UNIVERSITY OF CINCINNATI

Date: 05/14/2004

I, Shu-Chung Chen, hereby submit this work as part of the requirements for the degree of:
Doctor in Education
in:
Counseling Program

It is entitled:
Eastern and Western Cultural Values: Implications for Training Asian Counselors

This work and its defense approved by:

Chair: __________________________

______________________________
______________________________
______________________________
EASTERN AND WESTERN CULTURAL VALUES: IMPLICATIONS

FOR TRAINING ASIAN COUNSELORS

A dissertation submitted to the
Division of Research and Advanced Studies
of the University of Cincinnati

in partial fulfillment of the
requirements for the degree of

DOCTOR OF EDUCATION

In the Counseling Program, Division of Human Services,
College of Education, Criminal Justice, and Human Services

2004

by

Shu-Chung Chen

B.S.W., Shih Chien University, 1984

M.A., Ohio State University, 1994

Committee Chair: Geoffrey Yager, Ph.D.
Abstract

Most Asian counselors have been trained within a counseling model based on Western thought, theories, and values. The present study may be the first to address directly the potential impact of cultural values upon Asian counselors. As an initial step to understanding possible values differences between Asian and American counselors, this research examined the differences in perceptions between Taiwanese and Ohio counselors as they reviewed two values-related client scenarios.

Seventy-six Taiwanese and 78 American counselors were included as participants in the research study. Two case scenarios involving a client in a personal conflict with other family members were created for the study. After reading the cases, each respondent was asked, through a written questionnaire, to give impressions and reactions of the case including conceptualizations, possible goals and strategies. In addition to qualitative analyses of the collected data, three scales were developed to measure the participants’ (a) expected comfort in dealing with the client described, (b) the extent of non-directiveness that would be likely employed, and (c) the amount of collectivistic (versus individualistic) orientation in goal and strategy selection. Additionally, after completely all other aspects of the questionnaire, participants were asked to complete the Asian Values Scale (Kim, Atkinson, & Yang, 1999).

A multivariate analysis with repeated measures tested the differences between Asian and American counselors on their reactions and impressions of the two scenarios. The main effects for both nationality and scenario were found to be significant, with Asians more comfortable as a
counselor with either client. The nationality by scenario multivariate interaction (S x N) also was significant, and the relevant univariate analyses provided evidence that the primary sources of the significant interaction were in the univariate tests for Non-directiveness and Collectivistic Focus. Although Asian counselors tended to be more likely to be directive and collectivistic, they reacted differentially to the two scenarios on these measures.

In the qualitative analysis, differences presented that Taiwanese and American counselors were indicated in conceptualizing client’s issues, setting goals, and building strategies. Possible implications of the results and suggestions for further research were included.
ACKNOWLEDGEMENTS

THANK YOU

謝謝

TO

Those who helped by completing the questionnaires

My supportive fiancée - Bob and his sister Mary Ellen and brother-in-law Bill
My greatest advisor: Dr. Geoffrey G. Yager
My good committee members – Dr. Mei Tang, Dr. Collins, Dr. Wheeler
My good friends – 孫老師, 中緯, 素芬, 斐虹, 振宇, 克麗絲汀娜, Hwa-Ching, and ChangChien
My supportive team: 校長, 潘主秘
心輔系黃主任, 美珠老師, 林明文, 沂釗, 高老師, 經偉老師, 紀老師, 王老師
鍾老師, 麗美, 麗純
Personnel office: 蔡主任, 玉英, 晓娟
Good helpers: 依珊, 瑡方, Nancy
My parents and my siblings
And others

Without your full support I could not have made it!!!

