evaluation processes are still based on the middle-class Euro-American perspective of what constitutes a family. The different family structures indicate the need for traditional counselors and ministers to consider various alternative treatment modes and approaches in working with African Americans. In working with African American families, the traditional counselor and
minister often has to assume various roles, such as advocate, case manager, problem solver, and facilitating mentor (Ahai, 1997). In many cases the traditional counselor and minister not only have to intervene in the family but also have to deal with community interventions. For example, some African American families are required by the courts, schools, or police departments to participate in counseling.

Additionally, traditional counselors and ministers should be aware that some of the problems that face African Americans are specific to their group for example, Ford (1997) posits that middle and upper-class African Americans may suffer a negative impact on mental health from issues such as believing a double standard exists (having to work twice as hard to succeed); feelings of isolation (being the only African American in an organization); powerlessness (given responsibility only on tasks pertaining to minorities); being an expert or a representative on minority issues (e.g., African American professors might be asked to teach multicultural classes even if it is not their area of expertise); and survival guilt in moving to a higher class and neighborhood. Because of this, middle- and upper-class African Americans may occupy a marginal status in which they are not fully accepted by White Americans and are rejected by African Americans (Sue & Sue, 2003).

Religion and Mental Health

Traditional counselors should be mindful that very religious African American clients may view traditional counseling as anti-spiritual and that this may cause conflicts about being in therapy (Boyd-Franklin & Lockwood, 1999). Because some African Americans interpret events that occur in their lives from a blending of theological and psychological
perspectives, church theology may greatly influence the ways that some African Americans perceive or even address their counseling issues (Millet, Sullivan, Schwebel, & Myers, 1996). This is an important perspective because throughout its history, the traditional counseling paradigm has often pathologized religious or spiritual individuals (Bergin & Jensen, 1990). For example, in their research, Miller and Thoresen (2003) stated that the scientific field has viewed religion on a continuum ranging from irrational to pathological. Historically, many psychological theories have discussed spirituality and religion in relation to psychopathology (e.g., hypereligiosity), rather than to their roles in facilitating healthy psychological functioning (Frame & Williams, 1996). In particular, Freud’s (1927/1964) conceptualization of religious beliefs as neurotic illusions contributed greatly to the gulf between traditional counseling and concepts of faith based counseling (Mendes, 1982).

Consequently, religious African American clients and their ministers may be suspicious of traditional counseling and may be concerned that the counselor will not respect their religious beliefs (Boyd-Franklin & Lockwood, 1999). Ennis et al. (2004) suggested that it may be essential for traditional counselors to understand the significance of religion in some African American clients lives as they work to facilitate client well-being. Boyd-Franklin (1989) indicated that a thorough understanding of the church’s worldview can be infused into the traditional counseling process through interventions that include: (a) collaboration with clergy, (b) collaboration with church family, (c) utilization of church resources during a period of client crisis, and (d) expansion of church networks for emotionally isolated African American clients (Ennis et al., 2004). Religious denominations
and groups may provide frameworks for understanding African American clients (Mbiti, 1991). Affiliation with a particular spiritual or religious ideology is viewed as an important component of the psychological health for many African Americans (Ellison, 1993), and spiritual and religious issues may represent integral parts for African American self-identity (Taylor, 1988). Keating and Fretz (1990) found that Christian participants with high religiosity scores had negative anticipations about traditional counselors. However, other findings indicate that faith based counselors are viewed as less expert and effective than traditional counselors, possibly because faith based counselors historically have been less credentialed than traditional counselors (Pecnik & Epperson, 1985).

Due to the aforementioned problems in the African American community some African Americans may perceive church based counseling as more effective than traditional counseling. This study seeks to determine whether African Americans view church based counseling as more effective than traditional counseling and if racial identity is related to their perceptions of traditional counselor/ministers’ effectiveness.

**Rationale of the Study**

The African American community over the last 30 years has experienced a 1000 % increase in violent crimes, a 400 % increase in teenage suicides, and a 700 % increase in households headed by single women (Beecher, 1994). Approximately, 40 % of new AIDS cases in 1995 were African Americans (Talvi, 1997). Nearly, 20 % of African American males are temporarily or permanently banned from voting in Texas, Florida, and Virginia because of felony convictions (Cose et al., 2000). The percentage of African Americans
living in poverty went from 19.3 % in 2000 to 24.4 % in 2006, an annual increase of 0.8 %. In 2006, only 8.2 % of Whites were in poverty, compared to 24.4% of African Americans (Logan & Westrich, 2008). In 2008 the high school drop-out rate for African Americans was 9.9 % compared to 4.8 % for Whites (U.S. Department of Education, 2010). These statistics emphasize the need for counseling services in the African American community. Boyd-Franklin (2003) found an increase in the number of African Americans referred to traditional counseling services to include private therapists, clinics, and community mental health centers. However, in most cases African Americans were not self-referred, but were sent for counseling by schools, courts, hospitals, or social welfare agencies. African Americans have been reluctant participants in traditional counseling services. For example, there have been several studies that examined African Americans utilization rates of traditional counseling services. The results of those studies suggest that African Americans seem less willing to visit traditional counseling clinics than Whites (Andrulis, 1977; Neighbors & Jackson, 1984; Smead, Smithy-Willis, & Smead, 1982). It is believed that some of the reasons African Americans struggle with counseling services is because of their difficulties with traditional approaches to counseling. For many African Americans the idea of going to traditional counseling is a new one, and often the questions asked by the counselor can be perceived as intrusive (Boyd-Franklin, 2003).

Additionally, problems related to self-disclosure and cultural mistrust have been cited in the literature. However, few studies speak to the reluctance of some African Americans to participate in traditional counseling because of their
perceptions that church based counseling may be more effective than traditional
counseling.

This study examined the dynamics of both counseling approaches. Conventional
sources of help for African Americans included extended family members, ministers, church
leaders, or members of the church family (Boyd-Franklin, & Longwood, 1999). The
connection between counselor and client is a fundamental aspect to the counseling process.
For example, Grigg and Goodstein (1957) commented that “some appraisal of the client’s
reaction to the counselor and to counseling should be obtained before we can say we have
any comprehensive understanding of who makes a good counselor and what constitutes
successful counseling processes” (p. 32). Since that time the evaluation of counselor
effectiveness has been a crucial issue in counseling practice and research. One popular
method of assessing a counselor’s effectiveness has been to seek client perceptions through
the use of rating scales administered immediately after a counseling session (Ponterotto &
Furlong, 1985). This study will evaluate counselor perceived effectiveness in traditional
and African American Christian Protestant church based counseling approaches. Perceived
counselor effectiveness refers to measures of interpersonal influences (Strong, 1968) which
includes measures for attractiveness, expertness, and trustworthiness. It is believed that
study results may be beneficial to the counseling field. Specifically, it is anticipated that
study results will show that African Americans will rate counselor effectiveness highly if
they deem those counseling services to be responsive to their needs.
**Purpose of the Study**

The purpose of this quantitative study will be to provide empirical data concerning African American client perceptions of effective counseling approaches to include traditional counseling and African American Christian Protestant church based counseling. For the purposes of this study counseling paradigms will include an African American or White counselor/minister and African American client. Factors that may influence African American client perceptions of counseling effectiveness will include counselor/minister’s racial identity attitude, and demographic criteria (e.g., gender, educational level, etc.). Specifically, the study will examine the influence of the counselor/minister’s racial identity and demographic information on client perceptions of counseling effectiveness. Racial identity attitudes will be assessed by the Cross Racial Identity Scale (CRIS) and the White Racial Identity Attitude Scale (WRIAS). The question regarding client perceptions of counselor/minister’s effectiveness will be assessed through the Counselor Rating Form-Short (CRF-S). It is believed that study results will encourage further research that may identify specific counseling interventions that are receptive to an African American clientele.

**Research Questions**

This study focused on African American client perceptions of effective counseling services to include African American Christian Protestant church based counseling and traditional counseling. The effects of the traditional counselor and ministers’ racial identity attitude on client perceptions of counselor/ministers’ effectiveness was evaluated. The research questions that guided this study included: (a) Do African American client’s rate
African American Christian Protestant church ministers as more effective than traditional counselors? (b) What is the direction and strength of the relationship between traditional counselors’ racial identity attitude and African American client ratings of traditional counselors’ effectiveness? (c) What is the direction and strength of the relationship between African American Christian Protestant church ministers’ racial identity attitude and African American client ratings of African American Christian Protestant church ministers’ effectiveness?

Summary

This chapter explored dynamics that affect African American client perceptions of effective counseling services to include traditional counseling and African American Christian Protestant church counseling with ministers. In the statement of the problem section African American family characteristics as well as the relationship between religion and mental health was investigated. The rationale for the study section reviewed statistical data which reflected on the need for counseling services in the African American community. The need for empirical data concerning African American client perceptions of effective traditional counseling and African American Christian Protestant church based counseling was reviewed in the purpose of the study section. The research questions that guide this study focused on client perceptions of traditional counselor/minister effectiveness to include the impact of traditional counselor/ministers’ racial identity attitude.
### Definition of Terms

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<td>African American Christian:</td>
<td>In the United States, Africans incorporated their traditional religious practices with Protestantism (Dodson, 2002). This combination produced religious entities that represent a diverse array of Christianity, and they became known as the African American Church (Richardson, 1991; Richardson &amp; June, 1997). The provision of counseling services in the African American Christian Protestant Church is provided by the minister. Ministers counsel parishioners on a wide variety of issues including alcoholism, depression, marital and family conflict, and teen pregnancy (Taylor, Chatters, &amp; Levin, 2003).</td>
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<td>Protestant Church Based Counseling</td>
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<td>Traditional Counseling</td>
<td>Refers to counseling paradigms that is based exclusively on White (Eurocentric) theoretical orientations (Wadkins &amp; Terrell, 1988).</td>
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<td>Racial Identity:</td>
<td>A sense of group or collective identity based on one’s perception that he or she shares a common racial heritage with a particular racial group (Helms, 1990, p. 3).</td>
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Black Racial Identity Development: Defines the direction of a healthy Black identity development. Proposes that individuals could potentially move from least healthy, White defined stages of identity, to most healthy, self-defined transcendence (Helms, 1990).

White Privilege: Is a term used to describe the unearned societal rewards that Whites receive on the basis of skin color alone (McIntosh, 1998). Many Whites fail to acknowledge or understand the privileges their White skin grants them and their White privilege is often invisible to them (Lawrence, 1997).

White Racial Identity Development: White racial identity development theories provide a framework for understanding the aspects of a healthy White identity. For Whites this includes an acceptance of Whiteness and an understanding of how racism has shaped the attitudes, thoughts, and opinions of themselves and others (Helms, 1990).

Worldview: The literature defines worldview as how a person perceives his or her relationship to the world (such as nature, institutions, other people, things) (Sue, 1981).

Cultural Sensitivity: Defined as the ability of counselors to acquire, develop,
and actively use accurate cultural perceptual schema in the course of counseling (Poston, Craine, & Atkinson, 1991).

Black Minister: Is the leader of the Black church and maintains a powerful presence in the church. The minister may assume the role of teacher, mentor, advocate, or counselor (Richardson & June, 1997).

Spirituality: Is defined as religion’s most essential function, which is the search for the sacred (Pargament, 1997a, p. 39). Spirituality are practices and traditions that can be expressed through a variety of oral methods (e.g., singing and praying), music, rhythmic dance, symbolism, imagery, meditation, service toward social change, and church attendance (Boyd-Franklin, 1989).

Religion: Is the search for significance in ways related to the sacred (Pargament, 1997, p. 32). Religion can refer to adherence to the beliefs and practices of an organized church or religious institution (Fallot, 1998, p.72).

Black Christian Church: Is the primary means through which many African Americans express their religious and spiritual beliefs and values (Richardson & June, 1997). Is also the
nucleus of many activities and is viewed as central to the functioning of the Black communities (Boyd-Franklin, 1989).
CHAPTER TWO

REVIEW OF THE LITERATURE

Overview

In this chapter, the research and theoretical literature related to traditional counseling, African American Christian Protestant church based counseling, theoretical framework of Black and White racial identity development, White racial identity development (Helms’ 1990 model) African American racial identity development (Cross’s 1971, 1991, 2001 Nigrescence theory) and counselor cultural competence will be investigated. The dynamics involving African American participation in traditional counseling and African American Christian Protestant church based counseling will be explored to include the impact of counselor/minister’s racial identity attitude on client perceptions of effective counseling services. Additionally, this review will also include African American’s relationship with the African American church and it’s relationship to counseling services. This literature review of the identified variables will assist traditional counselors/ministers in understanding some of the dynamics that affect counseling services for African Americans.

Theoretical Framework of Racial Identity Development

Racial group membership is a core aspect of identity development in the United States regardless of a person’s racial classification (Birman, Trickett, & Watts, 1994). It refers to a sense of group or collective identity based on one’s perception that he or she shares a common racial heritage with a particular racial group. What people believe, feel, and think about distinguishable racial groups can have implications for individual’s intrapersonal
as well as interpersonal functioning (Helms, 1990). The racial identity perspective in counseling was developed as an alternative to what might be called the race perspective. The race perspective makes the following assumption: (a) the client’s and perhaps the counselor’s race influence their manner of interacting with one another (e.g., Orlinsky & Howard, 1978). The racial identity perspective assumes that one’s racial identity stage, regardless of whether the individual is Black or White, counselor or client has a stronger impact on the counseling process than race per se (Helms, 1990). Therefore, it is believed that the counselors’ (i.e., traditional or church based minister) racial identity perspective is a key component in the therapeutic relationship. The following review examines the theoretical framework of Black racial identity development and White racial identity development.

**Black Racial Identity Development Theoretical Framework**

Slavery, racism, discrimination and oppression have had an enormous influence on how African Americans view themselves and others. Therefore, any discussion on Black racial identity development should begin with the impact of racism and oppression on the Black psyche. It is believed that it would be difficult to have an understanding of Black identity development without considering those variables. In E. Franklin Frazier’s book, the Negro family (1939), he concluded that African culture was totally destroyed by slavery and that the everyday life of the average working-class Negro was, no more or no less, a poor imitation of White American culture, doomed to failure by racism and discrimination (Cross, 1991).

Historically, there have been a number of studies that examined the impact of racism
and discrimination on the Negro or Black identity. However, one of the more well-known earlier studies on this topic was conducted by Dr. Kenneth Clark and his wife Mamie Clark. In Clark and Clark’s (1947) Doll Test study Black children were asked to hand the experimenter either a White or Black doll, after being presented with a series of requests. These requests included: 1.) Give me the doll that you like to play with (a) like best; 2.) Give me the doll that is a nice doll; 3.) Give me the doll that looks bad; 4.) Give me the doll that is a nice color; 5.) Give me the doll that looks like a White child; 6.) Give me the doll that looks like a colored child. 7.) Give me the doll that looks like a Negro child; 8.) Give me the doll that looks like you (p. 169).

The results of the study indicated that the children clearly had knowledge of racial differences and that they appropriately self-identified (i.e., they knew about race or color and they knew they were Negros), yet even when age and skin color were controlled, the children had a preference for White skin and a negative attitude toward their own skin color. In their findings Dr. Clark stated that “What was surprising was the degree to which children suffered from self-rejection, with its truncating effect on their personalities, and the earliness of the corrosive awareness of color. I don’t think we had quite realized the extent of the cruelty of racism and how hard it hit.” (Kluger, 1975, p. 400).

It could be argued that the cruel effects of racism continue to have a negative impact on Black consciousness. However, during the 1960’s and 1970’s Black Power Movement African Americans mobilized on a nationwide basis to confront and change the injustices of racism and discrimination. It was during this period that a number of Black racial identity
theories developed. Many of them operated from a nigrescence perspective. Nigrescence is a French term for turning Black, it describes the process of accepting and affirming a Black identity in an American context by moving from a Black self-hatred to Black self-acceptance (Vandiver, 2001).

According to Cross (1991) between 1968 and 1976, many scholars produced nigrescence models, among them Gerlach and Hine (1970), Crawford and Naditch (1970), Downton (1973), Sherif and Sherif (1970), Napper (1973), Pinderhughes (1968), Kelman and Warwick (1973), Toldson and Pasteur (1975), Milliones (1973), Jackson (1976a), Thomas (1971), and Cross (1971). Helms (1990) postulates that Cross’s theories have been the primary means of investigation for Black racial identity in counseling. During the Black Power period, and especially from 1966 to 1970, militancy and Blackness became linked; consequently, the earliest research on the new identity sought to develop political, sociological, and psychological profiles descriptive of an archetypal Black militant. The Black militant profile was usually compared to one depicting the characteristics of a nonmilitant, or traditionally oriented, Blacks. The Black community itself adopted labels offered by the Nation of Islam and made popular through the oratory of Malcom X. Thus, the Black militant was said to have a Black identity and the nonmilitant, a Negro identity (Helms, 1990). Hall, Cross, and Freedle (1972), developed a profile showing that, as compared to integrationists or nonmilitant Blacks, Black militants were more likely to: (1) identify with Black cultural values; (2) show a preference for people with dark skin and African features; (3) adhere to a strong system of blame ideology; (4) prefer Black
organizations that are run solely by Black people; (5) evidence strong anti-white perceptions; and (6) evidence greater aggression and high risk-taking propensities (p.153). Adding to this profile, other scholars reported that militants had a collective identity or sense of peoplehood that enabled Blacks from diverse backgrounds to be together. During the Black Power Movement there were profile studies conducted, however, they were limited because of the isolated nature of its’ conclusions. Cross (1991) reported that profile studies could be summarized by four points: (1) profiles of typical Black militants tended to obscure the importance of those processes producing the new Black person; (2) such studies unintentionally promoted a rather fixed conceptualization of Black identity/militancy, which prevented the detection of a brief dimension of identity in transition; (3) as important, if not more so, as the existence of conservative or militant types was the possibility that most militants were former conservatives who had been transformed into new Black people; (4) the transformation of Negroes into Afro-Americans seemed to involve a multistage process for which extreme militancy was an important but nonetheless transitory phase. Process-oriented observers of Black identity change thought that profile studies reflected a non-process perspective. The process writers noted that militancy was less an identity and more a trait of identity during metamorphosis (p. 155).