With deep gratitude
Shu-Chung Chen
05/28/04
Dedication

Many thanks

To

My parents

And

My siblings: 芊菀, 聲明, 志峯, 志洋, 珠蓮
## TABLE CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract</td>
<td>ii</td>
</tr>
<tr>
<td>Acknowledgements</td>
<td>iv</td>
</tr>
<tr>
<td>Dedications</td>
<td>v</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>vi</td>
</tr>
<tr>
<td>List of Tables</td>
<td>xiii</td>
</tr>
<tr>
<td>List of Figures</td>
<td>xv</td>
</tr>
<tr>
<td>1. CHAPTER ONE – Introduction and Review of the Literature</td>
<td>1</td>
</tr>
<tr>
<td>Vignette 1</td>
<td>1</td>
</tr>
<tr>
<td>Vignette 2</td>
<td>1</td>
</tr>
<tr>
<td>Introduction</td>
<td>2</td>
</tr>
<tr>
<td>Definition of Eastern and Western</td>
<td>4</td>
</tr>
<tr>
<td>Cultural values differences in East and West</td>
<td>7</td>
</tr>
<tr>
<td>Relationship Factors in Cultural Differences</td>
<td>8</td>
</tr>
<tr>
<td>Hierarchy</td>
<td>8</td>
</tr>
<tr>
<td>A Chinese analogy related to hierarchy</td>
<td>9</td>
</tr>
<tr>
<td>Harmony</td>
<td>10</td>
</tr>
<tr>
<td>Collectivism</td>
<td>10</td>
</tr>
</tbody>
</table>
Conformity

Altruism

Interdependent

Tolerance and ambiguity

Environment approach

Two Chinese Analogies to Illustrate Cultural Differences

Person-related Cultural Differences

Views of self

Small (private) self and Big (public) self

Self-criticism

Self identity

A Chinese analogy illustrating Intrapersonal cultural differences

Marriage and family

Obedience and compliance

Filial piety

A Chinese Analogy Related to Family Cultural Differences

Multicultural counseling

Counselors

Asian counselors
<table>
<thead>
<tr>
<th>Chapter</th>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>Case Scenario Two</td>
<td>72</td>
</tr>
<tr>
<td></td>
<td>Intervention</td>
<td>72</td>
</tr>
<tr>
<td></td>
<td>Conceptualization</td>
<td>72</td>
</tr>
<tr>
<td></td>
<td>Strategy</td>
<td>73</td>
</tr>
<tr>
<td></td>
<td>Goal</td>
<td>74</td>
</tr>
<tr>
<td>4.</td>
<td>CHAPTER FOUR - Discussion and Conclusions</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>Hypothesis One</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>Discussion of Hypothesis One</td>
<td>79</td>
</tr>
<tr>
<td></td>
<td>Hypothesis Two</td>
<td>81</td>
</tr>
<tr>
<td></td>
<td>Discussion of Hypothesis Two</td>
<td>82</td>
</tr>
<tr>
<td></td>
<td>Comfort Scale Differences</td>
<td>85</td>
</tr>
<tr>
<td></td>
<td>Non-directive Scale Differences</td>
<td>86</td>
</tr>
<tr>
<td></td>
<td>Collectivism versus Individualism Scale Differences</td>
<td>87</td>
</tr>
<tr>
<td></td>
<td>Hypothesis Three</td>
<td>88</td>
</tr>
<tr>
<td></td>
<td>Discussion of Hypothesis Three</td>
<td>88</td>
</tr>
<tr>
<td></td>
<td>Correlational Analyses</td>
<td>92</td>
</tr>
<tr>
<td></td>
<td>Qualitative Data</td>
<td>92</td>
</tr>
<tr>
<td></td>
<td>Summaries from Taiwanese counselors</td>
<td>92</td>
</tr>
<tr>
<td></td>
<td>Balance</td>
<td>92</td>
</tr>
<tr>
<td>Section</td>
<td>Page</td>
<td></td>
</tr>
<tr>
<td>-------------------------------------------------------------------------</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>Implications for Counseling</td>
<td>105</td>
<td></td>
</tr>
<tr>
<td>REFERENCES</td>
<td>108</td>
<td></td>
</tr>
<tr>
<td>APPENDICES</td>
<td>114</td>
<td></td>
</tr>
<tr>
<td>Appendix A……Demographic Data Sheet</td>
<td>114</td>
<td></td>
</tr>
<tr>
<td>Appendix B……Case Scenario</td>
<td>115</td>
<td></td>
</tr>
<tr>
<td>Appendix C……Questionnaire (For scenario one)</td>
<td>118</td>
<td></td>
</tr>
<tr>
<td>Appendix D……Questionnaire (For scenario two)</td>
<td>120</td>
<td></td>
</tr>
<tr>
<td>Appendix E…… University of Cincinnati Institutional review board-social and behavioral sciences - Cover Letter</td>
<td>122</td>
<td></td>
</tr>
<tr>
<td>Appendix F…… Introductory Letter to Participants</td>
<td>124</td>
<td></td>
</tr>
<tr>
<td>Appendix G……Cultural value summaries from open-ended questions</td>
<td>126</td>
<td></td>
</tr>
<tr>
<td>Intervention</td>
<td>126</td>
<td></td>
</tr>
<tr>
<td>Conceptualization</td>
<td>129</td>
<td></td>
</tr>
<tr>
<td>Strategy</td>
<td>131</td>
<td></td>
</tr>
<tr>
<td>Goal</td>
<td>134</td>
<td></td>
</tr>
<tr>
<td>Appendix H……Chinese version Scenarios and Questionnaires</td>
<td>136</td>
<td></td>
</tr>
</tbody>
</table>
## LIST OF TABLES