The process oriented researchers perspective was a critical component in the development of Black racial identity theories. It is from this perspective and the experiences of African Americans during the Black Power Movement that fueled the explosion of Black racial identity theories in the United States. Process studies sought to isolate the
developmental stages a person traverses in moving from an old to a new Black identity. Consequently, Black racial identity theories were developed from a process or stage perspective. These theories attempt to define the direction of healthy Black identity development. The nigrescence or Black racial identity models propose that individuals could potentially move from least healthy, White defined stages of identity, to most healthy, self-defined racial transcendence (Helms, 1990). Specifically, Black racial identity theories attempt to explain the various ways in which Blacks can identify (or not identify) with other Blacks and/or adopt or abandon identities resulting from racial victimization (Helms, 1990).

It is suggested here that Black identity models may serve as a kaleidoscope to view the stages of identity development in African Americans. It is believed that these theories provide a valuable resource for counselors working with African Americans.

**White Racial Identity Development Theoretical Framework**

White identity theory was initially introduced by Helms in 1984. The development of White identity in the United States is closely intertwined with the development and progress of racism. The greater the extent that racism exists and is denied, the less possible it is to develop a positive White identity (Helms, 1990). J.M. Jones (1972) identified three types of racism: (a) individual, that is, personal attitudes, beliefs, and behaviors designed to convince oneself of the superiority of Whites and inferiority of non-White racial groups; (b) institutional, meaning social policies, laws, and regulations whose purpose is to maintain the economic and social advantages of Whites over non-Whites; and (c) cultural, that is societal beliefs and customs that promote the assumption that the products of White culture (e.g.
language, traditions, appearance) are superior to those of non-White cultures. Because each of these three types of racism is so much a part of the cultural milieu, each can become a part of the White person’s racial identity or consciousness ipso facto (p. 49). There is a growing realization that one cannot fully understand the existence of racism and racial inequality without paying close attention to the formation and maintenance of White identity (McDermott & Samson, 2005). The concept of Whiteness, like the concept of race, is socially constructed and can have several layers of meaning. One layer, Whiteness as description, encompasses the characteristics of light skin and Western European physical features. Another, Whiteness as experience, describes the state of being race-privileged, the daily experience of receiving unearned privileges from which Whites benefit (Lawrence, 1997). According to McIntosh (1998), White privilege is the term used to describe the unearned societal rewards that Whites receive on the basis of skin color alone. Many Whites often fail to acknowledge or understand the privileges their White skin grants them. Their White privilege is often invisible to them; so is their participation in the ideology of Whiteness (Lawrence, 1997).

Neville, Worthington and Spanierman (2001), posited that White privilege is an insidious and complex network of relationships among individuals, groups, and systems that operates in the context of racial hierarchy (i.e., White supremacy). Because they are usually raised in an environment that is automatically structured so as to be friendly to Whites, it is easier for White persons to develop a positive (albeit inflated) view of their own racial group and themselves because they belong to the favored group (Helms, 1990). It is suggested here
that this inflated view of themselves causes a distorted worldview in which some Whites believe that they are more intelligent and superior to other racial groups. However, there are two basic assumptions that underlie the development of White racial identity. First Whites constitute the dominate group in the United States, those possessing White skin may feel superior to Blacks and members of other racial groups. This assumption is so prevalent that it operates as a societal norm. Second, Whites can avoid, deny, or ignore dealing with their race. Most Whites do not become aware of being White until they have to confront the idea or the physical reality of Blacks or non-Whites in their lives (Carter & Goodwin, 1994).

Helms (1984) argued that, because Whites in America generally do not acknowledge attitudes about being White that are independent of attitudes about Blacks, a theory of White racial identity development should include the interplay between perceptions and evaluations of both White and Black Americans. Black peoples and Black culture have been the primary reference group concerning White racial identity development issues. Additionally, White racial identity posits that racial attitudes toward self, for individuals who self-identify as White, develop in relation to their attitudes toward Blacks (Helms, 1990). It is believed that this attitude toward Blacks develops at an early age. For example, Jackson and Crane (1986) studied children’s formation of friendships, noting that many White children, even when forming friendships with Black children, were not in favor of initiatives that would equalize educational or occupational possibilities for Blacks (Helms, 1990).

Aboud (1987) found that White children consistently expressed favorable attitudes toward their own group at 4 years of age. Consequently, White children attitudes towards
other racial groups have been found, in numerous studies, to be primarily negative. However, it is believed the children probably exhibit a level of racial identity similar to that of their parents while older children eventually develop their own racial identity (Gay, 1978). Helms (1990) suggests that the extent that a person is raised in an environment in which he or she is taught to idealize or denigrate the value of his or her racial group, or others’ racial group, it is likely that the person will develop a less healthy racial identity. Helms (1995) posited that in order for White counselors to develop a nonracist White identity they must accept their Whiteness and acknowledge ways in which they collude with racism and benefit from White privilege.

This acceptance of Whiteness may be difficult for some Whites. According to Appiah and Gutmann (1996) if Whiteness is explicitly associated with racism and discrimination yet otherwise relatively bereft of content, there is a tendency to create distance between oneself and Whiteness, what is marked as White is not a rich and varied set of cultural practices but socially destructive practices. The literature suggests that White identity models attempt to explain the various ways in which Whites can identify (or not identify) with other Whites and/or evolve or avoid evolving a non-oppressive White identity (Helms, 1990). White identity development theories provide a process for White counselors to understand the aspects of a healthy White identity. It is believed that this understanding of a healthy White identity will aid them in becoming more effective counselors.
White Racial Identity Development

Efficacy of Helms’ Model for Counselors

Helms (1984) noted that prior to her White racial identity development model few theories existed that attempted to explain how Whites developed attitudes toward their racial group membership (White) rather than their ethnic group (e.g., Greek, Italian, German, etc.). Helms posited that, because Whites in America generally do not acknowledge attitudes about being White that are independent of attitudes about Blacks, a theory of White racial identity development should include the interplay between perceptions and evaluations of both White and Black Americans. Research indicates that awareness of racial identity status is an important component in counseling processes. A counselor must be aware of how his or her own worldview affects behaviors during counseling. For example, racial identity attitudes inherent in the counselor’s worldview affect the counseling relationship in terms of counselor behaviors, treatment goals, and treatment planning (Axelson, 1985). According to D.W. Sue (1981), worldview is defined as how a person perceives his or her relationship to the world (such as nature, institutions, other people, things). In other words, an individual’s worldview is the framework from which he or she responds. In the therapeutic relationship, this response framework or worldview influences the interaction between the counselor and client. In a study by Burkard, Ponteroto, Reynolds and Alfonso (1999) they found that White racial identity attitudes significantly impacted counselor trainee ratings of the counseling relationship in same-racial and cross-racial counseling dyads. Additionally, Ponterotto et al. (2000) suggested that the most consistent findings to date is that racial identity status is
predictive of feelings, attitudes, and comfort with persons from one’s own and other racial groups (p. 652).

The counselor’s racial identity status tends to moderate his or her ability to meet curative conditions (Sue & Zane, 1987). Although Helms’s (1984, 1990, 1992) theory and related research does not suggest that a White counselor must be at the Autonomy level of awareness to engage in multicultural counseling, she does suggest that less developed stages of identity may have more deleterious influences on the counseling relationship. In Helms’s (1995) view, each stage of White racial identity contains a set of emotional, behavioral, and cognitive processes that the individual uses to interpret and therefore interact with racial information in his or her own environment. As one develops more advanced stages of racial identity, one begins to abandon processes based mostly on stereotypes and biases in favor of a more complex understanding of situations. Helms’ White racial identity model provides a framework for White counselors to understand the aspects of a healthy White identity. This includes an acceptance of Whiteness and an understanding of how racism has shaped the attitudes, thoughts and opinions of themselves and others. It is believed that this understanding will help them become better counselors.

**Helms’ Stages of Identity Development**

Helms (1984) theory of White identity development provided a conceptual framework for understanding how White Americans may develop racial consciousness. Her model delineates stages of racial identity through which White Americans may progress into becoming racially conscious. According to the Helms (1984) model each stage may be
resolved either positively or negatively, and positive resolutions allow for progression from lower levels of racial consciousness to higher levels of racial consciousness. Helms’ (1990) White racial identity model identifies six stages (See Table 1).

The Contact stage begins when one encounters the idea or the fact of Black people. One’s family environment influences one to be either naïve and curious or timid about Blacks. These attitudes towards Blacks are usually accompanied by a lack of awareness of one’s own Whiteness. A person at this level also benefits from institutionalized and cultural racism without conscious awareness (Carter & Goodwin, 1994). One’s longevity in the Contact stage depends upon the kinds of experiences one has with Blacks and Whites with respect to racial issues. For instance, as the White person becomes aware of Blacks, if this awareness is based on vicarious information rather than actual experiences, then he or she is likely to remain in the Contact stage. If Whites in the Contact stage interact with Blacks sooner or later they will have to acknowledge that there are differences in how Blacks and Whites in the United States are treated regardless of economic status. When enough of these socialization experiences penetrate the White person’s identity system, then he or she can enter the Disintegration stage (Helms, 1990).

The Disintegration stage is distinguished by an awareness of racial differences. It is characterized by a conscious awareness of one’s own Whiteness and feelings of conflict regarding that awareness. It is accompanied by moral dilemmas that arise as the person confronts his or her sense of human decency against the racial norms in society. The individual becomes conflicted about his/her belief in life, liberty, and happiness when
contrasted against racial inequalities (Carter & Goodwin, 1994). Rogers (1951) suggested that emotional discomfort, which he called incongruence, results when one must markedly alter one’s real self in order to be accepted by significant others in one’s environment. The feelings of guilt, depression, helplessness, and anxiety described by various authors (e.g. J. Baldwin, 1963; Karp, 1981; J. Katz, 1976) as correlates of Whiteness probably have their origins in the Disintegration stage. Festinger (1957) theorized that when two or more of a person’s cognitions (e.g., beliefs or feelings about oneself) are in conflict, an uncomfortable psychological state that he calls dissonance likely results. He suggests that when dissonance is present, a person will not only attempt to reduce it, but will also take steps to avoid situations and information that are likely to increase it. Festinger proposed three ways of reducing dissonance: (a) changing a behavior, (b) changing an environmental belief, and (c) developing new beliefs. Accordingly, the person in the Disintegration stage might reduce dissonance by (a) avoiding further contact with Blacks (changing a behavior), (b) attempting to convince significant others in her or his environment that Blacks are not so inferior (changing an environmental belief), (c) seeking information from Blacks or Whites to the effect that either racism is not the White person’s fault or does not really exist (adding new beliefs). However, the desire to be accepted by one’s own racial group and the prevalence in the White group of the covert and overt belief in White superiority and Black inferiority virtually dictates that the content of the person’s belief system will also change in a similar direction (Helms, 1990).

The Reintegration stage is the level of White identity development at which the
person acknowledges that he or she is White and adopts the belief in White racial superiority and Black inferiority (Carter & Goodwin, 1994). He or she comes to believe that White cultural and institutional racism are the White person’s due because he or she has earned such privilege and preferences. Race-related negative conditions are assumed to result from Black people’s inferior social, moral, and intellectual qualities. Thus, people at this stage tend to selectively attend and reinterpret information to conform to stereotypes common to the society. Affectively, people at this stage may also feel fear and anger. However, these feelings usually are not conscious and are seldom overtly expressed (Helms, 1990). Behaviorally, people in this stage may express their beliefs and feelings either passively or actively. Passive expression involves deliberate removal of oneself and/or avoidance of environments in which one might encounter Black people. Active expression may include treating Blacks as inferior and involve acts of violence or exclusion designed to protect White privilege. However, a personally jarring event is probably necessary for the person to begin to abandon this essentially racist identity. For instance, the Civil Rights Movement of the 1960s and the Vietnam War caused some Whites to question their racial identity. Once a person begins to question their previous definition of Whiteness and the justifiability of racism in any of its forms, then he or she has begun the movement into the Pseudo-Independent stage (Helms, 1990).

The Pseudo-independence stage defines a positive White identity. The person begins to re-examine previous ideas and knowledge about Blacks. He or she questions whether Blacks are genetically inferior to Whites and begins to understand that Whites are
responsible for racism. People at this stage may feel more identified with the Black experience and less comfortable with Whites when racial issues are discussed. Even though the person may seek more interactions with Blacks, much of the interaction involves helping Blacks to change themselves so that they function more like Whites on White criteria for success and acceptability rather than recognizing that such criteria might be inappropriate and/or too narrowly defined. Additionally, the Pseudo-Independent person may not feel entirely comfortable with his or her White identity, but over identification with Blacks is also not likely to be very comfortable (Helms, 1990).

During the Immersion-Emersion stage Whites discard myths about Blacks and Whites and replace them with accurate information about the historical and current significance and meaning of racial group membership. They also initiate a process of self-exploration and discovery fueled by questions such as “Who am I racially?” and “Who do I want to be?” and “Who are you really?” Black people are no longer the focus of his or her activities, but rather the goal of changing White people becomes salient (Helms, 1990, p. 62). Successful resolution of this stage apparently requires emotional catharsis in which the person re-experiences previous emotions that were denied or distorted (Lipsky, 1978).

During the Autonomy stage the person internalizes, nurtures, and applies a new meaning of racial identity in which others are not oppressed, idealized, or denigrated on the basis of group membership. With race no longer a threat, the person is able to have a more flexible worldview in which it is possible to abandon cultural, institutional, and personal
racism. The person at this level of White identity also values and seeks cross-racial/cultural experiences. Autonomy attitudes have been found to be related to support racial integration (Carter & Goodwin, 1994). Additionally, the Autonomous person actively seeks opportunities to learn from other cultural groups. They are aware of how other forms of oppression (e.g. sexism, ageism) are related to racism and act to eliminate them as well. The Autonomy stage represents the highest stage of racial identity and might be thought of as racial self-actualization or transcendence, however, it may best be viewed as an ongoing process. It is a process wherein the person is continually open to new information and new ways of thinking about racial and cultural values (Helms, 1990).
Table 1

_Helms’s (1990) Stages of White Racial Identity Development_

<table>
<thead>
<tr>
<th>Stages</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Contact</td>
<td>1. Oblivious to own racial identity.</td>
</tr>
<tr>
<td>2. Disintegration</td>
<td>2. First acknowledgment of White identity.</td>
</tr>
<tr>
<td>5. Immersion/Emersion</td>
<td>5. Honest appraisal of racism and significance of Whiteness.</td>
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Black Racial Identity Development

_Efficacy of Cross’s Model for Counselors_

Cross’s (1971, 1978, 1991, 2000) Nigressence theories have played a major role in the conceptualization of African Americans’ racial identity for the last three decades. Cross’s model has been used most often in empirical studies and has become the standard stage model of Black racial identity development (Want, Parham, Baker & Sherman, 2004). Helms (1990) stated that “the Cross (1971, 1978) model has been the primary means of
investigating racial identity in the counseling and psychotherapy process” (p.19). Cross (1971) proposed a model of racial identity that appears to be more relevant to the psychological life experiences of Black people than the more traditional theories and that might prove to be a useful system on which to base counseling interventions. It is believed that Cross’s model assists counselors in developing effective counseling interventions with Black clients. This is important because the relationship between the counselor and the client is a vital and necessary part of the therapeutic process (Highlen & Hill, 1984).

Previous attempts to identify personality and symptoms of Black clients either have been based on theories of White adjustment or have merely compared Black people’s scores with White scores on some standard personality inventories that have included few, if any, Blacks in the standardization samples (Gynther, 1972; Snowden & Todman, 1982). Various authors (Jackson, 1976; Millones, 1973; Parham & Helms, 1981) have recommended that the Cross (1971) model be used to interpret counseling dynamics involving Black clients. Because counseling is an interactive process, it is important to understand how the counselor’s racial identity attitude can affect the African American client’s attitude toward that counselor. Racial identity is a multidimensional construct that includes a counselor’s awareness of self as a racial being, awareness of the racially different client, and awareness of how the interaction of these two variables might affect the therapeutic relationship (Want, Parham, Baker, & Sherman, 2004). Helms (1984) concludes that studies of the counseling process might focus on issues related to whether particular combinations of racial identity stages do, in fact, lead to predictable patterns of counseling behavior. Investigators might,
for instance, attempt to determine whether counselors at a particular stage (racial identity) are likely to respond with particular helping strategies when faced with clients of a particular race and/or level of racial consciousness. In a like manner, they might attempt to determine whether clients at a particular stage are more likely to respond to counselors of a particular stage (racial identity) and/or race with specific defensive patterns (e.g., premature termination).

For example, Burkard and Knox (2004) noted that low levels of racial identity attitudes were related to lower levels of therapeutic empathy and a greater tendency for counselors to assign responsibility to African American clients for overcoming their problems. Thus, if a highly qualified and unemployed African American woman presented for individual counseling to address her feelings of depression related to her unemployment status, a counselor low in racial identity attitude might fail to consider that some external factors (e.g., racial discrimination) could be contributing to the client’s joblessness. As a result of this lack of consideration, the counselor might place full responsibility on the client for her situation (Constantine, 2007). Additionally, in counseling dyads in which both the counselor and the client are Black, both must be at some stage of racial consciousness, though not necessarily the same one. Recognizing the within-group variability that exists among Black clients may assist counselors in understanding how the identity attitudes of a client may influence the counselor’s ability to establish a strong working alliance with the client (Parham, 1989). Working alliance is an essential component in counseling dyads, a plethora of studies over the years have reported generally that the stronger the working
alliance is, the greater is the therapeutic change or outcome (Constantine, 2007).

A Black client in the Pre-encounter stage of Cross’s model may feel insulted if he or she is assigned a Black counselor, because of his or her negative feelings towards Blacks. Present literature suggests that there are at least two ways in which a client might express Pre-encounter attitudes when assigned a Black counselor. Gardner (1971) hypothesized that clients who reject Blackness will project their own self-hatred, and manifest intense, overt hostility towards their Black counselor (p.85). Vontress (1971) implied that those Black clients whom he classified as colored might approach the Black counselor with condescending attitudes and/or feelings of embarrassment. A Pre-encounter counselor is likely to share the dominant society’s racial stereotypes of Blacks and behave in a manner toward the client that confirms these stereotypes. Additionally, the Pre-encounter counselor might attempt unsuccessfully to empathize with his or her Black client. Conversely, the Internalizing client life issues are centered around becoming the best person he or she can become rather than the best Black person he or she can become because such dichotomies no longer having meaning for the person. The Internalizing client may prefer a Black counselor, but he or she will judge the counselor regardless of his or her race on the basis of the quality of his or her demonstrated skills. Likewise, the Internalizing counselor no longer regards the client’s race as either a major asset or deficit. The counselor helps the client resolve presenting problems and/or become self-actualized, but recognizes that acceptance of one’s race is an important part of the actualization process (Helms, 1984).
Helms (1984) concludes that individuals at different stages of racial identity probably enter counseling relationships with different attitudinal and behavioral predispositions. Therefore, it is incumbent upon counselors and counseling agencies when working with African American clients to have a thorough understanding of Cross’s model of Black racial identity development and its impact on counseling processes for African Americans.

**Cross’s Stages of Identity Development**

Cross (1971) proposed a stage model of nigrescence or Black self-actualization in which he suggested that Black people move from a stage of racial consciousness characterized by self-abasement and denial of their Blackness to a stage characterized by self-esteem and acceptance of their Blackness (Helms, 1990). Individuals progress from a Black self-hatred to Black self-acceptance (Vandiver, 2001). Cross’s (1971) original stages included Pre-encounter, Encounter, Immersion/Emersion, Internalization and Internalization-Commitment. The two stages of Internalization were proposed in the original nigrescence model (Cross, 1971) but because few attitudinal differences exist between the psychology of Blacks in the Internalization and Internalization-Commitment stages, these two stages were combined (Vandiver, Fhagen-smith, Cokley, & Cross, 2001).

Cross’s model begins with the Pre-encounter stage. During this stage the individual identifies with White culture and rejects or denies membership in Black culture. The person is prone to view the world from a White frame of reference. He or she thinks, acts and behaves in ways that devalue and/or deny his/her Blackness. The person has accepted a deracinated frame of reference, and because of his/her reference point is usually a White
normative standard, he or she develops attitudes that are very pro-White and anti-Black (Parham, 1989). An example of this stage was evident in the Autobiography of Malcom X (1965) states “One year in school I was elected class president. It surprised me even more than other people. But I can see now why the class might have done it. My grades were among the highest in the school. I was unique in my class, like a pink poodle and I was proud; I am not going to say I wasn’t. In fact, by then, I didn’t have much feeling about being a Negro because I was trying so hard, in every way that I could to be White” (p. 31).

The Encounter stage is characterized by an individual experiencing one of many significant (shocking) personal or social events that are inconsistent with his/her frame of reference. For example, a Black person who views his or her race as not important and wishes to be viewed and accepted simply as a human being is denied access to living in an exclusive neighborhood because of his skin color (Parham, 1989). As the person struggles to discover a new identity, she or he oscillates between the recently abandoned Pre-encounter identity and an as yet unformed Black identity (Helms, 1990). When the person absorbs enough information and receives enough social support to conclude that (a) the old identity seems inappropriate and (b) the proposed new identity is highly attractive, the person is motivated to search for a Black identity. At the end of the Encounter stage the person is not Black yet, but he/she has made the decision to become Black (Cross, 1978). An example of this stage is illustrated in the autobiography of The Life of W.E.B. DuBois (1983), Du Bois, at age 17, deciding to attend Fisk University: “But I wanted to go to Fisk, not simply because it was at least the beginning of my dream of college, but also, I suspect, because I was
beginning to feel lonesome in New England. Unconsciously, I realized that as I grew older, especially now that I had finished public school, the close cordial intermingling with my White fellows would grow more restrictive. I became aware, once the chance to go to a group of young people of my own race opened up for me, of the spiritual isolation in which I was living” (pp. 105-106).

The Immersion-Emersion stage represents a turning point from the conversion from the old to the new frame of reference. The period of transition is characterized by a struggle to repress or destroy all vestiges of the Pre-encounter orientation, simultaneously becoming intensely concerned with personal implications of the new-found Black identity. The person begins to immerse himself into total Blackness, clinging to various elements of Black culture and simultaneously withdrawing from interactions with other ethnic groups. At this stage, everything of value in life must be Black or relevant to Blackness. This stage is also characterized by a tendency to denigrate White people, simultaneously glorifying Black people (pro-Black/anti-White attitudes) (Cross, 1978). Interactions with Whites are limited and usually kept to a minimum because of the individuals’ preoccupation with Blackness. Decisions about relationships, as well as occupations, are likely to be made by considering the degree to which each meets a standard of what Blackness is supposed to be (Parham, 1989). In this stage, Blacks may experience creative, inspirational bursts of energy that express the richness of their racial heritage (Cross, 1995). The following is an example of the Immersion-Emersion stage as told from the autobiography of W.E.B. Du Bois (1983):
During the years at Fisk, Du Bois began to explore and appreciate his racial awareness. Following school, he became a teacher in a southern grammar school and became more aware of the color caste system in the south. “So, I came to a region where the world was split into White and Black halves, and where the darker half was held by race prejudice and legal bonds, as well as by deep ignorance and dire poverty. But facing this was not a lost group, but at Fisk a microcosm of a world and civilization in potentiality. Into this world, I leapt with enthusiasm. A new loyalty and allegiance replaced my Americanism, hence forward I was a Negro.” (p.108).

Cross’s final stage Internalization is depicted by the individual achieving a sense of inner security and self-confidence with his or her Blackness. The resolution of conflicts between the old and the new worldview become evident as tension, emotionality, and defensiveness are replaced by a calm secure demeanor. There is a general decline in strong anti-White feelings. Although still using Black as a primary reference group, the person moves toward a more pluralistic, nonracist perspective (Cross, 1978). An internalized identity serves several functions to defend and protect the persons from psychological problems associated with living in a society where race matters; to provide a sense of belonging and social affiliation and to provide a basis for interacting and communicating with people, cultures, and situations beyond the world of Blackness (Cross, 1995). Because they are comfortable with Black people and Black environments, and willing to engage in relationships with persons from other ethnic groups (i.e., Whites), internalized persons are
likely to be more versatile. In short, the person becomes bi-culturally successfully (Parham, 1989). An example, of this stage from the autobiography of W.E.B. Du Bois (1983): Du Bois begins to recognize the struggle of people of other races as well as the injustices toward Blacks: “Lynching was a continuing and recurrent horror during my college days; from 1885 through 1894, 1,700 Negroes were lynched in America. Each death was a scar upon my soul and led me on to conceive the plight of other minority groups….For in my college days Italians were lynched in New Orleans, and the anti-Chinese riots in the West culminated in the Chinese Exclusion Act of 1892… I began to see something of the struggle between East and West.” (p. 122).

**Cross’s Revised Model**

Cross’s (1991) revision to his nigrescence theory highlighted two major changes. The first change clarified the differences between reference group orientation (RGO) and personal identity (PI) (Worrell, Vandiver, & Cross, 2004). According to Cross and Vandiver (2001), personal identity reflects the general personality or overall self-concept common to the psychological makeup of all human beings and is considered a minor component in nigrescence theory. On the other hand, reference group orientation, serves as the basis of nigrescence theory, it defines the complexity of social groups used by the person to make sense of oneself as a social being. Cross (1991, p.190) also introduced the concept of race salience to the nigrescence identities. Race salience refers to the importance or significance of race in a person’s approach to life and is captured across two dimensions: degree of
importance and the direction of the valence. Thus, race salience can range from low to high in importance and from positive to negative in valence. For example, a Black person can have either a high salience for race with a positive (pro-Black) valence or a high salience for race with a negative anti-Black valence.

The second major change focused on the number of stages and the number of racial identity attitudes that were present at each stage. In the revised model, Internalization and Internalization-Commitment are merged. Cross also indicated that multiple attitudes exist in all nigrescence stages, but Encounter. The Pre-Encounter stage was characterized by two types of attitudes (Assimilation and Anti-Black). The Anti-Black component was believed to consist of two attitudes working in tandem (self-hatred and miseducation, or accepting negative stereotypes of Blacks). The Anti-White and Pro-Black attitudes of the Immersion-Emersion stage were delineated as two separate attitudes. Internalization (the fourth and last stage) now subsumed three attitudes clusters: Black Nationalist, Biculturalist, & Multiculturalist. Nationalism was no longer associated with Weusi anxiety and the Immersion-Emersion stage, but indicative of Blacks who were internalized and committed to uplifting the Black community. The Biculturalist attitude gives nearly equal salience to the fact of one’s Americanness as to one’s Blackness, as in African-American. The Multiculturalist, on the other hand, may have as many as three or more reference points or identity anchors in the identity structure (Worrell, Vandiver, & Cross, 2004).
Cross’s Expanded Model

In 2000, Cross and Vandiver expanded Cross’s nigrescence theory (See Table 2). The expanded model has the same four stages as the revised model and also proposes multiple identities at each stage. The distinctions between RGO and PI are also maintained (Worrell, Vandiver, & Cross, 2004). The expanded theory includes the following stages: Pre-Encounter Assimilation, Pre-Encounter, Miseducation, Pre-Encounter (Racial) Self-Hatred, Immersion-Emersion Anti-White, Immersion-Emersion Intense Black Involvement, Internalization Nationalist, Internalization Biculturalist and Internalization Multiculturalist.

Pre-Encounter Assimilation describes the type of Black person whose social identity is organized around her or his sense of being an American and an individual. Little significance is accorded racial group identity; consequently, race and Black culture are not engaged. The person may actually work with White groups to destroy what are perceived as race-based programs, and the person often shows disdain for Black culture, all Black groups, and multiculturalism. In its more passive version, the person simply does not engage Blackness (Cross & Vandiver, 2001). Pre-Encounter Miseducation depicts the type of Black person who accepts, as truthful, facts, images, and historical information about Black people that are, in fact, stereotypical and forms of cultural-historical misinformation. Because he/she sees so little strength in the Black community as a whole, the miseducated person may hesitate to engage Black problems and Black culture. The person will compartmentalize his/her stereotypic perceptions so that such negative group images do not affect her/his personal self-image (Cross & Vandiver, 2001).
Pre-Encounter (Racial) Self-Hatred characterizes the type of Black person who experiences profound negative feelings and deep-structure self-loathing because of the fact he or she is Black. Such personal dysfunctionality and group hatred clearly limit the positive engagement of Black problems and Black culture (Cross & Vandiver, 2001).

Immersion-Emersion Anti-White describes Black people who are nearly consumed by a hatred of White people and White society and all that it represents and will engage Black problems and Black culture but are frequently predictably unpredictable, volatile, and full of fury and pent-up rage (Cross & Vandiver, 2001). Immersion-Emersion Intense Black Involvement is descriptive of a person who is typically simplistic, romantic, oceanic, and obsessively dedicated to all things Black. The person engages Blackness in a nearly cult like fashion and is subject to Blacker-than-thou social interactions with other Blacks and evidences an either/or mentality about complex issues (Cross & Vandiver, 2001).

Internalization Nationalist is a type of Black individual who stresses an Africentric perspective about oneself, Black people, and the surrounding world. There is no question that such persons engage Black problems and Black culture (Cross & Vandiver, 2001).

Internalization Biculturalist is an exemplar of a Black person who gives equal importance to Americanness as well as Africanity (e.g., the comfortable fusion of White and Black cultures), and engages Black issues and culture but also openly engages aspects of mainstream culture. This person can be as dedicated as anyone else but also enjoys and feels part of mainstream events, celebrations, and issues (Cross & Vandiver, 2001).

Internalization Multiculturalist is a type of Black person whose identity fuses or
reticulates linkages between three or more social categories (multiplicity) or frames of reference. Whether it is the person’s perceptions of a situation or the need to make a key identity decision, nearly equal weight is given to the multiple categories that drive the person’s sense of identity. Although the person feels very much a part of the Black community and the Black struggle, he or she easily appreciates a wide range of cultural events and activities. As a result, a person with a Multiculturalist identity eschews solutions that rely on single-group interests and prefers solutions, instead, that address multiple oppressions (Cross & Vandiver, 2001).
Table 2

*Cross (2000) Expanded Nigrescence Model of Black Racial Identity Development*

<table>
<thead>
<tr>
<th>Stages</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Pre-Encounter Assimilation</td>
<td>Social identity is organized around his or her sense of being an American and an individual. Race and Black culture are not engaged.</td>
</tr>
<tr>
<td>Pre-Encounter Miseducation</td>
<td>Accepts, as truthful, facts, images, and historical information about Black people that are, in fact, stereotypical and forms of cultural-historical misinformation.</td>
</tr>
<tr>
<td>Pre-Encounter Racial Self-Hatred</td>
<td>Experiences profound negative feelings and self-loathing because of their Blackness.</td>
</tr>
<tr>
<td>2. Encounter</td>
<td>Rejects previous identification with White culture, seeks identification with Black culture.</td>
</tr>
<tr>
<td>3. Immersion-Emersion Anti-White</td>
<td>Person is nearly consumed by a hatred of White people and White society.</td>
</tr>
<tr>
<td>Immersion-Emersion Intense Black Involvement</td>
<td>Person is simplistic, romantic, oceanic, and obsessively dedicated to all things Black.</td>
</tr>
<tr>
<td>4. Internalization Nationalist</td>
<td>Individual stresses an Africentric perspective about oneself, Black people, and the surrounding world.</td>
</tr>
<tr>
<td>Internalization Biculturalist</td>
<td>Person who gives equal importance to “Americanness” as well as Africanity.</td>
</tr>
</tbody>
</table>
**Traditional Counseling**

Since the late 1960s, the counseling literature has continued to increase the amount of attention devoted to participation of Black clients in counseling and psychotherapy processes. Much of that attention has produced writings that focus on the inappropriateness of many traditional psychotherapeutic approaches (White, 1972), the modification of traditional (Eurocentric) theoretical orientations for use with Blacks (Hayes, & Banks, 1972), and the utilization of and attrition from counseling services by Blacks (Acosta, 1980). It is believed that traditional counseling which is based exclusively on White culture may not meet the counseling needs for some African Americans (Watkins & Terrell, 1988). The dynamics of traditional counseling are described by Sue and Sue (2003) who emphasize that counseling is influenced by the sociocultural framework from which it arises. In the United States, White Euro-American culture holds certain values that are reflected in counseling processes. Traditional counseling has been conceptualized in Western individualistic terms (Atkinson, Morten, et al., 1998; Ivey, Simek-Morgan, 1997). Sue and Sue (2003) suggest that whether the particular counseling theory is psychodynamic, existential-humanistic, or cognitive-behavioral in orientation they share common components of White culture in their values and beliefs. Katz (1985) has described the components of White culture. These components have been defined as generic characteristics of traditional counseling (See Table 3).

It is believed that these generic characteristics of traditional counseling may not be effective with African Americans. For example, Ennis et al. (2004) suggests that traditional counselors should understand the significance of religion in the African American client’s
life as they work to facilitate client well-being. This is important because Miller and Thoresen (2003) posits that traditional counseling has viewed religion on a continuum ranging from irrational to pathological. Traditional counselors who agree with this position may be engaging in self-defeating thoughts when trying to provide counseling with African Americans.

Table 3

*Generic Characteristics of Traditional Counseling*

<table>
<thead>
<tr>
<th>Culture</th>
<th>Middle Class</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Standard English</td>
<td>Standard English</td>
<td>Standard English</td>
</tr>
<tr>
<td>Verbal Communication</td>
<td>Verbal Communication</td>
<td>Verbal Communication</td>
</tr>
<tr>
<td>Individual Centered</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Verbal /emotional/behavioral expressiveness</td>
<td>Adherence to time schedule (50-minute sessions)</td>
<td></td>
</tr>
<tr>
<td>Client-counselor communication</td>
<td>Long range goals</td>
<td></td>
</tr>
<tr>
<td>Openness and intimacy</td>
<td>Ambiguity</td>
<td></td>
</tr>
<tr>
<td>Cause-effect orientation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clear distinction between physical and mental well-being</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nuclear family</td>
<td></td>
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</tr>
</tbody>
</table>

The literature also suggests that problems with self-disclosure and cultural mistrust maybe significant obstacles that affect traditional counseling paradigms for African Americans. Self-disclosure is essential in the counseling process. Sue and Sue (1990) suggested that African Americans carefully monitor counselor behaviors while not exposing themselves to potential psychological harm. Therefore, it would be difficult for them to engage in intimate
counseling sessions with traditional counselors.

Traditional counselors are challenged to dismiss stereotypical attitudes about African American clients. Specifically, Katz (1985) believes that the assumptions of some traditional counselors about their African American clients typically do not include the African American client’s life experiences, resulting in an initial disconnect that threatens to stall the therapeutic relationship. A meaningful challenge for the traditional counselor would be to combat any stereotypes and biases that can resemble counselor resistance. It is believed that traditional counselors should take a proactive approach in discussing race with their African American client. Jones and Seagull (1977) suggest that counselors must be able to discuss openly any racial differences between them and their African American clients rather than demonstrate an image of colorblindness, especially when race is often a relevant issue to African American clients. Although, some traditional counselors have embraced colorblindness as a way of countering social inequities, ignoring the role of race and racism serves to preserve the status quo in a system of race-based social inequity (Bonilla-Silva, 2003). Neville et al. (2000) found that colorblind racial attitudes were positively related to racism and asserted that counselors who endorsed color blind perspectives tended to deny the existence of White racial privilege. Angermeie, Kanitz, Mendoza, Ridley and Zenk (1994) suggest that African Americans view a counselor who projects himself or herself as colorblind as too insecure or too arrogant to acknowledge that racial differences are important, an attitude the African American client views negatively. Therefore, traditional counselors should understand that they bring into counseling their own personal experiences,
beliefs, values and expectations. These in turn affect the ability of counselors to accurately perceive, comprehend, and integrate into counseling the meanings clients attach to their own experiences. If counselors unexamined personal agendas block perceptual schemata they may ignore, distort, or underemphasize incoming cultural information to the detriment of the client. A recognition of these variables by traditional counselors will assist them to become culturally sensitive which may have a positive effect on the willingness of African Americans to self-disclose. Cultural sensitivity is defined as the ability of traditional counselors to acquire, develop, and actively use accurate cultural information in the course of counseling. A culturally sensitive counselor does not allow race to break down the counseling process. By openly acknowledging ethnic and cultural differences and the barriers they may produce, the traditional counselor is demonstrating a sensitivity to the history and socialization of Blacks and his or her own willingness to deal with these issues before proceeding with counseling (Poston, Craine, & Atkinson, 1991).