<table>
<thead>
<tr>
<th>Table</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Relationship-Oriented Comparisons between Eastern and Western cultures</td>
<td>16</td>
</tr>
<tr>
<td>2. Intrapersonally-Oriented Comparisons of Eastern and Western cultures: Views of Self</td>
<td>19</td>
</tr>
<tr>
<td>3. Family-Oriented Comparisons of Eastern and Western cultures</td>
<td>23</td>
</tr>
<tr>
<td>4. 3.1 Univariate Analysis of Variance for Differences between Asian and American Nationality Groups on the Asian Values Scale’s Total Score</td>
<td>53</td>
</tr>
<tr>
<td>5. 3.2 Multivariate Analysis of Variance with Repeated Measures for Taiwanese vs. U.S. Counselors on Two Scenarios with the Package of Three Dependent Measures (Counselor Comfort, Non-directiveness, and Collectivism vs. Individual Focus)</td>
<td>55</td>
</tr>
<tr>
<td>6. 3.3 Summary of Univariate ANOVA Results for the Two Scenarios for the Three Dependent Measures (Counselor Comfort, Non-directiveness, and Collectivism vs. Individual Focus)</td>
<td>56</td>
</tr>
<tr>
<td>7. 3.4 Means and Standard Deviations on Dependent Measures (Counselor Comfort, Non-directiveness, and Collectivism vs. Individual Focus)</td>
<td>58</td>
</tr>
</tbody>
</table>
8. 3.5 Summary of Multivariate and Univariate ANOVA Results for the Differences between Asian and American Counselors on the Three Dependent Measures (Counselor Comfort, Non-directiveness, and Collectivism vs. Individual Focus)

9. 3.6 Means, Standard Deviations, and t-test results for Nationality Differences on Items Identified as Containing Conceptualization, Goals, and Strategy Content

10. 3.7 Correlation Matrix including primary measures included in the study

11. 4.1 Examples of differences in conceptualization, strategies, and goals
LIST OF FIGURES

Figure

Figure 3.1 Nationality by Scenario Interaction Graphs for each Dependent Measure   61
CHAPTER I

Introduction and Review of the Literature

Vignette 1

One day, I was going to make a left turn at a traffic light and turned on my turn signal. However, two cars right in front of me were waiting for the traffic light in the left turn lane, and they had not used their signal lights. One of my friends, a native of China, was sitting in my car. He was just beginning to learn how to drive, and he asked me why I behaved differently from the other two drivers. After my explanation, my friend told me that even though he knew that I was right, it was still strange to him because he was taught that he should not behave differently from others. My friend told me that he feels comfortable whenever he behaves the same as others based on years of discipline from his parents. In fact, this is a typical example of Chinese culture: we are taught that we should be similar to others. We focus on the group rather than the individual. Behaving in a similar way to others is encouraged in our culture: we have learned to see ourselves as an integral part of the group.