Additionally, traditional counselors should be aware of issues pertaining to trust from the perspective of their African American client. African Americans mistrust of traditional counselors specifically, White traditional counselors may be due to problems with interpersonal and social interactions between Black and White Americans. African Americans have been conditioned to be mistrustful of Whites because of institutionalized racism, segregation, an unfair criminal justice system, unequal employment opportunities, unfair housing, and a general perception of their group as a lower class. Terrell and Terrell (1981) identified four areas in which African Americans are mistrustful of Whites: (a)
educational and training settings, (b) political and legal systems, (c) work and business interactions, and (d) interpersonal and social contexts. Nickerson and Helms (1994), define cultural mistrust as the extent to which African Americans mistrust Whites. Certainly, cultural mistrust will have an impact on counseling. For example, Gardner (1971) posited that relationships are slow to develop during the initial stages of counseling involving individuals of different races because of both parties’ cautious attempts to discern each other’s racial attitudes.

This mutual, initial cautiousness may inhibit the establishment of a working alliance. Terrell and Terrell (1984) found that African Americans who were more mistrusting of traditional counselors were more likely to prematurely terminate from counseling. They also had lower, and more negative expectations of their counseling encounters with traditional counselors (Watkins, Terrell, Miller, & Terrell, 1989) and perceived traditional counselors as less credible sources of help (Poston, Crain, & Atkinson, 1991). Watkins and Terrell (1988) found that highly mistrustful African Americans rated traditional counselors less favorably on measures of counselor genuineness, self-disclosure, acceptance, trustworthiness, outcome and expertise. These results may be related to the traditional counselor’s commitment to counsel African Americans. Investigating the behaviors and attitudes of traditional counselors who serve African Americans is important because a growing body of research points to the likelihood that African American clients may receive substandard treatment more often than White clients. Also, some studies show that African Americans receive less
African Americans who are mistrustful of traditional counselors may have more negative attitudes about seeking counseling and, more specifically, these negative attitudes might reflect an anticipation that therapy will be less relevant, impactful, or gratifying (Nickerson & Helms, 1994). All of these issues may contribute to reasons why African Americans may be reluctant to participate in traditional counseling paradigms (Nickerson & Helms 1994).

**Church Based Counseling**

There are a number of research studies that illustrate some of the problems in the African American community. These problems include high crime rates, elevated school dropout rates, high unemployment, and extensive gang involvement by African American teenagers. It is believed that African Americans do seek assistance with some of these problems albeit not through traditional counseling approaches. They are more likely to seek help with their problems through the African American church. *Church based counseling* refers to African Americans receiving counseling through African American Christian Protestant church ministers. Historically, African Americans have had a unique relationship with the African American church. Weaver, Koenig, and Larson (1997) conducted a national study on the importance of the church in the lives of African Americans. In their study of 581 African American senior citizens they found that 95 % of these individuals believed they were largely religious. Church services, one’s religious orientation, pastoral counseling, and community outreach are areas that have all been demonstrated to contribute significantly to the psychological well-being of African Americans (Helms & Cook, 1999).
In another study Boyd-Franklin (1989) found that many African Americans were reared with a belief in God or a higher power. The baseline rates of religious involvement for African Americans are generally higher than those of the general U.S. population (Chatters, Taylor, & Lincoln, 1999; Levin, Taylor, & Chatters, 1994; Taylor, Chatters, Jayakody, & Levin, 1996). Additionally, African Americans have been found to (a) report high levels of attendance at religious services, (b) read religious materials and monitor religious broadcasts, and (c) seek spiritual comfort through religion (Taylor et al., 1996). The Black Christian church is the primary means through which many African Americans express their religious and spiritual beliefs and values (Richardson & June, 1997). Membership in the Black church is estimated to be nearly 24 million individuals (Lincoln & Mamiya, 1990).

In a recent study the National Survey of Black Americans (NSBA) found that 82% of study participants believed the church provided: spiritual assistance, personal support, guidelines for moral behavior, sustained and strengthened community and individuals, actively encouraged social progress, and served as a community gathering place. In contrast, approximately 5% reported a negative opinion of the church, while 12% reported the church made no difference (Taylor & Chatters, 2003). Historically, Black churches have provided a wide range of resources and opportunities that were inaccessible to African Americans from mainstream institutions (Frazier, 1974; Lincoln & Mamiya, 1990; Nelsen & Nelsen, 1975). Mays and Nicholson’s (1933) classic study of Black congregations found that churches sponsored a diverse array of community outreach programs, including programs to feed unemployed people, free health clinics, recreational activities, and child care programs.
These activities reflect a longstanding tradition of providing for those in need in their communities (Taylor, Ellison, Chatters, Levin, & Lincoln, 2000). More recently a study of 635 African American congregations in the Northern United States (Billingsley & Caldwell, 1991; Caldwell, Chatters, Billingsley, & Taylor, 1995; Caldwell, Greene, & Billingsley, 1994; Thomas, Quinn, Billingsley, & Caldwell, 1994) identified more than 1,700 church sponsored outreach programs. About 40 percent of the church-based programs provided basic needs assistance (food and clothing distribution, homecare, and child care), and an additional 6 percent offer income maintenance programs, such as financial services and low income housing. Approximately 18 percent of the programs identified involved some form of counseling, parenting and sexuality seminars, youth-at-risk programs, and aid to incarcerated individuals and their families. Other initiatives included various educational and awareness programs (Taylor, Chatters, & Levin, 2004).

In reviewing the impact between religion and African Americans, Taylor, Chatters, and Levin (2004), State “…religion and religious institutions of African Americans have had a profound impact on individuals and broader Black communities. This influence is documented in the historical experiences of Blacks within American society, as well as the role of religion and Black churches in the development of independent Black institutions and communities” (p.13). Lincoln and Mamiya (1990) concluded that Black churches are closely associated with Black family life; and, because of the churches’ teachings, belief systems, and rituals, these institutions sustain a shared relationship with each other. It is believed that many African Americans may interpret events that occur in their lives from a blending of
theological and psychological perspectives therefore, church theology may greatly influence the ways that some African Americans perceive or even address their counseling needs (Millet, Sullivan, Schwebel, & Myers, 1996). For example, it may be difficult for some African American clients to seek counseling or deal with mental health concerns that may not be addressed with sufficient attention to cultural, spiritual, or religious issues. In part, the reticence that some religious-affiliated African Americans have about traditional mental health interventions may stem from the notion that the knowledge base of the church (based on spiritual principals) is faith, whereas the knowledge base of psychology is heavily grounded in scientific research (Moore, 1991). Consequently, Husaini, Moore, and Cain (1994) found that African Americans with a mental illness, especially later in life, were much more likely to seek help for their problems through clergy than through traditional counselors.

According to the U.S. Surgeon General, “The pattern of mental health treatment for African Americans is characterized by low rates of outpatient care and high rates of emergency care” (U.S. Department of Health and Human Services, 2001, p.57). Research in the following areas provide some understanding of the pattern of mental health care for African Americans: premature termination (Sue & Sue, 1999), service utilization (Cheung & Snowden, 1990), racial and ethnic match between client and counselor (Atkinson, Furlong, & Poston, 1986; Coleman, Wampold, & Casali, 1995), psychological misdiagnosis (Garb, 1997; Garretson, 1993), cultural mistrust (Nickerson, Helms, & Terrell, 1994), and more recently, spirituality and religiosity (Frame & Williams, 1996). Some of these patterns of
mental health care makes it probable that African Americans may turn to the church for help during times of crisis. Historically, the African American church provided a refuge for the African American community in a hostile world. While the African American community was denied participation in the social and economic life of mainstream America and was not accepted into White institutions the church provided a creative context in which political power and justice were the right of the community. It was the theological commitments to justice and love and the empowerment of the oppressed that uniquely equipped the African American church to become the home of the African American community (Erskine, 1992). Because of the commitment of the African American church to the holistic needs of African Americans the church has established a unique bond with many African Americans.

Therefore, it is believed that when African Americans are faced with crises they turn to the church for help more often than to traditional counselors. When they turn to the church for help they seek out the minister. African American ministers naturally become an extremely accessible source of help by virtue of the fact that they are located within an organization that is clearly viewed by African Americans as a source of comfort and support (Neighbors, Musick, & Williams, 1998). African American ministers are more than simply preachers. They maintain a powerful presence in the Black church. A minister may assume the role of teacher, mentor, advocate, or counselor; he or she is entrusted with the knowledge of family histories and relationships (Richardson & June, 1997). It is the minister who may be given the authority to intervene in times of family conflict. In essence, because of this trusted and esteemed social relationship, the minister, rather than a traditional counselor, may
be the first person a member turns to for guidance (Ennis, Ennis, Durodoye, Ennis-Cole & Bolden, 2004). In their research Taylor, Chatters, and Levin (2004) note that ministers counsel individuals on a wide variety of issues, including alcoholism and other forms of substance abuse, depression, marital and family conflict, teenage pregnancy, unemployment and legal problems. Neighbors et al. (1998) found that parishioners were likely to report discussing “(1) physical health problems, (2) interpersonal difficulties (marital problems, problems with the opposite sex, and interpersonal relationships in general), (3) emotional adjustment problems, (4) death of a loved one, and (5) economic difficulties” (p. 763) with their ministers. Additionally, Veroff et al (1981) found that thirty-nine percent of African Americans who have a serious personal problem solicit help from a minister surpassing rates for help from psychiatrists, psychologists, doctors, counselors, or social workers (Taylor, Ellison, Chatters, Levin, & Lincoln, 2000).

In the parameters of faith-based services the minister is recognized as a pivotal figure whose leadership and direction are critical for understanding the types of programs organized in the church and the churches relationship with its members with regard to counseling services. Historically, for many African Americans ministers play a critical role in their efforts to handle personal problems (Taylor, Ellison, Chatters, Levin, & Lincoln, 2000). It is believed that because of the unique relationship between African Americans and the church African Americans may be more likely to seek help from a minister when they experience problems.
Racial Identity and Counseling

Issues and concerns related to the provision of counseling services for minority populations have often focused on the relationships between the counselor and the client and the client’s perception of the counselor (Griffith, 1977; Strong & Montross, 1973). Racial identity theory has been presented as a model for understanding the interpersonal dynamics that occur in counseling (Helms, 1984). The racial identity perspective (Butler, 1975; Helms, 1984) assumes that one’s stage of racial identity, regardless of whether one is Black or White, counselor or client, may have a stronger impact on the counseling process than race per se. That is, products (e.g. cognitions) resulting from one’s racial worldview may influence how counseling participants perceive and interact with each other (Helms, 1990). Because counseling is an interactive process, it is important to understand how the counselor’s racial identity attitude can affect client’s attitudes toward the counselor (Want, Parham, Baker, & Sherman, 2004). The client’s perceptions of the counselor’s behavior determines to a large extent the effectiveness of the counseling relationship (Barak, LaCrosse, 1975). Goldstein, Heller, and Sechrest (1966) emphasized how client perceptions of the therapist might be influenced by counselor behavior indicative of expertness, credibility, trustworthiness, and attractiveness. Also, Strong (1970) discussed the importance of the client’s perceptions as part of a process of causal attribution regarding counselor characteristics.

For example, Atkinson, Furlong, and Poston (1986), conducted a study in which they examined African American college students preference for counselor characteristics. Study
results indicated that although the students preferred a Black counselor over a non-Black counselor, preferences for counselor characteristics were more important to them than the counselor’s race and/or ethnicity per se. In particular, strong preferences were expressed for counselors who were more educated than, had similar attitudes to, were older than, and had similar personalities to the respondents. The two strongest preferences, for an older and more educated counselor, suggested that the counselors’ expertness was an important consideration of Black clients in selecting counselors. In additional studies, Atkinson and Lowe (1995) reviewed the literature on preference for counselor ethnicity and observed that many minority participants preferred other counselor characteristics over ethnic similarity, such as, preference for counselor’s with similar attitudes and values. Atkinson, Wampold, Lowe, Matthews and Ahn (1998) noted that in several studies comparing paired comparison methods minority participants preference for other counselor characteristics ranked higher than ethnic similarity. Parloff, Waskow, and Wolfe (1978) suggested that, “What is probably even more important than studies of therapist race, however, are studies of the effects of different therapist attitudes toward understanding of people with backgrounds and expressions different from their own.”(p. 258) To illustrate this viewpoint Want, Parham, Baker, and Sherman (2004) conducted a study on the relationship between African Americans’ racial identity attitudes and their favorability ratings of counselors who varied in race and level of racial consciousness, the results showed that a White counselor high in racial consciousness was rated as high as the Black counselor low in racial consciousness. The study results testify to the importance of the counselor’s level of racial consciousness
when serving African Americans, both for White and Black counselors. This study highlights the significance of the counselor’s racial identity in the development of the counseling relationship. Additionally, Helms (1984) found that an important aspect of racial consciousness is that of counselors’ clarity regarding their own racial identity. In fact, Ponterotto (1988) questioned the usefulness of counselors’ understanding of the racial identity of their clients if the counselors are racially unconscious themselves.

In a study by Burkard, Ponterotto, Reynolds, and Alfonso (1999), they found that White racial identity attitudes significantly influenced counselor trainee ratings of the working alliance in same-racial and cross racial counseling dyads. Although preliminary, these findings allude to the idea that White racial identity may affect a counselor’s ability to form a productive working alliance with a client. Results suggested that although the four levels of White racial identity attitudes yielded significant main effects, client race did not add significantly to the prediction of working alliance formation. No main effects for client race were found for any of the working alliance ratings. Taken together, these results suggest that White racial identity attitudes influences working alliance formation regardless of the race of the client. Although client race did not seem to influence ratings, different levels of White racial identity attitude did differently affect working alliance ratings. Counselor trainee’s disintegration and reintegration attitudes were found to have an adverse effect on perceived ability to form a working alliance. Conversely, counselor trainees’ pseudo-independent and autonomy attitudes were found to have a positive effect on working alliance ratings.
The literature provides additional support on the impact of counselor’s racial identity worldview on counseling in Helms’s (1990) Interaction Model. The Interaction Model examines the intricacies of the various stages of counselor and client identity development and how it impacts counselors’ effectiveness. For example, Helms (1984b, 1990) proposed Interaction Model suggests that intra-racial or cross-racial counseling dyads can be characterized as one of four dyadic types (crossed, regressive, progressive, or parallel). Dyad types are classified using the combination of racial identity attitudes possessed by both the counselor and client. Crossed dyads refer to the situation that occurs when counselor and client stages imply opposite attitudes toward Blacks and Whites and themselves relative to each group. A regressive dyad is one in which the clients’ stages of racial identity is at least one stage more advanced than that of the counselor. A progressive dyad describes interactions that are characterized by a counselor whose stages of racial identity is at least one stage more advanced than the client’s stage of development. The parallel counseling dyad is one in which counselors and clients share similar racial attitudes about Blacks and Whites as well as about themselves as members of an ascribed group. Each type of dyad is characterized by unique patterns of affective styles. The central premise of the Interaction Model is that participants’ racial identity is reflected in their observable behaviors as well as in covert actions.

Finally, a review of the literature indicates that the counselor’s racial identity may have a significant influence on the counseling relationship irrespective of the racial or ethnic composition of the counseling dyad. Therefore, it is believed that all counselors should be
cognizant of the importance of understanding their own racial identity attitude and its’ impact on counseling services.

**Counselor Cultural Competence**

Counselors need to recognize that race, culture, and ethnicity are important constructs in counseling processes. Counselors should understand the individual differences of clients within the context of a cultural reference group. Specifically, how individual and group relationships are structured and how individual development might be influenced by the client’s reference group (Poston, Craine, & Atkinson, 1991). For example, counselors with low multicultural competencies provide counseling services without regard to the counselors’ or the client’s race or ethnicity, believing that he or she should provide equal treatment to all clients, regardless of their cultural variables. Counselors with high multicultural competencies regard client and counselor cultural differences (and, possible similarities) as important to the counseling process (Sodowsky, Taffe, Gutkin & Wise, 1994).

In their review of the literature Sue and Sue (1990) have been able to organize characteristics of the culturally skilled counselor along three dimensions. First, a culturally skilled counselor is one who is actively in the process of becoming aware of his or her own assumptions about human behavior, values, biases, preconceived notions, and personal limitations. They understand their own worldviews, how they are a product of their cultural conditioning, and how it may be reflected in their counseling and work with racial and ethnic minorities. Second, a culturally skilled counselor is one who actively attempts to understand the worldview of his or her culturally different client without negative judgments. Third, a
A culturally skilled counselor is one who is in the process of actively developing and practicing appropriate, relevant, and sensitive intervention strategies and skills in working with his or her clients. Studies consistently reveal that counseling effectiveness is improved when counselors use modalities and define goals consistent with the life experiences and cultural values of clients. In summarizing these three characteristics, Sue and Sue (1990) stated that becoming culturally skilled is an active process, that is ongoing, and that it is a process that never reaches an end point. Implicit is recognition of the complexity and diversity of the client and client populations, and acknowledgment of our own personal limitations and the need to always improve. (p. 146) Appendix A identifies characteristics of culturally skilled counselors as it pertains to an awareness of their own cultural values and biases, client worldview, and culturally appropriate intervention strategies.

Summary

This chapter investigated the literature as it pertained to African American Christian Protestant church based counseling, traditional counseling, and the theoretical framework of Black and White racial identity development. Cross’s model of African American racial identity development to include his original, revised and expanded theories of nigrescence (Black self-actualization) were explored. Additionally, Helms’ stages of White racial identity development were examined. The efficacy of those racial identity models for counselors was also investigated. The chapter concludes with an examination on the impact of counselor cultural competence including characteristics of a culturally skilled counselor. This study was undertaken to provide information concerning African American client perceptions of
counselor/ministers’ effectiveness. Although, there have been a number of studies that have examined counselor efficacy few studies have compared client’s assessment of traditional counseling and African American Christian Protestant church based counseling approaches.
CHAPTER THREE

METHOD

Overview

This study was undertaken to provide information concerning African American client perceptions of counselor/minister effectiveness. Although, there have been a number of studies that examined counselor efficacy few studies have compared client’s assessment of traditional counseling and African American Christian Protestant church based counseling approaches. The following research questions were examined:

1. Do African American client’s rate African American Christian Protestant church ministers as more effective than traditional counselors?

2. What is the direction and strength of the relationship between traditional counselors’ racial identity attitude and African American client ratings of traditional counselors’ effectiveness?

3. What is the direction and strength of the relationship between African American Christian Protestant church ministers’ racial identity attitude and African American client ratings of African American Christian Protestant church ministers’ effectiveness?

Participants

The researcher compiled survey packages that included the Cross Racial Identity Scale (CRIS; Cross & Vandiver, 2001), White Racial Identity Attitude Scale (WRIAS; Helms & Carter, 1990), Counselor Rating Form-Short (CRF-S; Corrigan & Schmidt, 1983),
demographic questionnaire for traditional counselors/ministers and demographic questionnaire for African American clients. These instruments were mailed to a sample of study participants in the Southeastern United States. Approximately 42 traditional counselors were recruited through a convenience sample of traditional counselors at private counseling agencies, and community mental health centers. Roughly, 30 ministers were recruited through a convenience sample of ministers at African American Christian Protestant churches. African American adult counseling clients were recruited through traditional counselors and ministers’ of African American Christian Protestant churches. The study included 42 adult traditional counseling clients and 30 adult counseling clients of African American Christian Protestant church ministers. The addresses of potential participants were obtained through area business telephone directories and advertisements in the newspaper. Traditional counselors/ministers who self-identified as African American completed the CRIS and demographic questionnaire for traditional counselors/ministers. Traditional counselors who self-identified as White completed the WRIAS and demographic questionnaire for traditional counselors/ministers. African American clients completed the CRF-S and demographic questionnaire for clients. African American clients returned the CRF-S and demographic questionnaire to the researcher in the postage paid self-addressed envelope. Similarly, traditional counselors/ministers returned the CRIS or WRIAS and demographic questionnaire to the researcher in the postage paid self-addressed envelope.
Instrumentation

Demographic Questionnaires

The investigator developed demographic questionnaires for traditional counselors/ministers and their African American clients. Factors that influence African American client counseling choice may be related to demographic information. Therefore, demographic questionnaires for traditional counselors/ministers collected the following data: gender, age, race/ethnicity, educational level, type of licensure (e.g., Licensed Professional Counselor, Licensed Marriage Family Therapist, Licensed Clinical Christian Counselor, Licensed Pastoral Counselor), and number of years of providing counseling services (e.g., 0-2 novice, 3-9 experienced, and 10+ expert). The demographic questionnaires for clients included: gender, age, race/ethnicity, educational level, reason for seeking counseling, length of stay in counseling, satisfaction with counseling services and recommendation of counseling services to others. A copy of the demographic questionnaires are found in Appendix B and Appendix C.

White Racial Identity Attitude Scale (WRIAS)

The White Racial Identity Attitude Scale (WRIAS; Helms & Carter, 1990) is based on Helms’s (1984) theory of White racial identity development, which assumes that White people may undergo a developmental process of making meaning about their identities as White people, particularly in terms of how they think about and respond to African Americans (Ponterotto, Casas, Suzuki, & Alexander, 2001) A basic premise underlying the WRIAS is that attitudes about Whites, Whiteness, and White culture as well as attitudes
about Blacks, Blackness, and Black culture propel the person’s racial identity development, though not always consciously. Therefore, each stage is characterized by attitudes about Whites and oneself as a White person and attitudes about Blacks and one’s relationship to them. The stages and consequently the attitudes reflective of the stages, are aligned from least sensitive to race and racism to most aware or conscious of race and racism. Implicitly they are also aligned from least to most healthy (Helms, 1990). The first three stages (Contact, Disintegration, Reintegration) reflect a progression toward the abandonment of a racist identity (Phase I of the model); the final two stages (Pseudo-Independence and Autonomy) involve movement towards a nonracist White identity (Phase II) (Ponterotto, Casas, Suzuki, & Alexander, 2001).

The WRIAS is a 60 item self-report measure rated on a 5 point Likert-type scale designed to assess attitudes reflective of the five stages of White racial identity development (i.e. contact, disintegration, reintegration, pseudo-independence, and autonomy). Subjects respond to the items using a 5-point Likert-type scale (ranging from strongly disagree 1 to strongly agree 5). Helms and Carter (1991) reported the following Cronbach alpha reliability coefficients for the subscales to include Contact, .55, Disintegration, .77, Reintegration, .80, Pseudo-Independence, .71 and Autonomy, .67. However, the Contact subscale has repeatedly yielded low Cronbach alpha scores (Alexander, 1993; Davidson, 1992; Sodowsky, Seaberry, Gorji, Lai, & Baliga, 1991). Such scores have made researchers question the theoretical validity of the instrument (Behrens, 1997; Bennett Behrens & Rowe, 1993; Tokar & Swanson, 1991). Helms (1997), however, responded to such criticisms by suggesting that
the low Cronbach alpha coefficients that were reported in some studies may have occurred from a failure to correct for error in a misguided attempt to pair theory with measurement tools. Research suggests that the validity of the WRIAS has been documented in multiple studies to include White comfort level toward Blacks (Burkard et al., 2003). Also, in a WRIAS validation study conducted by Tokar and Swanson (1991), the more advanced WRIAS stages of Pseudo-Independence and Autonomy were positively correlated with self-actualizing characteristics of inner-directedness, time competence, and capacity for intimate contact. The less developed WRIAS stages of Contact, Disintegration, and Reintegration were negatively correlated with these self-actualizing characteristics. Such studies continue to demonstrate the validity of the WRIAS as it remains the most widely used and investigative tool for evaluating White racial identity attitudes (Burkard et al., 2003). A copy of the WRIAS is located in Appendix D.

**Cross Racial Identity Scale (CRIS)**

The Cross Racial Identity Scale (CRIS, Vandiver, Cross, Fhagen-Smith, Worrell, Swim & Caldwell, 2000) is a measure of Black racial identity attitudes based on the revised nigrescence model proposed by Cross (1991, 1995) and extended on the basis of later empirical work (Vandiver, Cross, Worrell, & Fhagen-Smith, 2002; Vandiver, Fhagen-Smith, Cokley, Cross, & Worrell, 2001). The Cross Racial Identity Scale (CRIS) is a 40-item scale designed to measure attitudes that correspond to Cross’s (1995; Cross & Vandiver, 2001) revised nigrescence theory. The CRIS scale consists of six subscales; Pre-Encounter Assimilation, Pre-Encounter Miseducation, Pre-Encounter Self-Hatred, Immersion-Emersion
Anti-White, Internalization Afrocentricity, and Internalization Multiculturalist Inclusive.

Given the reported measurement problems with the Encounter stage, it is not measured in the CRIS. The CRIS uses a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree). Convergent validity of CRIS scores have been reported through correlations with the Multidimensional Inventory of Black Identity (MIBI; Sellers, Rowley, Chavous, Shelton, & Smith, 1997; Vandiver, et al., 2000). Discriminant validity of CRIS scores have been reported through low correlations with the Big Five Inventory (John, Donahue, & Kentle, 1991), the Rosenberg Self-Esteem Scale (Rosenberg, 1965), and Balanced Inventory of Desirable Responding (Paulhus, 1984; Vandiver, et al., 2000). Cronbach’s alphas for the CRIS have been reported as Pre-Encounter Assimilation .85, Pre-Encounter Miseducation .78, Pre-Encounter Self-Hatred .89, Immersion-Emersion Anti-White .89, Internalization Afrocentricity .83, Internalization Multiculturalist Inclusive .82, (Vandiver et al., 2000). A copy of the CRIS can be found in Appendix E.

**Counselor Rating Form-Short Version (CRF-S)**

Strong (1968) proposed a theoretical model for counseling, noting that measures of interpersonal influence of helpers includes attractiveness, expertness and trustworthiness. Strong posits that attractiveness refers to clients’ feelings of liking, admiration, and a desire to be similar to their counselor. Expertness is defined as clients’ beliefs that their counselor has knowledge and skills to help them deal effectively with their problems. Trustworthiness captures the clients’ perceptions of their counselors’ sincerity, openness, and absence of motives for personal gain. The Counselor Rating Form (CRF) developed by Barak and La
Crosse (1975) attempts to measure Strong’s (1968) theoretical model. Subsequently, the CRF was revised and shortened by Corrigan and Schmidt (1983) creating the Counselor Rating Form Short (CRF-S). The CRF-S measures attractiveness, expertness and trustworthiness. Attractiveness measures includes ratings on counselors’ friendliness, likeability, sociability, and warmth. Expertness measures includes ratings on experience, expertness, preparation, and skillfulness. Trustworthiness measures includes ratings on honesty, reliability, sincerity, and trustworthiness. Higher ratings on attractiveness, expertness, and trustworthiness correspond to higher ratings of perceived counselor effectiveness. The CRF-S (Corrigan & Schmidt, 1983) consists of 12 items, 4 for each of the dimensions of expertness, attractiveness, and trustworthiness. The 12 items represent those items that had high factor loadings reported in previous factor analytic studies of the CRF-S and were written to reflect an eighth grade reading comprehension level. On the CRF-S, expertness, attractiveness, and trustworthiness items are alternated, and within each scale the items appear alphabetically. The score range for each item is 1 (not very) to 7 (very), resulting in a total score range of 4 to 28 for each of the three dimensions. The items were rescaled in this manner in an attempt to encourage use of the full range responses, thereby limiting the ceiling effect. To validate the CRF-S, Corrigan and Schmidt (1983) used a sample of 133 college students and a sample of 155 clients form several outpatient community mental health centers. The CRF-S mean split-half reliabilities across student and client populations were .90 for expertness, .91 for attractiveness, and .87 for trustworthiness (Ponterotto & Furlong, 1985). Conformatory
factor analysis indicated that the CRF-S possesses adequate construct validity (Corrigan & Schmidt, 1983). The three CRF-S subscales can be used as individual dependent measures. However, for the purposes of this study the subscale scores and total scores of the CRF-S will be used to measure counselor effectiveness. A copy of the CRF-S is located in Appendix F.

**Procedures**

**Data Collection**

The following procedures describe how research participants were recruited for the study and how research data were collected:

1. The researcher conducted a convenience sample for study participants in the Southeastern United States. Research participants were recruited through private counseling agencies, community mental health centers, university counseling centers, and African American Christian Protestant churches. Addresses for potential participants were obtained through area business telephone directories and advertisements in the newspaper. Contact information was maintained for research follow-up.

2. Approximately 42 traditional counselors and 30 African American Christian Protestant church ministers were recruited for participation in the study. Additionally, 42 traditional counseling clients and 30 African American Christian Protestant church counseling clients were also sought for study participation.

3. Traditional counselors/ministers informed their clients about the research study. If the
client was interested in participating in the study the traditional counselor/minister
gave the client a sealed survey package.

4. The client survey package contained an information letter explaining the purpose of
the study emphasizing its’ voluntary nature and the clients’ right to refuse
participation without any influence on the counseling services they were receiving.
The letter also emphasized that all of the clients’ responses were completely
anonymous and confidential (See Appendix G).

5. The traditional counselor/ministers’ information letter requested that they ask their
clients for participation in the research study emphasizing that participation is
voluntary and for research purposes only. The information letter also informed the
traditional counselor/minister of the researchers’ directives to clients about their
rights to consent or refuse participation in the study without prejudicing the
counseling services they were receiving from the traditional counselor/minister (See
Appendix H).

6. The client survey package included the information letter, client demographic survey,
Counselor Rating Form-Short (CRF-S) and guidelines for informed consent (See
Appendix I). The client was instructed to return the CRF-S and demographic
questionnaire directly to the researcher in the postage paid self-addressed envelope.

7. The traditional counselor/ministers’ survey package included the information letter,
demographic questionnaire, Cross Racial Identity Scale (CRIS),White Racial Identity
Attitude Scale (WRIAS), and guidelines for informed consent (See Appendix J). The
traditional counselor/minister completed the CRIS or WRIAS as appropriate and demographic questionnaire. Upon completion the traditional counselor/minister returned the survey items directly to the researcher in the postage paid self-addressed envelope.

8. Each survey package contained a numeric code matching the traditional counselor/minister’s survey package and client survey package to each other.

9. The researcher followed up with traditional counselors/ministers to see how many survey packages were given to clients and made sure that survey items were returned to the researcher.

**Data Analysis**

Data analysis of the research questions that guided this study included: (a) Do African American clients’ rate African American Christian Protestant church ministers as more effective than traditional counselors? Descriptive statistics were utilized to analyze the means and standard deviations of the scores from the CRF-S for traditional counselors and African American Christian Protestant church ministers. Also, an analysis of variance (ANOVA) was performed on the scores from the CRF-S, so that the researcher could examine differences between traditional counselors and African American Christian Protestant church ministers. (b) What is the direction and strength of the relationship between traditional counselors’ racial identity attitude and African American client ratings of traditional counselors’ effectiveness? To ascertain if racial identity attitudes and ratings of counselor effectiveness are related a Pearson product moment correlation coefficient was
performed using the WRIAS and CRF-S data for White traditional counselors and their clients. Additionally, a Pearson product moment correlation coefficient was performed using the CRIS and CRF-S data for African American traditional counselors and their clients. The researcher examined the \( r \) value and whether or not it was significant and in what direction and then squared the \( r \) value to determine the strength of the relationship between the groups.

(c) What is the direction and strength of the relationship between African American Christian Protestant church ministers’ racial identity attitude and African American client ratings of African American Christian Protestant church ministers’ effectiveness? To determine if racial identity attitudes and ratings of African American Christian Protestant church ministers are related a Pearson product moment correlation coefficient was performed using the CRIS and CRF-S data for African American Christian Protestant church ministers and their clients. The researcher examined the \( r \) value and whether or not it was significant and in what direction and then squared the \( r \) value to determine the strength of the relationship between the variables. A presentation and implications of the findings are in the chapters that follow.

**Summary**

This chapter examined the research questions, participant pool, and instrumentation to include demographic questionnaires, White Racial Identity Attitude Scale (WRIAS), Cross Racial Identity Scale (CRIS), and Counselor Rating Form-Short (CRF-S), as well as data collection and data analysis procedures. The chapter concludes with a review of data analysis procedures to include descriptive statistics, analysis of variance and an inter-scale correlation matrix.
CHAPTER FOUR

RESULTS

This chapter includes the demographic and statistical analyses for each of the examined research questions. The statistical tests were conducted and their significant findings are discussed. The following research questions were examined:

(a) Do African American client’s rate African American Christian Protestant church ministers as more effective than traditional counselors?

(b) What is the direction and strength of the relationship between traditional counselors’ racial identity attitude and African American client ratings of traditional counselors’ effectiveness?

(c) What is the direction and strength of the relationship between African American Christian Protestant church ministers’ racial identity attitude and African American client ratings of African American Christian Protestant church ministers’ effectiveness?

Participants

The population for this study consisted of traditional counselors, African American Christian Protestant Church ministers, African American traditional counseling clients, and African American pastoral counseling clients. The demographic information collected during this study included gender, race/ethnicity, age, highest level of education completed,
licensure, years of counseling experience, length of time in counseling, assessment of help and recommendation of counseling to others. A summary of the demographic data is presented in Tables 4-13.

**Demographic Characteristics**

Information regarding gender was explored in the demographic survey. Sample traditional counselor demographics included eighteen male participants (43%) and twenty-four female participants (57%). Ministers in the survey consisted of twenty-eight male participants (99%) and two female participants (1%) (see Table 4).

Table 4

*Frequency Distributions for Gender*

**Traditional Counselors**

<table>
<thead>
<tr>
<th>Gender (n=43)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>18</td>
<td>43</td>
</tr>
<tr>
<td>Women</td>
<td>24</td>
<td>57</td>
</tr>
</tbody>
</table>

**Ministers**

<table>
<thead>
<tr>
<th>Gender (n=30)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>28</td>
<td>99</td>
</tr>
<tr>
<td>Women</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

**Race/Ethnicity and Age**

African American traditional counselors included twenty-two participants (52%), White traditional counselors consisted of 20 participants (48%). The mean age for all traditional counselors was 43 years old. There were thirty ministers (100%) of African
American decent. The mean age for ministers was 48 years old (see Table 5).

Table 5

*Frequency Distribution for Race/Ethnicity and Age*

**Traditional Counselors**

<table>
<thead>
<tr>
<th>Race/Ethnicity/Age (n=42)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>African American/Black</td>
<td>22</td>
<td>52</td>
</tr>
<tr>
<td>Caucasian/White</td>
<td>20</td>
<td>48</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>22-32</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>33-43</td>
<td>24</td>
<td>57</td>
</tr>
<tr>
<td>44-50</td>
<td>8</td>
<td>20</td>
</tr>
<tr>
<td>51-59</td>
<td>4</td>
<td>9</td>
</tr>
<tr>
<td>60-over</td>
<td>4</td>
<td>9</td>
</tr>
</tbody>
</table>

*(table continues)*
Table 5 (continued)

Ministers

<table>
<thead>
<tr>
<th>Race/Ethnicity/Age (n=30)</th>
<th>Frequency</th>
<th>Percent of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>African American/Black</td>
<td>30</td>
<td>100</td>
</tr>
<tr>
<td>Caucasian/White</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Age</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>22-32</td>
<td>2</td>
<td>8</td>
</tr>
<tr>
<td>33-43</td>
<td>9</td>
<td>30</td>
</tr>
<tr>
<td>44-50</td>
<td>5</td>
<td>16</td>
</tr>
<tr>
<td>51-59</td>
<td>9</td>
<td>30</td>
</tr>
<tr>
<td>60-over</td>
<td>5</td>
<td>16</td>
</tr>
</tbody>
</table>

**Level of Education**

Forty traditional counselors (95%) reported completing MA degrees, two participants (5%) reported earning doctorates. Eight ministers (27%) reported having a high school diploma, eleven (37%) reported earning a BA degree, ten (33%) indicated having a MA degree and one minister (3%) reported earning an associate degree (see Table 6).