Vignette 2

Three Americans were recently invited to a gathering to make Chinese dumplings. Dumpling making is a long process and is an opportunity to invite people to get together and talk. Interaction occurs naturally in this situation, and as a result, people are able to get to know each
other. Most Chinese students understand this social process, even though some of them may not know how to make dumplings. Clearly, this was the first dumpling-making experience for the three Americans. They watched as Chinese students made the wrappers and the stuffing first, and then they were voluntarily helped with the wrapping process. Most of the Chinese students were able to recall how effortlessly they had quickly made beautiful dumplings before leaving for United States. The goal for most of the Chinese students was to imitate the process of shaping the dumplings as similar as possible to template of what they had learned. One of the Americans was happily creating her own way of making dumplings: she was giving a unique and different shape to her dumplings. If they had been asked, none of Chinese students would have considered the American student’s dumplings as attractive, much less beautiful. The American, however, had a different view: she saw her way of shaping the dumplings as being creatively beautiful. She was able to give her own personalized shape to her dumplings, and she was really enjoying the process and the product.

Introduction

People grow and develop within different cultures. They learn different cultural values, beliefs, and philosophies. Living in a familiar cultural context, people share the same values, beliefs, and philosophies with others who have grown up in the same area. People are used to choosing certain ideas from among a group of cultural values. Then, people choose what they like and establish this as the foundation of their personal values from which most of their
behaviors follow. These ideas and values are mostly derived from the philosophies, religions, and myths of their country of origin (Kim & Markus, 1999). Based on these cultural values, beliefs, and characteristic norms, parents decide how to raise their children (Lau & Takeuchi, 2001).

From the perspective of professional skills development, beginning counselors are influenced by their personal upbringing, beliefs and values (Lin, 2000). Usually, Taiwanese counselors, reared in an Eastern culture, interpret behaviors by applying the social emphasis from their own culture. Shaped by the teachings of Confucius, obedience and introspective self-examination are important elements for Taiwanese counselors. One research study states that one of the difficulties faced by an Asian counselor is that, based on her or his upbringing, he or she may have developed characteristics such as regression and compliance which may negatively affect professional growth (Chen, 1999).

The literature shows that there are differences between Eastern and western cultures. Different people generate various cultures wherein various regions cultivate specific values. This produces a diversity of cultural values between the East and the west. However, very few studies offer a way to define Eastern and western cultures and how conflicts thus arise within counselors.

How do Eastern and Western counselors understand the definition of counseling? Given the differences in cultures, this is an important question to address. Since counseling theories and practice derive from Western culture, it is also important to understand whether Eastern
counselors experience difficulties in practicing counseling. Do they have any problems in learning the Western concepts of counseling? If there are problems, how do Asian counselors face and accommodate to these issues? It is likely that there are many concerns Asian counselors encounter in learning and applying their counseling skills that are not experienced by American counselors.

Multicultural counseling has become a requirement in most of the counseling programs (Lee, 1997). As part of multicultural training, differences between Asian and Americans are important both from the client and the counselor’s perspective.