Table 6

**Frequency Distribution for Educational Level**

<table>
<thead>
<tr>
<th>Traditional Counselors</th>
<th>Highest Level of Education (n=42)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>MA</td>
<td></td>
<td>40</td>
<td>95</td>
</tr>
<tr>
<td>Ph.D</td>
<td></td>
<td>2</td>
<td>5</td>
</tr>
</tbody>
</table>

*(table continues)*
Table 6 (continued)

Ministers

<table>
<thead>
<tr>
<th>Highest Level of Education (n=30)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>HS</td>
<td>8</td>
<td>27</td>
</tr>
<tr>
<td>BA</td>
<td>11</td>
<td>37</td>
</tr>
<tr>
<td>MA</td>
<td>10</td>
<td>33</td>
</tr>
<tr>
<td>Associate</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>Ph.D</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

**Licensure**

Twenty-eight traditional counselors (67 %) reported being licensed as professional counselors. Twelve participants (28 %) were licensed as clinical social workers and two counselors (5%) were licensed psychological associates. Thirteen ministers (44 %) reported being licensed as a pastoral counselor. One minister (3%) reported being licensed as a professional counselor. Sixteen ministers (53%) indicated that they did not have a license (see Table 7).
Table 7

Frequency Distribution for Licensure

Traditional Counselor

<table>
<thead>
<tr>
<th>Licensure (n=42)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Licensed Professional Counselor</td>
<td>28</td>
<td>67</td>
</tr>
<tr>
<td>Licensed Marriage &amp; Family Therapist</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Licensed Clinical Social Workers</td>
<td>12</td>
<td>28</td>
</tr>
<tr>
<td>Licensed Psychological Associate</td>
<td>2</td>
<td>5</td>
</tr>
<tr>
<td>No License</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Minister

<table>
<thead>
<tr>
<th>Licensure (n=30)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Licensed Clinical Christian Counselor</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Licensed Pastoral Counselor</td>
<td>13</td>
<td>44</td>
</tr>
<tr>
<td>Other</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Licensed Professional Counselor</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>No License</td>
<td>16</td>
<td>53</td>
</tr>
</tbody>
</table>

Years of Experience

An open ended question on the demographic survey asked about traditional counselors and ministers’ years of experience. Traditional counselors’ average years of experience was 7.4 years. Ministers’ mean years of experience was 16.5 (see Table 8).
Table 8

Descriptive Statistics for Years of Counseling Experience

Traditional Counselor

<table>
<thead>
<tr>
<th>Experience (n=42)</th>
<th>Mean</th>
<th>Median</th>
<th>Mode</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>7.4</td>
<td>5.0</td>
<td>5.0</td>
<td>9.4</td>
</tr>
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Minister

<table>
<thead>
<tr>
<th>Experience (n=30)</th>
<th>Mean</th>
<th>Median</th>
<th>Mode</th>
<th>Standard Deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>16.5</td>
<td>13.5</td>
<td>20.0</td>
<td>11.84</td>
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</table>

Gender-Clients

Traditional counseling clients’ gender results indicated sixteen male participants (38 %) and twenty-six female participants (62 %). Sample demographics for pastoral counseling clients’ consisted of twelve male participants (40 %) and eighteen female participants (60 %) (see Table 9).

Table 9

Frequency Distribution for Gender

Traditional Counseling Clients

<table>
<thead>
<tr>
<th>Gender (n=42)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>16</td>
<td>38</td>
</tr>
<tr>
<td>Women</td>
<td>26</td>
<td>62</td>
</tr>
</tbody>
</table>

(table continues)
Pastoral Counseling Clients

<table>
<thead>
<tr>
<th>Gender (n=30)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Men</td>
<td>12</td>
<td>40</td>
</tr>
<tr>
<td>Women</td>
<td>18</td>
<td>60</td>
</tr>
</tbody>
</table>

Race/Ethnicity and Age-Clients

There were forty-two traditional counseling clients (100%) in this survey. The mean age for traditional counseling clients was 35 years old. Sample demographics consisted of thirty African American pastoral counseling clients (100%) with a mean age of 35 years old (see Table 10).

Table 10

Frequency Distribution for Race/Ethnicity and Age

Traditional Counseling Clients

<table>
<thead>
<tr>
<th>Race/Ethnicity/Age (n=42)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>African American/Black</td>
<td>42</td>
<td>100</td>
</tr>
<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18-28</td>
<td>13</td>
<td>30.9</td>
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<tr>
<td>29-39</td>
<td>14</td>
<td>33.4</td>
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<tr>
<td>40-49</td>
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</tr>
<tr>
<td>50-60</td>
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</tr>
<tr>
<td>61-over</td>
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</table>

(table continues)
Table 10 (continued)

**Pastoral Counseling Clients**

<table>
<thead>
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<th>Race/Ethnicity/Age (n=30)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
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<tbody>
<tr>
<td>African American/Black</td>
<td>30</td>
<td>100</td>
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<tr>
<td>Age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18-28</td>
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<td>29-39</td>
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<td>40-49</td>
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<td>7</td>
</tr>
<tr>
<td>61-over</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>

**Educational Level-Clients**

Sample participants indicated their highest level of education. Twenty-nine traditional counseling clients (68.9 %) reported having a high school diploma, six participants (14.4 %) reported having a BA degree, and seven participants (16.7 %) reported not having a high school diploma. None of the traditional counseling clients reported having a masters or doctorate degree.

Seventeen pastoral counseling clients (57%) reported having a high school diploma, six participants (20%) reported having a BA degree, six (20%) reported having an MA degree, and one participant (3%) indicated having a Ph., D. (see Table 11).
Table 11

*Frequency Distribution for Educational Level*

**Traditional Counseling Clients**

<table>
<thead>
<tr>
<th>Highest Level of Education (n=42)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>HS</td>
<td>29</td>
<td>68.9</td>
</tr>
<tr>
<td>BA</td>
<td>6</td>
<td>14.4</td>
</tr>
<tr>
<td>MA</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>Ph.D</td>
<td>0</td>
<td>0.0</td>
</tr>
<tr>
<td>No HS Diploma</td>
<td>7</td>
<td>16.7</td>
</tr>
</tbody>
</table>

**Pastoral Counseling Clients**

<table>
<thead>
<tr>
<th>Highest Level of Education (n=30)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>HS</td>
<td>17</td>
<td>57</td>
</tr>
<tr>
<td>BA</td>
<td>6</td>
<td>20</td>
</tr>
<tr>
<td>MA</td>
<td>6</td>
<td>20</td>
</tr>
<tr>
<td>Ph.D</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>No HS Diploma</td>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

**Length of Time in Counseling**

Three traditional counseling clients (6.7%) reported their length of time in counseling in the 1 to 30 day category, seven participants (16.8%) were in the 31 to 89 day category, nine clients (21.5%) were in the 3 to 6 month category, eight participants (19.2%) were in the 6 months to 1 year category, and fifteen participants (35.8%) were in the 1 year and over category.
Three pastoral counseling clients (10%) reported their length of time in counseling in the 1 to 30 day category. Five participants (17%) reported counseling time in the 31 to 89 day category, eighteen participants (60%) reported counseling time in the 3 to 6 months category, three participants (10%) in the six month to one year category, and one participant (3%) in the one year and over category (see Table 12).

Table 12

*Frequency Distribution of Length of Time in Counseling*

**Traditional Counseling Clients**

<table>
<thead>
<tr>
<th>Length of Time in Counseling (n=42)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-30 days</td>
<td>3</td>
<td>6.7</td>
</tr>
<tr>
<td>31-89 days</td>
<td>7</td>
<td>16.8</td>
</tr>
<tr>
<td>3 months-6 months</td>
<td>9</td>
<td>21.5</td>
</tr>
<tr>
<td>6 months-1 year</td>
<td>8</td>
<td>19.2</td>
</tr>
<tr>
<td>1 year-over</td>
<td>15</td>
<td>35.8</td>
</tr>
</tbody>
</table>

**Pastoral Counseling Clients**

<table>
<thead>
<tr>
<th>Length of Time in Counseling (n=30)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-30 days</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>31-89 days</td>
<td>5</td>
<td>17</td>
</tr>
<tr>
<td>3 months-6 months</td>
<td>18</td>
<td>60</td>
</tr>
<tr>
<td>6 months-1 year</td>
<td>3</td>
<td>10</td>
</tr>
<tr>
<td>1 year-over</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>

**Assessment of Help**

Forty-two traditional counseling clients (100%) reported being helped with their problems and would recommend counseling to others. Thirty pastoral counseling clients (100%) indicated that they were helped with their problem and would recommend counseling to others (see Table 13).
Table 13

*Frequency Distribution for Help with Problem and Counseling Recommendation*

**Traditional Counseling Clients**

<table>
<thead>
<tr>
<th>Assessment of Help (n=42)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Are you being helped with your problem?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yes</td>
<td>42</td>
<td>100</td>
</tr>
<tr>
<td>no</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Would you recommend counseling to others?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yes</td>
<td>42</td>
<td>100</td>
</tr>
<tr>
<td>no</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Pastoral Counseling Clients**

<table>
<thead>
<tr>
<th>Assessment of Help (n=30)</th>
<th>Frequency</th>
<th>Percentage of Sample</th>
</tr>
</thead>
<tbody>
<tr>
<td>Are you being helped with your problem?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yes</td>
<td>30</td>
<td>100</td>
</tr>
<tr>
<td>no</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Would you recommend counseling to others?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>yes</td>
<td>30</td>
<td>100</td>
</tr>
<tr>
<td>no</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Research Question One

Do African American clients’ rate African American Christian Protestant church ministers as more effective than traditional counselors?

Descriptive statistics were utilized to analyze the means, standard deviations and ranges on the scores from the CRF-S for traditional counselors and African American Christian Protestant church ministers (see tables 14 and 15). An analysis of variance (ANOVA) was performed to examine the between group differences for traditional counselors and ministers on the CRF-S subscales (attractiveness, expertness, and trustworthiness) as well as the full scale CRF-S scores. The results of the analysis is presented in tables 16, 17, 18, and 19.

Traditional Counselors

Table 14 represents the means, standard deviations and ranges of the CRF-S subscales and full scale CRF-S scores for traditional counselors. The statistical analysis indicated the following: Attractiveness ($M = 27.6$, $SD = .79$, range = 25-28), Expertness, ($M = 27.7$, $SD = .41$, range = 27-28), Trustworthiness ($M = 27.2$, $SD = 1.07$, range = 24-28), and CRF-S full scale scores ($M = 82.61$, $SD = 1.76$, range = 77-84). These results indicate that African American traditional counseling clients rated traditional counselors as most effective in Expertness followed by Attractiveness and least effective in Trustworthiness. The full scale CRF-S scores indicated a mean score of 82.61.
Table 14

*Means and Standard Deviations- CRF-S Scores Traditional Counselors (n = 42)*

<table>
<thead>
<tr>
<th>Variable</th>
<th>M</th>
<th>SD</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attractiveness</td>
<td>27.6</td>
<td>.79</td>
<td>25-28</td>
</tr>
<tr>
<td>Expertness</td>
<td>27.7</td>
<td>.41</td>
<td>27-28</td>
</tr>
<tr>
<td>Trustworthiness</td>
<td>27.2</td>
<td>1.07</td>
<td>24-28</td>
</tr>
<tr>
<td>Full CRF-S Score</td>
<td>82.61</td>
<td>1.76</td>
<td>77-84</td>
</tr>
</tbody>
</table>

*Note. CRFS = Counselor Rating Form Short*

**Ministers**

Table 15 represents the means, standard deviations and ranges of the CRF-S subscale scores and full scale CRF-S scores for African American Christian Protestant church ministers. The statistical analysis indicated the following: Attractiveness ($M = 27.9$, $SD = .26$, range = 27-28), Expertness, ($M= 27.0$, $SD = 1.60$, range = 20-28), Trustworthiness ($M = 27.7$, $SD = .53$, range = 26-28), and CRF-S full scale scores ($M = 82.63$, $SD = 1.71$, range = 76-84). These results indicate that pastoral counseling clients rated ministers as most effective in Attractiveness followed by Trustworthiness and least effective in Expertness.
Table 15

*Means and Standard Deviations- CRF-S Scores Ministers (n = 30)*

<table>
<thead>
<tr>
<th>Variable</th>
<th>M</th>
<th>SD</th>
<th>Range</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attractiveness</td>
<td>27.9</td>
<td>.26</td>
<td>27-28</td>
</tr>
<tr>
<td>Expertness</td>
<td>27.0</td>
<td>1.60</td>
<td>20-28</td>
</tr>
<tr>
<td>Trustworthiness</td>
<td>27.7</td>
<td>.53</td>
<td>26-28</td>
</tr>
<tr>
<td>Full CRF-S Score</td>
<td>82.63</td>
<td>1.71</td>
<td>76-84</td>
</tr>
</tbody>
</table>

*Note. CRFS = Counselor Rating Form Short*

**ANOVA Attractiveness**

An ANOVA was conducted to assess the differences between traditional counselors and ministers on the CRF-S subscale Attractiveness (see table 16). Results indicated that there were significant differences between traditional counselors and ministers on Attractiveness $F(1, 70) = 4.35, p < .05$. Ministers had a higher mean score ($M=27.9$, $SD=.26$) than traditional counselors ($M=27.6$, $SD=.79$). Findings indicated a medium effect size for eta-squared ($\eta^2$) = 0.0583 between ministers and traditional counselors for Attractiveness.

Table 16

*Tests of Between-Subjects Effects: Attractiveness*

<table>
<thead>
<tr>
<th>Source</th>
<th>SS</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>p</th>
<th>$\eta^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Min*Coun</td>
<td>1.72</td>
<td>1</td>
<td>1.72</td>
<td>4.35</td>
<td>.04</td>
<td>0.0583</td>
</tr>
<tr>
<td>Error</td>
<td>27.7</td>
<td>70</td>
<td>.397</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Control Total</td>
<td>29.500</td>
<td>71</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note. Min=Ministers, Coun=Traditional Counselors*
**ANOVA Expertness**

An ANOVA was performed to evaluate the differences between traditional counselors and ministers on the CRF-S subscale Expertness (see table 17). Findings showed significant differences between traditional counselors and ministers $F(1, 70) = 9.32, p < .05$. Traditional counselors had a higher mean score ($M=27.7$, $SD=.41$) than ministers ($M=27.0$, $SD=1.60$). Findings indicated a large effect size for eta-squared ($\eta^2$) = 0.1175 between ministers and traditional counselors for Expertness.

Table 17

*Tests of Between-Subjects Effects: Expertness*

<table>
<thead>
<tr>
<th>Source</th>
<th>SS</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>p</th>
<th>$\eta^2$</th>
</tr>
</thead>
<tbody>
<tr>
<td>Min*Coun</td>
<td>10.80</td>
<td>1</td>
<td>10.80</td>
<td>9.32</td>
<td>.003</td>
<td>0.1175</td>
</tr>
<tr>
<td>Error</td>
<td>81.07</td>
<td>70</td>
<td>1.158</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corrected Total</td>
<td>91.87</td>
<td>71</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

*Note:* Min = Ministers, Coun = Traditional Counselors

**ANOVA Trustworthiness**

An ANOVA was performed on the differences between traditional counselors and ministers on Trustworthiness (see table 18). Findings indicated significant differences between traditional counselors and ministers on the Trustworthiness CRF-S subscale $F(1, 70) = 5.21, p < .05$. Ministers had a higher mean score ($M=27.7$, $SD=.53$) than traditional counselors ($M=27.2$, $SD=1.07$). Findings indicated a medium effect size for eta-squared ($\eta^2$) = 0.0692 between ministers and traditional counselors for Trustworthiness.
Table 18

Tests of Between-Subjects Effects: Trustworthiness

<table>
<thead>
<tr>
<th>Source</th>
<th>SS</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>p</th>
<th>η²</th>
</tr>
</thead>
<tbody>
<tr>
<td>Min*Coun</td>
<td>4.12</td>
<td>1</td>
<td>4.12</td>
<td>5.21</td>
<td>.025</td>
<td>0.0692</td>
</tr>
<tr>
<td>Error</td>
<td>55.37</td>
<td>70</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corrected Total</td>
<td>59.50</td>
<td>71</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note. Min=Ministers, Coun=Traditional Counselors

ANOVA CRF-S FULL

An ANOVA was performed on the differences between traditional counselors and ministers on the full scale CRF-S scores (see table 19). Study results indicated that there were no significant differences between traditional counselors and ministers on the full scale CRF-S $F(1, 70) = .577, p > .05$.

Table 19

Tests of Between-Subjects Effects: CRF-S Full Scale

<table>
<thead>
<tr>
<th>Source</th>
<th>SS</th>
<th>df</th>
<th>MS</th>
<th>F</th>
<th>p</th>
<th>η²</th>
</tr>
</thead>
<tbody>
<tr>
<td>Min*Coun</td>
<td>1.83</td>
<td>1</td>
<td>1.83</td>
<td>.577</td>
<td>.450</td>
<td>0.0081</td>
</tr>
<tr>
<td>Error</td>
<td>222.6</td>
<td>70</td>
<td>3.18</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corrected Total</td>
<td>224.4</td>
<td>71</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note. Min=Ministers, Coun=Traditional Counselor
Research Question Two

What is the direction and strength of the relationship between traditional counselors’ racial identity attitude and African American client ratings of traditional counselors’ effectiveness?

To answer the second research question a Pearson product moment correlation coefficient was performed using the CRIS and CRF-S scores for African American traditional counselors and their clients. For White traditional counselors and their clients a Pearson product moment correlation coefficient was utilized on the scores from WRIAS and CRF-S. The Pearson product moment correlation coefficient, CRIS, WRIAS and CRF-S scores were utilized to determine if racial identity attitudes and client ratings of traditional counselors and ministers’ effectiveness were related (see tables 20, 21 & 22).

Traditional Counselors

Table 20 represents the direction, strength of the relationship between the variables, and statistical significance of the correlations. Results indicated a statistically significant weak negative correlation between CRIS Immersion-Emersion Anti-White and CRF-S scores (r = -.43, p< .05, r² = .184). Results also indicated a statistically significant weak positive correlation between CRIS Internalization Multiculturalist Inclusive and CRF-S scores (r = .43, p < .05, r² = .184). The researcher found no statistically significant correlations between CRF-S scores and the remaining CRIS subscales.
Table 20

*Correlation Matrix of the CRIS and CRF-S for Traditional Counselors (n = 22)*

<table>
<thead>
<tr>
<th>Variable</th>
<th>PA</th>
<th>PM</th>
<th>PSH</th>
<th>IEAW</th>
<th>IA</th>
<th>IMCI</th>
<th>CRFS</th>
</tr>
</thead>
<tbody>
<tr>
<td>PA</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PM</td>
<td>.23</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PSH</td>
<td>.36</td>
<td>.77**</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IEAW</td>
<td>.28</td>
<td>.41</td>
<td>.85**</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA</td>
<td>.42</td>
<td>.46*</td>
<td>.53*</td>
<td>.39</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IMCI</td>
<td>-.30</td>
<td>-.38</td>
<td>-.42*</td>
<td>-.56**</td>
<td>-.30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>CRF-S</td>
<td>-.04</td>
<td>-.26</td>
<td>-.38</td>
<td>-.43*</td>
<td>.00</td>
<td>.43*</td>
<td>---</td>
</tr>
</tbody>
</table>

*Note:* CRIS = Cross Racial Identity Scale; CRFS = Counselor Rating Form Short; PA = Pre-Encounter Assimilation; PM = Pre-Encounter Miseducation; PSH = Pre-Encounter Self-Hatred; IEAW = Immersion Emersion Anti-White; IA = Internalization Afrocentric; IMCI = Internalization Multiculturalist Inclusive. *Correlation is statistically significant at the 0.05 level (2-tailed). **Correlation is statistically significant at the .01 level (2-tailed). * p < .05 ** p < .01

**Traditional Counselors**

Table 21 represents the direction, strength of the relationship between the WRIAS and CRF-S scores and the statistical significance of the correlations. Results indicated a statistically significant strong positive correlation between WRIAS Autonomy and CRF-S scores (r = .84, p< .01, r² = .705). There were no statistically significant correlations found between the CRF-S scores and the remaining WRIAS subscales.
Table 21

**Correlation Matrix of the WRIAS and CRF-S for Traditional Counselors (n = 20)**

<table>
<thead>
<tr>
<th>Variable</th>
<th>CO</th>
<th>DI</th>
<th>RE</th>
<th>PI</th>
<th>IE</th>
<th>AU</th>
<th>CRFS</th>
</tr>
</thead>
<tbody>
<tr>
<td>CO</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>DI</td>
<td>.12</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
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</tr>
<tr>
<td>RE</td>
<td>.03</td>
<td>-.43</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PI</td>
<td>.49*</td>
<td>.49*</td>
<td>-49*</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IE</td>
<td>-.36</td>
<td>.51*</td>
<td>-.22</td>
<td>-.27</td>
<td></td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>AU</td>
<td>-.07</td>
<td>.22</td>
<td>-.17</td>
<td>.08</td>
<td>-.07</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>CRFS</td>
<td>-.07</td>
<td>.13</td>
<td>-.07</td>
<td>.05</td>
<td>-.15</td>
<td>.84**</td>
<td>---</td>
</tr>
</tbody>
</table>

*Note. WRIAS = White Racial Identity Attitude Scale, CRFS = Counselor Rating Form Short, CO = Contact, DI = Disintegration, RE = Reintegration, PI = Pseudo-Independence, IE = Immersion/Emergence, AU = Autonomy. *Correlation is statistically significant at the .05 level (2-tailed). **Correlation is statistically significant at the .01 level (2-tailed).** p < .01

**Research Question Three**

*What is the direction and strength of the relationship between African American Christian Protestant church ministers' racial identity attitude and African American client ratings of African American Christian Protestant church ministers' effectiveness?*

**Ministers**

To answer the third research question a Pearson product moment correlation coefficient was performed using the CRIS and CRF-S scores for African American Christian Protestant church ministers and their clients. Table 22 represents the direction, strength of the relationship between the variables and the statistical significance of the correlations. Results indicated that a statistically significant weak positive correlation was found between the
CRIS Internalization Multiculturalist Inclusive and CRF-S scores ($r = .36, p < .05, r^2 = .129$).

There were no statistically significant correlations found between the CRF-S scores and remaining CRIS subscales.

Table 22

*Correlation Matrix of the CRIS and CRF-S for Ministers ($n = 30$)*

<table>
<thead>
<tr>
<th>Variable</th>
<th>PA</th>
<th>PM</th>
<th>PSH</th>
<th>IEAW</th>
<th>IA</th>
<th>IMCI</th>
<th>CRFS</th>
</tr>
</thead>
<tbody>
<tr>
<td>PA</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PM</td>
<td>.27</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>PSH</td>
<td>-.09</td>
<td>.09</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IEAW</td>
<td>-.04</td>
<td>-.42*</td>
<td>.51**</td>
<td>---</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IA</td>
<td>.30</td>
<td>.36</td>
<td>-.07</td>
<td>-.39*</td>
<td>---</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IMCI</td>
<td>.35</td>
<td>-.03</td>
<td>.37*</td>
<td>.26</td>
<td>.33</td>
<td>---</td>
<td></td>
</tr>
<tr>
<td>CRFS</td>
<td>.23</td>
<td>.02</td>
<td>.12</td>
<td>-.05</td>
<td>.24</td>
<td>.36*</td>
<td>---</td>
</tr>
</tbody>
</table>

*Note.* CRIS = Cross Racial Identity Scale; CRFS = Counselor Rating Form Short; PA = Pre-Encounter Assimilation; PM = Pre-Encounter Miseducation; PSH = Pre-Encounter Self-Hatred; IEAW = Immersion Emersion Anti-White; IA = Internalization Afrocentric; IMCI = Internalization Multiculturalist Inclusive; *Correlation is statistically significant at the .05 level (2-tailed). * $p < .05$  **Correlation is statistically significant at the .01 level (2-tailed). ** $p < .01$
Summary

This chapter presented the results of the demographic variables of study participants and the statistical analysis for each of the examined research questions. Results of the statistical analysis revealed that there were significant findings: (a) an association between racial identity attitudes and client ratings of traditional counselor and minister effectiveness, (b) traditional counselors were viewed as most effective in the Expertness CRF-S subscale and (c) African American Christian Protestant ministers were viewed as most effective in the Attractiveness CRF-S subscale.
CHAPTER FIVE

DISCUSSION

This chapter is organized into the following sections (1) purpose of the study, (2) discussion of findings, (3) limitations of the study, (4) recommendations for future research and (5) summary.

Purpose of the Study

The purpose of this study was to examine African American client perceptions of effective counseling services provided by traditional counselors and African American Christian Protestant church ministers. Factors that influenced African American client perceptions of effective counseling services included traditional counselor/ministers’ racial identity attitude, and demographic criteria (i.e., gender, educational level, etc.) Specifically, the study was designed to answer the following research questions:

1. Do African American clients’ rate African American Christian Protestant Church ministers as more effective than traditional counselors?

2. What is the direction and strength of the relationship between traditional counselors’ racial identity attitude and African American client ratings of traditional counselors’ effectiveness?

3. What is the direction and strength of the relationship between African American Christian Protestant Church ministers’ racial identity attitude and African American client ratings of African American Christian Protestant church ministers’
effectiveness?

**Discussion of Findings**

There are a number of studies that have examined counselor efficacy however, few studies have compared African American clients’ assessment of traditional counseling and African American Christian Protestant church counseling effectiveness.

**Demographic Characteristics**

The demographic questionnaires revealed significant differences in study participants’ characteristics. However, differences in gender compositions for traditional counselors and ministers were the most revealing. The ratio between males and females for traditional counselors were nearly even however, for ministers males significantly outnumbered females. It was difficult to determine if these gender differences had any impact on client ratings of traditional counselor/ministers’ perceived effectiveness. However, it is believed that a more balanced ratio between male and female ministers may have made for a more even comparison with traditional counselors on perceived traditional counselor/minister effectiveness.

Study findings also revealed differences in the length of time in counseling between traditional counseling clients and pastoral counseling clients. Results showed that the majority of traditional counseling clients were in the one year and over category whereas pastoral counseling clients were in the three to six month category. These differences may be due to the severity of problems exhibited by traditional counseling clients, which may have resulted in more counseling time. However, for pastoral counseling clients their amount of
time in counseling may have also been related to their counseling needs or the amount of
time that ministers have available for counseling duties as opposed to other church
responsibilities.

**Research Question One**

*Do African American clients’ rate African American Christian Protestant Church
ministers as more effective than traditional counselors?*

The first research question examined whether African American clients perceived
African American Christian Protestant church ministers as more effective than traditional
counselors. The findings suggested that African American clients rated ministers and
traditional counselors as effective. In an evaluation of the research question the researcher
used descriptive statistics to analyze the means and standard deviations of the scores from the
CRF-S for traditional counselors and ministers. An analysis of variance (ANOVA) was
performed to examine the between group differences for traditional counselors and ministers
on the CRF-S subscales to include Attractiveness, Expertness, and Trustworthiness as well as
the full scale CRF-S scores.

The study findings indicated that traditional counselors CRF-S group means for
Expertness ($M=27.7, SD=.41$) were higher than ministers’ group means for Expertness
($M=27.0, SD=1.60$). These results are consistent with previous research (Pecnik and
Epperson 1985) who found that faith based counselors were viewed as less expert than
traditional counselors possibly because faith based counselors historically have been less
credentialed than traditional counselors. Findings also showed that ministers’ CRF-S group
means for Trustworthiness ($M=27.7$, $SD=.53$) and Attractiveness ($M=27.9$, $SD=.26$) were higher than traditional counselors’ CRF-S group means for Trustworthiness ($M=27.2$, $SD=1.07$) and Attractiveness ($M=27.6$, $SD=.79$). These results are consistent with (Ennis et al., 2004) who found that African Americans turn to the minister in times of trouble mainly due to the ministers’ trusted and esteemed status in the African American community.

The analysis of variance investigated differences between traditional counselors and ministers on CRF-S subscales to include Attractiveness, Expertness, and Trustworthiness (Goldstein, Heller and Sechrest 1966) reported that client perceptions of the therapist were influenced by counselor behavior indicative of attractiveness, expertness, and trustworthiness. Study findings indicated significant differences between traditional counselors and ministers on the CRF-S for Attractiveness, Expertness and Trustworthiness. Results also showed that there were no significant differences between traditional counselors and ministers on the full scale CRF-S scores. The study findings suggests that African American clients seem to recognize the counseling skills of traditional counselors as it pertain to counseling expertise. They also appear to have valued their feelings towards their minister as a trusted source of help as reflected by their high ratings for ministers on Trustworthiness and Attractiveness. Study findings also indicated significant differences in the levels of education, gender and experience for traditional counselors and ministers, however even with these differences African American clients were able to discern areas of strengths and weakness for both groups. In conclusion, both counseling approaches were rated as effective albeit in the different previously stated areas of the CRF-S.
Research Question Two

*What is the direction and strength of the relationship between traditional counselors’ racial identity attitude and African American client ratings of traditional counselors’ effectiveness?*

A Pearson product moment correlation coefficient was computed to explore the direction and strength of the relationship between traditional counselors’ racial identity attitudes and African American client ratings of traditional counselors’ perceived effectiveness. The study findings suggested that the direction and strength of the relationship between traditional counselors’ racial identity attitudes and client ratings of traditional counselors’ effectiveness were influenced by the traditional counselors’ level of racial identity development. African American traditional counselors who had racial identity attitudes in the CRIS Internalization Multiculturalist Inclusive subscale were significantly and positively correlated with CRF-S scores. Additionally, African American traditional counselors who had racial identity attitudes in the CRIS Immersion-Emersion Anti-White subscale were significantly and negatively correlated with CRF-S scores. These findings indicated that traditional counselors at higher levels of racial identity development received higher CRF-S scores for perceived counselor effectiveness than traditional counselors at the lower levels of racial identity development. These results were predictive for counselor perceived effectiveness ratings based on traditional counselors’ racial identity level on the CRIS racial identity subscales.
Study findings for White traditional counselors who had racial identity attitudes in the WRIAS Autonomy subscale were found to be significantly and positively correlated with CRF-S scores. These findings suggest that high Autonomy racial identity attitudes were positively correlated with interpersonal influence which includes measures for Attractiveness, Expertness and Trustworthiness. There were no significant correlations found between the CRF-S scores and the remaining WRIAS subscales to include Contact, Disintegration, Reintegration, Pseudo-Independence and Immersion-Emersion. Study findings for African American and White traditional counselors are consistent with previous research by Want, Parham, Baker and Sherman (2004) who found that counselors high in racial identity attitudes were rated by their clients more favorably than those with lower racial identity attitudes. Additionally, Helms (1990) found that what a counselor does as a result of his or her racial identity attitudes influences client reactions.

The overall correlation matrix was consistent with what would have been expected from the Cross (2000) model for African American racial identity development and the Helms (1990) model for White racial identity development.

It is believed that present study findings are important because it builds upon previous research that focused on the relationship between racial identity attitudes and counseling. However, more importantly, for practitioners who are interested in providing effective counseling services to African Americans study results may aid in their understanding on the impact of their racial identity attitudes in counseling processes. This is significant and also supported by previous research such as Helms (1984) who found that an important aspect of
counseling is that of the counselors’ clarity regarding their own racial identity attitudes. Additionally, Ponterotto (1988) questioned the usefulness of counselors’ understanding the racial identity of their clients if the counselors are racially unconscious themselves. Based on the results of this study counselor racial identity attitudes significantly affected client ratings on counselor perceived effectiveness.

**Research Question Three**

*What is the direction and strength of the relationship between African American Christian Protestant Church ministers’ racial identity attitude and African American client ratings of African American Christian church ministers’ effectiveness?*

A Pearson product moment correlation coefficient was computed to investigate the direction and strength of the relationship between African American Christian Protestant church ministers’ racial identity attitudes and client ratings on ministers’ perceived effectiveness. The findings suggested that the direction and strength of the relationship between ministers’ racial identity attitudes and client ratings of ministers’ perceived effectiveness were related and influenced by the ministers’ level of racial identity development. Ministers who had racial identity attitudes in the CRIS Internalization Multiculturalist Inclusive subscale were significantly and positively correlated with CRF-S scores. There were no statistically significant correlations found between the CRF-S scores and the remaining CRIS subscales to include Pre-encounter Assimilation, Pre-encounter Miseducation, Pre-encounter Self-Hatred, Immersion-Emersion Anti-White and
Internalization Afrocentric. Study findings suggest that ministers that scored at the higher levels of the CRIS subscales received higher ratings of perceived counselor effectiveness on the CRF-S than ministers in the lower levels of the CRIS subscales. These results are predictive of client ratings on counselors perceived effectiveness for the CRIS subscales. The findings of this study are consistent with previous research (Barak and LaCrosse 1975) in which client perceptions of the counselors’ behavior determines to a large extent the effectiveness of the counseling relationship. Study results are also consistent with findings by Burkard, Ponterotto, Reynolds and Alfonso (1999) who found that counselors’ racial identity attitudes significantly influenced working alliance in counseling dyads.

Given the influential and historical relationship between African Americans and the African American church study results are significant in that African American clients were able to distinguish between their feelings towards the minister, as the head of the African American church and rate ministers based on their abilities to provide effective counseling services as measured by the CRF-S subscales for Attractiveness, Trustworthiness and Expertness. It is believed that study results will be beneficial to counseling professionals as it provides evidence on the association between racial identity attitudes and effective counseling for African Americans.

**Limitations**

Participants for this study included traditional counselors, African American Christian Protestant Church ministers and their African American clients. Limitations for the study included generalizability, self-report measures, and sample size. Due to the researchers’
difficulty in capturing a varied sample of ministers from denominational and non-denominational African American Christian Protestant churches caution should be considered in generalizing study results to African American Christian Protestant church ministers in the Southeastern United States. Another study limitation was the use of self-report measures. Specifically, self-report measures that addressed the dependent variable (CRF-S) and the clients’ assessment of help with their problems. Traditional counselors and ministers received high scores on the CRF-S and all of the clients indicated that they were helped with their problems and would recommend counseling to others. Research indicates that self-report measures are limited in accuracy. Participants may consciously respond in a way that yields a score that reflects a response bias rather than the construct being measured (Heppner, Wampold, & Kivlighan, 2008). However, the researcher attempted to control for this limitation by delivering client survey packages in a sealed envelope with instructions that emphasized the voluntary nature of the study and the clients’ right to consent or refuse participation in the study without any influence on the counseling services they were receiving.

The final study limitation was the small sample size. This may have been attributable to several factors which included the amount of materials in the survey packages. Participants may have considered the materials to be too cumbersome and time consuming to complete. It may have been beneficial to reduce the amount of survey items or consider an electronic version (on line) which may have been easier for participants to complete and less time consuming.
Recommendations for Future Research

This study serves as a preliminary analysis on African American client ratings of traditional counseling and African American Christian Protestant church counseling perceived effectiveness with an African American adult clientele. Present study results showed that both counseling approaches were perceived to be effective.

In the future it may be beneficial for researchers to investigate measures of African American religious beliefs and incorporate those findings into traditional counseling modalities with African Americans. For example, previous research conducted by Boyd-Franklin (1989) found that many African Americans were reared with a belief in God or a higher power. Additionally, Koenig and Larson (1997) in their research on the importance of church in the lives of African Americans found that 95% of surveyed African Americans believed that they were largely religious.

The present study found that a significant number of traditional counselors were more credentialed (licensed) than African American Christian Protestant church ministers. Previous researchers found similar results for example, Pecnik and Epperson (1985) found that faith based counselors were viewed as less expert than traditional counselors, possibly because faith based counselors historically have been less credentialed than traditional counselors. Consequently, future researchers may want to investigate the willingness of ministers to refer parishioners to more credentialed (licensed) traditional counselors in cases where there are significant mental health needs or in cases where the minister believes that the parishioner needs professional help.
Future researchers may also investigate factors that influence African American client choice for either a traditional counselor or minister when they are in need of counseling services. It is believed that future researchers will be able to build upon the results of this study in investigating the unique counseling needs for African Americans.

Summary

The chapter began with a review of study findings. The purpose of this study was to examine African American client perceptions of effective counseling services provided by traditional counselors and African American Christian Protestant church ministers. Significant results of the study found that traditional counselors and ministers’ racial identity attitudes had an impact on client perceptions of counseling effectiveness. Results revealed that traditional counselors and ministers high in racial identity attitudes were rated by clients as being more effective than traditional counselors and ministers low in racial identity attitudes. Additionally, study results found that ministers were viewed as less expert than traditional counselors and traditional counselors were viewed as less trustworthy than ministers. The chapter concludes with a review of study limitations and recommendations for future research.
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American Association for Counseling and Development.