**Definition of Eastern and Western**

Pan, Chaffee, Chu, and Ju (1994) mentioned that there were different cultural values between the United States and Chinese populations. In addition, Fung, Liu, Lloyd, and Nakamura (cited in Norenzayan, Smith, Kim & Nisbett, 2002) stated that there are cultural differences between East Asia and western countries. According to many authors (Chang & Page, 1991; Chao & Tseng, 2002; Echter, Kim, Kau, Li, Simmons & Ward, 1998; Kim & Markus, 1999; Merriam & Mohamad, 2000; Kim, 1995; Norenzayan, Smith, Kim & Nisbett, 2002; Ohinishi & Ibrahim, 1999; Pan, Chaffee, Chu & Ju, 1994; Suzuki, 1998; Terpstra, 1992; Weisz, Eastman & McCarty, 1996) cultural value differences between the East and west can be divided into the following categories: (a) beliefs, (b) geography, (c) self-actualization, and (d) environmental control. Interestingly, while many studies present the differences between the East
and the west, none of them propose a way to define Eastern and western cultures. Most of them assume that people understand how to define these two.

From an Eastern perspective, a number of authors mentioned distinctions between East and west by using beliefs or philosophies such as Confucianism, Taoism, and Buddhism. Therefore, some countries, such as Japan and Taiwan, may be defined as Eastern because they share the same beliefs (e.g., Taoism or Buddhism). Similarly, Echter, Kim, Kau, Li, Simmons, and Ward (1998) mention that most Eastern thought, including the concept of self, is mostly derived from Confucius. Based on this understanding, a person whose philosophy is based on Confucianism may be identified with Eastern culture. In addition, Chang and Page (1991) stated that Taoism and Buddhism are the most notable and fundamental concepts in Chinese cultures.

Kim (1995) noted that individualism and liberalism are characteristics of Euro-American cultural values. By applying Hofstede’s study, Echter, Kim, Kau, Li, Simmons and Ward (1998) proposed that Asian populations tend to embrace collectivism while those in the United States will favor individualism. Additionally, Kim (1995) not only defines the Confucian and Buddhist heritage of Asian culture, but also employs geography in identifying China, Japan, and Korea as East Asian.

Moral discipline is another way of describing the group focus within Asian culture (Terpstra, 1992). Eastern populations engage more interdependently whenever a family member or neighbor marries, dies, or experiences other significant life events. It is rather common during
such occasions that people reach out to help others. Westerners, on the other hand, tend to remain more independent and cope with crises more on their own.

Eastern culture puts more focus on ways to maintain harmony and conformity and the individual is expected to respond to the needs of the group (Kim & Markus, 1999). People seek to maintain similarity with the group while the western population tends to emphasize the uniqueness, privacy and individual rights within the community.

Freedom, private ownership, and a more advanced economic society are values in western countries while Eastern countries are concerned more with harmony (Suzuki, 1998). Similarly, Merriam and Mohamad (2000) define Asian cultures as those which emphasize the cultural values of harmony and relationship.

Self-actualization is considered to be a western psychological concept (Chang & Page, 1991). Pan, Chaffee, Chu andJu (1994) focused on the core values within different cultures. They proposed that there are major differences between American culture and Chinese culture. Easterners are not used to focusing on the individual. Rather, self-actualization is formed by meeting the expectations from the group or community.

From an environmental control perspective, Weisz, Eastman, and McCarty (1996) defined the United States population as one which believes it can master the world. Other populations, such as Japanese and Chinese, believe that the environment is difficult to control. Similarly, Merriam and Mohamad (2000) stated that Western cultural values place focus on
controlling nature and place the individual over the group. They defined Eastern and western cultures from the perspective of whether people believed they can or cannot control the environment.

In sum, Asia represents the geographic countries in the regions of East Asia (China, Japan, Korea), South Asia (India, Pakistan, Nepal, Bangladesh, and Sri Lanka) and South Eastern Asia (Vietnam, Laos, and Cambodia) (Chao & Tseng, 2002). Taiwan and Hong Kong are being simplified including in China (Chao & Tseng, 2002). Although East Asia includes the people of China and Taiwan, as well as Japan, and Korea, there are no specific areas identified the western culture. Taoism, Confucianism, and Buddhism are the main religions in East Asia; Christianity is the dominant religion in the west. The belief in collectivistic ideas such as interdependence, conformity, and harmony as well as the attitude of focusing on relationship are prominent in the East while individualistic notions such as personal rights and self-actualization prevail in western culture. Easterners believe that the whole environment is difficult to control while westerners are making efforts to regulate the same.

Ohinishi and Ibrahim (1999) note that values stemming from Confucius are very influential in Japan. Chao and Tseng (2002) stated that Eastern and Southern Asia have been shaped by Confucian philosophy. Therefore, the notion of filial piety and respect for one’s elders serve as guidelines for the people in these areas. In this study, East Asians provide the main focus and the values discussed will be those prevalent among East Asians.
Cultural values differences in East and West

From a cultural values perspective, people come from different cultures in which they generate different values. Ohinishi and Ibrahim (1999) noted that it is necessary to understand the culture, beliefs, and values of a Japanese national before one can understand the possible need for counseling. There is much in the literature demonstrating the importance of values differences between Eastern and Western populations. Eastern culture is influenced greatly by the emphasis of Confucius on relationship.

Based on a review of the literature, Asia has been especially impacted from the teachings of Confucius. Asian characteristics were summarized within three categories: relationship, view of self and family dynamics. Each of the categories contains different contents which will surface in the following section.

Relationship Factors in Cultural Differences

The issue of relationship receives special focus in the teachings of Confucius. Ways to respond in different environments were proposed in these teachings. How to behave within certain relationships have affected Asians tremendously.

Hierarchy. In the teaching of Confucius, social relationship tends to be hierarchical. The social codes of five relationships that he taught are dominant and subordinate relationship between ruler and subject, father and son, elder brother and young brother, husband and wife, and friend and friend are very important. All of this finds expression in the Chinese culture
(Shimahara & Holowinsky, 2001). Most Asian people struggle and feel conflicted whenever their ideas differ from those of others in authority, such as their parents. Ho (cited in Huntsinger, Jose & Larson, 1998) mentions that based on the teaching of Confucius, children tend to accept everything that teachers teach in school without asking questions. Following this pattern, teachers from the heritage of Confucius are seen as authorities. This is manifested by being very directive and controlling with students remaining very restrained. Of course, children in western cultures are more likely to be encouraged to be creative and questioning of teachers. Children from the East may well be more mimetic (Huntsinger, Jose & Larson, 1998).

“If a person who has served as a teacher for you one day, she/or he will be your father for your whole life.” This saying comes from teaching of Confucius. In a counseling session, there are many interactions that occur in attempting to help clients. In the Asian culture, the role of the counselor in the helping process is linked to that of a teacher. Thus, the counselor is likely to be treated as an authority figure. Chinese clients will tend to the counseling relationship within a hierarchical context (Cheng, O’Leary & Page, 1995).

*A Chinese analogy related to hierarchy.* There is a famous Chinese story in which a four-year old child was given a pear. Instead of having the pear by himself, he understood that he needed to offer the pear to his older brother. Chinese people are taught to copy the behavior from this four-year old boy because he understood what to do when facing elders. This story not only illustrates a very important notion in the teaching of Confucius, namely to respect and comply
with people older than oneself but also presents a teaching regarding the hierarchical relationship.

Harmony. Confucianism focuses on the ways to maintain harmony within the family, group, and society (Ohinishi & Ibrahim, 1999). Asian culture emphasizes ways of maintaining harmony (Kim & Markus, 1999). In Chinese society, people place much effort into building up a harmonious environment (Yang, 1992). “It will yield much more space for you if you take a step backward” is a slang Chinese teaching illustrating the need to keep harmony. Whether in a school or family setting, people are taught not to fight with each other. “Harmony is honorable” is another Chinese saying. Asians are accustomed to avoiding extreme expressions in order to maintain harmony. Choi and Choi (2002) noted that Asian persons tend to avoid extremes and choose moderate expressions of their thoughts and feelings.