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APPENDICES
APPENDIX A

Multicultural Counseling Competencies (ACA, 1992)

The following identifies characteristics of culturally skill counselors as it pertains to an awareness of their own cultural values and biases, client worldview, and culturally appropriate intervention strategies.

Counselor Awareness of Own Cultural Values and Biases

A. Attitudes and Beliefs
   1. Culturally skilled counselors have moved from being culturally unaware to being aware and sensitive to their own cultural heritage and to valuing and respecting differences.
   2. Culturally skilled counselors are aware of how their own cultural backgrounds and experiences and attitudes, values, and biases influence psychological processes.
   3. Culturally skilled counselors are able to recognize the limits of their competencies and expertise.
   4. Culturally skilled counselors are comfortable with differences that exist between themselves and clients in terms of race, ethnicity, culture, and beliefs.

B. Knowledge
   1. Culturally skilled counselors have specific knowledge about their own racial and cultural heritage and how it personally and professionally affects their definitions of normality-abnormality and the process of counseling.
   2. Culturally skilled counselors possess knowledge and understanding about how
oppression, racism, discrimination, and stereotyping affect them personally and in their work. This allows them to acknowledge their own racist attitudes, beliefs, and feelings. Although this standard applies to all groups, for White counselors it may mean that they understand how they may have directly or indirectly benefited from individual, institutional, and cultural racism (White identity development models).

3. Culturally skilled counselors possess knowledge about their social impact on others. They are knowledgeable about communication style differences, how their style may clash or foster the counseling process with minority clients, and how to anticipate the impact it may have on others.

C. Skills

1. Culturally skilled counselors seek out educational, consultative, and training experience to improve their understanding and effectiveness in working with culturally different populations. Being able to recognize the limits of the competencies, they (a) seek consultation, (b) seek further training or education, (c) refer out to more qualified individuals or resources, or (d) engage in a combination of these.

2. Culturally skilled counselors are constantly seeking to understand themselves as racial and cultural beings and are actively seeking a nonracist identity.
Counselor Awareness of Client’s Worldview

A. Attitudes and Beliefs

1. Culturally skilled counselors are aware of their negative emotional reactions toward other racial and ethnic groups that may prove detrimental to their clients in counseling. They are willing to contrast their own beliefs and attitudes with those of their culturally different clients in a nonjudgmental fashion.

2. Culturally skilled counselors are aware of their stereotypes and preconceived notions that they hold toward other racial and ethnic minority groups.

B. Knowledge

1. Culturally skilled counselors possess specific knowledge and information about the particular group they are working with. They are aware of the life experiences, cultural heritage, and historical background of their culturally different clients. This particular competency is strongly linked to the minority identity development models available in the literature.

2. Culturally skilled counselors understand how race, culture, ethnicity, and so forth may affect personality formation, vocational choices, manifestation of psychological disorders, help-seeking behavior, and the appropriateness or inappropriateness of counseling approaches.

3. Culturally skilled counselors understand and have knowledge about sociopolitical influences that impinge upon the life of racial and ethnic minorities. Immigration issues, poverty, racism, stereotyping, and powerlessness all leave major scars that
may influence the counseling process.

C. Skills

1. Culturally skilled counselors should familiarize themselves with relevant research and the latest findings regarding mental health and mental disorders of various ethnic and racial groups. They should actively seek out educational experiences that foster their knowledge, understanding, and cross-cultural skills.

2. Culturally skilled counselors become actively involved with minority individuals outside of counseling setting (community events, social and political functions, celebrations, friendships, neighborhood groups, and so forth) so that their perspective of minorities is more than an academic or helping exercise.

Culturally Appropriate Intervention Strategies

A. Attitudes and Beliefs

1. Culturally skilled counselors respect clients’ religious and/or spiritual beliefs and values, including attributions and taboos, because they affect worldview, psychological functioning, and expressions of distress.

2. Culturally skilled counselors respect indigenous helping practices and respect minority community intrinsic help-giving networks.

3. Culturally skilled counselors value bilingualism and do not view another language as an impediment to counseling (monolingualism may be the culprit).

B. Knowledge

1. Culturally skilled counselors have a clear and explicit knowledge and
understanding of the generic characteristics of counseling and therapy (culture bound, class bound, and monolingual) and how they may clash with the cultural values of various minority groups.

2. Culturally skilled counselors are aware of institutional barriers that prevent minorities from using mental health services.

3. Culturally skilled counselors have knowledge of the potential bias in assessment instruments and use procedures and interpret findings keeping in mind the cultural and linguistic characteristics of the clients.

4. Culturally skilled counselors have knowledge of minority family structures, hierarchies, values, and beliefs. They are knowledgeable about the community characteristics and the resources in the community as well as the family.

5. Culturally skilled counselors should be aware of relevant discriminatory practices at the social and community level that may be affecting the psychological welfare of the population being served.

C. Skills

1. Culturally skilled counselors are able to engage in a variety of verbal and non-verbal helping responses. They are able to send and receive both verbal and non-verbal messages accurately and appropriately. They are not tied down to only one method or approach to helping but recognize that helping styles and approaches may be culture bound. When they sense that their helping style is limited and potentially inappropriate, they can anticipate and ameliorate its negative impact.
2. Culturally skilled counselors are able to exercise institutional intervention skills on behalf of their clients. They can help determine whether a problem stems from racism or bias in others (the concept of health paranoia) so that clients do not inappropriately personalize problems.

3. Culturally skilled counselors are not averse to seeking consultation with traditional healers and religious and spiritual leaders and practitioners in the treatment of culturally different clients when appropriate.

4. Culturally skilled counselors take responsibility for interacting in the language requested by the client and, if not feasible, make appropriate referral. A serious problem arises when the linguistic skills of a counselor do not match the language of the client. This being the case, counselors should (a) seek a translator with cultural knowledge and appropriate professional background and (b) refer to a knowledgeable and competent bilingual counselor.

5. Culturally skill counselors have training and expertise in the use of traditional assessment and testing instruments. They not only understand the technical aspects of the instruments but are also aware of the cultural limitations. This allows them to use test instruments for the welfare of the diverse clients.

6. Culturally skilled counselors should attend to as well as work to eliminate biases, prejudices, and discriminatory practices. They should be cognizant of sociopolitical contexts in conducting evaluation and providing interventions and should develop sensitivity to issues of oppression, sexism, elitism, and racism.
7. Culturally skilled counselors take responsibility in educating their clients to the processes of psychological intervention, such as goals, expectations, legal rights, and the counselor’s orientation.
Please check here to indicate that you have read and understand the Consent Form:_____

APPENDIX B

Demographic Questionnaire-Counselor/Minister

Please take a moment to complete the following by indicating your response in the applicable space. This information will not be used to track you individually so do not write your name or any identifying information on this form.

1. What is your gender?______ Male _______ Female
2. What is your age? ________
3. What is your race/ethnicity? _______ African American/Black
   _______ Caucasian/White
   _______ Hispanic/Latino
   _______ Native American
   _______ Asian American
   _______ Other _____ (please explain)
4. What is your highest educational degree? _______ High School Diploma
   _______ Bachelors’ Degree
   _______ Masters’ Degree
   _______ Doctorate
   _______ Other _____ (please explain)
5. Type of Licensure _______ Licensed Professional Counselor
   _______ Licensed Clinical Christian Counselor
   _______ Licensed Marriage Family Therapist
   _______ Licensed Pastoral Counselor
   _______ Other _____ (please explain)
   _______ No License
6. Please select whether you are a counselor _______ Counselor _______ Minister or minister.
7. How long have you been a counselor or minister? _______ Years _____ Months _____ Days
APPENDIX C

Demographic Questionnaire-Client

Please take a moment to complete the following by indicating your response in the applicable space. This information will not be used to track you individually so do not write your name or any identifying information on this form.

1. What is your gender? _______ Male _______ Female

2. What is your age? ________

3. What is your race/ethnicity? _______ African American/Black
 _______ Caucasian/White
 _______ Hispanic/Latino
 _______ Native American
 _______ Other ________ (please explain)

4. What is your highest educational degree? _______ High School Diploma
 _______ Bachelors’ Degree
 _______ Masters’ Degree
 _______ Doctorate
 _______ Other ________ (please explain)

5. Presenting Problem(s): What was your reason for going to a counselor/minister?

6. How long have you been in counseling? _______ Years _______ Months _______ Days

7. Is the counselor/minister helping you with your problem(s)? _______ Yes _______ No

8. Would you recommend counseling to others? _______ Yes _______ No
APPENDIX D

White Racial Identity Attitude Scale

Instructions: This questionnaire is designed to measure people’s attitudes about social and political issues. There are not right or wrong answers. Different people have different viewpoints. Use the scale below to respond to each statement. On your answer sheet beside each item number, circle the number that best describes how you feel.

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Disagree</td>
<td>Disagree</td>
<td>Uncertain</td>
<td>Agree</td>
<td>Strongly Agree</td>
</tr>
</tbody>
</table>

The following are sample items from the White Racial Identity Attitude Scale (WRIAS):

1. I hardly ever think about what race I am.  
   1 2 3 4 5

2. There is nothing I can do by myself to solve society’s racial problems.  
   1 2 3 4 5

3. I get angry when I think about how Whites have been treated by Blacks.  
   1 2 3 4 5

4. I feel as comfortable around Blacks as I do around Whites.  
   1 2 3 4 5

5. I am making a special effort to understand the significance of being White.  
   1 2 3 4 5

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APPENDIX E

Cross Racial Identity Scale

Instructions: This questionnaire is designed to measure people’s social attitudes, there are no right or wrong answers. Please use the scale to indicate whether you agree or disagree with each statement. Please answer all items. Please circle the number that best represents your viewpoint. The following identifies the criterion for each number.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Strongly Disagree</td>
<td>Disagree</td>
<td>Somewhat Disagree</td>
<td>Neither Agree nor Disagree</td>
<td>Somewhat Agree</td>
<td>Agree</td>
<td>Strongly Agree</td>
</tr>
</tbody>
</table>

The following are sample items from the Cross Racial Identity Scale (CRIS):

1. As an African American, life in America is good for me.  
   
   1  2  3  4  5  6  7

2. I sometimes have negative feelings about being Black. 
   
   1  2  3  4  5  6  7

3. Too many Blacks “glamorize” the drug trade and fail to see opportunities that don’t involve crime. 
   
   1  2  3  4  5  6  7

4. I go through periods when I am down on myself because I am Black. 
   
   1  2  3  4  5  6  7

5. White people should be destroyed. 
   
   1  2  3  4  5  6  7

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Please check here to indicate that you have read and understand the Consent Form: ___

APPENDIX F

COUNSELOR RATING FORM-SHORT FORM (Corrigan & Schmidt, 1983)
Instructions: Each characteristic is followed by a 7 point scale that ranges from “Not Very” to “Very.” Please circle the point on the scale that best represents how you feel about your counselor or minister.

The following are sample items from the Counselor Rating Form-Short:

<table>
<thead>
<tr>
<th>Friendly</th>
<th>Not Very</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>Very</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experienced</td>
<td>Not Very</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td></td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>Honest</td>
<td>Not Very</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>Very</td>
</tr>
<tr>
<td>Likeable</td>
<td>Not Very</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>Very</td>
</tr>
<tr>
<td>Expert</td>
<td>Not Very</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>Very</td>
</tr>
<tr>
<td>Reliable</td>
<td>Not Very</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>Very</td>
</tr>
<tr>
<td>Sociable</td>
<td>Not Very</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>Very</td>
</tr>
<tr>
<td>Prepared</td>
<td>Not Very</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>Very</td>
</tr>
<tr>
<td>Sincere</td>
<td>Not Very</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>Very</td>
</tr>
<tr>
<td>Warm</td>
<td>Not Very</td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>Very</td>
</tr>
</tbody>
</table>

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APPENDIX G

Welcome,

This letter is a request for your participation in a research study that examines African American counseling client’s preference for either traditional counseling or African American Christian Church based counseling. This study will compare the dynamics of traditional counseling and African American Christian church based counseling in terms of their appeal to African Americans. It is hoped that study results will assist researchers in identifying a counseling paradigm that is viewed as beneficial by African Americans.

Your counselor identified you as a possible participant for this research. Participation in this study is voluntary and for research purposes only. You have the right to consent or refuse participation without any influence on the counseling services you are currently receiving. Your counselor is aware of your rights of refusal. Please see the attached consent/information form for more information and instructions on the completion of survey items. All of your responses are completely anonymous and confidential, there are no right or wrong answers to any of the questions. Additionally, at no time will you be asked to provide your name on any of the materials. Please return the survey materials to the researcher in the enclosed postage paid addressed envelope.

If you have any questions regarding this study, please contact me.

Again, thank you for your participation.
APPENDIX H

Welcome,

This letter is a request for your participation in a research study that examines African American counseling client’s preference for either traditional counseling or African American Christian Church based counseling.

This study will compare the dynamics of traditional counseling and African American Christian church based counseling in terms of their appeal to African Americans. It is hoped that study results will assist researchers in identifying a counseling paradigm that is viewed as beneficial by African Americans.

We are requesting that you ask one of your adult African American clients for participation in this study. Enclosed, please find a survey package for the selected client. Please give the survey package to the client. We are also asking you to complete some questionnaires.

Participation in this study is voluntary and for research purposes only. A detailed letter is also included in the client’s survey package. That letter will inform the client of their right to consent or refuse participation in this study without prejudicing the counseling services they are currently receiving with you, but it’s very important for you to reinforce that message with your client.

Please see the attached consent/information form for more information and instructions on the completion of survey items. All of your responses are completely anonymous and confidential, there are no right or wrong answers to any of the questions. Additionally, at no time will you be asked to provide your name on any of the materials. Please return the survey materials to the researcher in the enclosed postage paid addressed envelope.

If you have any questions regarding this study, please contact me.

Again, thank you for your participation.
Title of Study. The Influence of Racial Identity on African American Client Perceived Effectiveness of Traditional or African American Christian Protestant Church Based Counseling.

Principal Investigator: Aloysius Gainey
Faculty Sponsor: Dr. Marc Grimmett

The purpose of this study is to examine African American client preference for either traditional counseling or African American Christian church based counseling. This study will also investigate the influence of counselor’s racial identity on client counseling paradigm preference. Your participation in this study is sought because of your unique perspective as an African American participating in counseling. It is believed that study results will provide researchers with information that may assist in the development of effective counseling interventions for African Americans.

INFORMATION

As an African American client in either the traditional counseling or African American Christian church based counseling paradigm please complete the Counselor Rating Form-Short (appendix F) and the demographic questionnaire (appendix C). Please return the survey materials to the researcher in the self addressed stamped envelope.

RISKS

It is not the intent of this investigator to cause any discomfort to the participants. However, some questions may cause minimal risk. Some participants may learn new information about themselves that may produce anxiety, concern or distress. Should this occur you may contact Dr. Marc Grimmett for debriefing or assistance in locating a licensed counselor.
BENEFITS

This study may assist researchers in identifying a counseling paradigm that is viewed as beneficial by African American clients. Specifically, researchers may be able to build upon the outcomes of this study in developing effective counseling modalities for African Americans.

CONFIDENTIALITY

The information in this study will be kept in the strictest confidence. There is no link between the survey and your identity. All information will be kept in a secure, locked file cabinet with only the principal investigator maintaining the key. No reference will be made in oral or written reports which could link you to the study. Your participation is voluntary. No penalty will occur if you decide not to participate. You may stop answering any of the questions on the forms at any time. All documents will be destroyed at the completion of the study.

CONTACT

If you have any questions at anytime about the study or the procedures, you may contact the researcher. If you feel you have not been treated according to the information on this form, or your rights as a participant have been violated during the course of this project, you may contact Dr. Arnold Bell, Chair of the North Carolina State University Institutional Review Board for the Use of Human Subjects in Research Committee, Box 7514, NCSU Campus (919/515-4420) or Mr. Matthew Ronning, Assistant Vice Chancellor, Research Administration, Box 7514, NCSU Campus (919/513-2148).

PARTICIPATION

Your participation in this study is voluntary and for research purposes only; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at any time without penalty and without loss of benefits to which you are otherwise entitled. Your decision to participate or not participate will not have any impact on your counseling services. If you withdraw from the study before the data collection is completed, your data will be returned to you or destroyed at your request.
CONSENT

“I have read and understand the above information. I have received a copy of this form. I agree to participate in this study with the understanding that I may withdraw at any time. I understand that the return of the completed instruments to the researcher serve as informed consent on my behalf.”

This information is for you to keep.
Title of Study. The Influence of Racial Identity on African American Client Perceived Effectiveness of Traditional or African American Christian Protestant Church Based Counseling.

Principal Investigator: Aloysius Gainey
Faculty Sponsor: Dr. Marc Grimmett

We are requesting your participation in this research study. The purpose of this study is to examine African American client preference for either traditional counseling or African American Christian church based counseling. The study will also investigate the influence of counselor’s racial identity on client counseling paradigm preference.

INFORMATION

If you agree to participate in this study, you will be asked to complete several forms. Specifically, if you are a traditional counselor or minister of an African American Christian church and self identify as White please complete the White Racial Identity Attitude Scale (appendix D) and demographic questionnaire (appendix B). If you self identify as an African American traditional counselor or minister please complete the Cross Racial Identity Scale (appendix E) and demographic questionnaire (appendix B). Please return the survey materials to the researcher in the self addressed stamped envelope.

RISKS

The topic of race sometimes produces racially charged emotions. It is not the intent of this investigator to cause any discomfort to the participants. However, some questions relative to racial identity may cause minimal risk. Some participants may learn new information about themselves regarding their racial identity development that may produce anxiety, concern or distress. Should this occur you may contact Dr. Marc Grimmett for debriefing or assistance in locating a licensed counselor.
BENEFITS

This study may assist researchers in identifying a counseling paradigm that is viewed as beneficial by African American clients. Specifically, counselors may be able to build upon the outcomes of this study in developing effective counseling modalities for African Americans.

CONFIDENTIALITY

The information in this study will be kept in the strictest confidence. There is no link between the survey and your identity. All information will be kept in a secure, locked file cabinet with only the principal investigator maintaining the key. No reference will be made in oral or written reports which could link you to the study. Your participation is voluntary. No penalty will occur if you decide not to participate. You may stop answering any of the questions on the forms at any time. All documents will be destroyed at the completion of the study.

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