Collectivism. The Asian population tends to be more dependent than westerners. Asians are used to observing behaviors in group to consider what they are going to do or before making a decision (Ji, Nisbett & Peng, 2000). The individual needs to respond to the group (Kim & Markus, 1999). In Eastern cultures, people are taught to identify with the group rather than as an individual. Therefore, respecting and following a leader’s direction are essential tasks. People seek for that which is similar within a group. On the other hand, in western cultures, people emphasize uniqueness, privacy and individual rights within the community. Instead of looking toward personal goals, Asians seek goals that their family, their community, or even their country
may expect. Asian American parents tend to have more traditional cultural values, and they may avoid seeking professional help due to feelings of shame and a sense of stigma that may be placed upon the family or community (Lau & Takeuchi, 2001). To seek help from a mental health professional has been stigmatized by Eastern people because their last name represents their family, and admitting to a personal concern may lead the family to “lose face” as they seek such help.

**Conformity.** An individualistic culture has prevailed in western countries while Easterners work on interdependence (Chang, Asakawa & Sanna, 2001). Americans are prone to value uniqueness while Eastern value is conformity (Kim & Markus, 1999). Easterners tend seek a state of congruence with others so that they will not feel different from others. In this regard, westerners are freer than Easterners meaning that westerners have more freedom to make choices based on personal preferences (Kim & Markus, 1999).

**Altruism.** In Eastern culture, providing counseling service is considered a professional helping process as a way of “doing good things to others,” one of the main values within Buddha’s teaching. In the process of identifying oneself as a counselor, Lee (2001) mentions that some Taiwanese counselors consider themselves as “doing good things for others,” illustrating the value of altruism.

**Interdependent.** Ohinishi and Ibrahim (1999) noted that dependency is encouraged among the Japanese, and it is far less valued in American society. Traditional ways of helping others
remain central within the Chinese culture. People are used to helping neighbors or friends whose families are holding a major event such as a wedding or a funeral. One or two days before the ceremony, neighbors or friends come to the family and physically stay with the family and automatically offer different kinds of help. The Asian population is more interpersonal in its approach which includes them becoming more close physically (Ji, Nisbett & Peng, 2000).

_Tolerance of ambiguity._ Peng and Nisbett (cited in Choi & Choi, 2002) stated that tolerance of ambiguity among East Asians is higher than that of westerners. Based on cultural differences in one’s ability to tolerate ambiguity, one would definitely hypothesize that there would be corresponding differences between Asian and American counselors in their understanding and application of counseling skills. Asians, perhaps, might be more open to probing and exploring client issues that Americans.

_Environment approach._ The East Asian population tends to treat itself as part of the group and chooses not to behave differently from the group. The East Asian population is more attentive to relationship with the environment than Americans (Ji, Nisbett & Peng, 2000). For example, a farmer is required to attend to the physical environment: she or he must comply with the norms expected within existing environmental parameters (Ji, Nisbett & Peng, 2000). Asians are prone to follow the expectations of the environment. Unlike Asians, westerners tend to fight with the environment and try gain control over their environment.

_Two Chinese Analogies to Illustrate Cultural Differences._ A 70 year old woman, who
comes from an agricultural family, used to tell her children that they need to cherish every grain of rice. Each grain of rice comes from farmers who are working very hard to take care of the country’s nutrition every day. Before machines were invented, most of the work, planting, watering and so on, was completed the farmer. There is a saying in Taiwan, namely: “Peoples’ stomachs are filled by heaven.” This saying means that whether people have enough money to fill their appetites or not, they are still dependent on the weather. If the weather is very good, then the plants will grow well. Farmers depend on heaven because they have to depend on sun and rain when they are planting rice. It is important for the rice to remain in the proper humid and wet conditions. If it is too wet or too dry, the rice will not grow well. Therefore, people say that it depends on heaven or God whether the year will be one of a good harvest or not.

Many Chinese people do not eat beef because they consider that the cow is working for people, and therefore, cows are born to serve human beings. As human servants, cows are not properly honored: instead of being repaid and respected, they are killed and eaten. People do not need to worship cows, but they should choose to respect them for providing help to people.

*Person-related Cultural Differences*

In addition to those relationship-based cultural differences between Asian and American cultures, there are also personal or individual cultural learning that is important. The following paragraphs illustrate many of these intrapersonal dimensions of cultural difference.

*Views of self.* Some of the differences between Eastern and Western cultures are identified
in Table 1 below. Concern for others is deeply rooted in Chinese culture and this owes itself especially to the teaching of Confucius. This represents one of the key disciplines passed on to children from parents. Radke-Yarrow and Zahn-Waxler, cited in Chase-Lansdale, Wakschlag, and Brook-Gunn (1995) state that caring involves a sense of empathy and responsibility for others and for society.

In Chinese culture, the self is divided into the public self (big self) and private self (small self) (Yang, 1992). The small (private) self is carried within into the individual while the big (public) self is linked to the family and group; an individual’s self-worth and identity are closely aligned with the family (Kim & Atkinson, 2001). In order to fulfill the big (public) self, Asian people are taught to sacrifice their small (private) self by placing concern for the needs of others ahead of themselves.

_Small (private) self and Big (public) self._ According to Chase-Lansdale, Wakschlag and Brook-Gunn (1995), a caring person must have a secure, autonomous sense of self, trust in others, and confidence in his/her ability to affect change. To apply this notion within the Chinese culture is conflicting because Chinese people are taught to become thoughtful not by establishing a secure sense of self while ignoring the needs of the individual self. Chinese culture values sacrificing the small self: people are to do what they have been taught to do and to ignore their personal needs.

In Western culture, Sampson (cited in Yang, 1992) reports that people emphasize the
private (small) self and make efforts to distinguish the private (small) self from the public (big) self. In addition, Westerners focus on the feelings of the private (small) self and how these feelings influence an individual’s behavior. The private (small) self is recognized as being unique to Western culture.

*Self-criticism.* One of the influential religions in Eastern culture is Buddhism. Buddha taught that in order to enhance the happiness of all people, individual persons are encouraged to sacrifice their own individual needs (Chang, Asakawa & Sanna, 2001). This idea represents a difference between Western and Eastern cultures. Western culture is prone to self-enhancement while Easterners focus more on self-criticism for the sake of the well-being of all (Chang, Asakawa & Sanna, 2001).

People in Eastern Asia are not encouraged to be concerned about themselves. Huang (2003) noted that for most Taiwanese counselors forget to nurture their own personal emotions even though they are effectively caring for their clients’ feelings. East Asian counselors are influenced by thoughts that caring for others is more important than caring for self. There is an old saying in Chinese culture that “a person needs to engage in self-examination through introspection three times a day.” Rather than looking at others, East Asian people are encouraged to examine themselves. As a result, East Asians
Table 1

*Relationship-Oriented Comparisons between Eastern and Western cultures*

<table>
<thead>
<tr>
<th>Eastern</th>
<th>Western</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group-oriented</td>
<td>Individualistic</td>
</tr>
<tr>
<td>Values cooperation</td>
<td>Values competition</td>
</tr>
<tr>
<td>Place others needs ahead of one’s own</td>
<td>Place needs of self ahead of others</td>
</tr>
<tr>
<td>Values authority</td>
<td>Values equality</td>
</tr>
<tr>
<td>Virtue-based</td>
<td>Rights-based</td>
</tr>
<tr>
<td>Interdependent</td>
<td>Independent</td>
</tr>
<tr>
<td>Defers to authority figure</td>
<td>Reserves right to challenge authority</td>
</tr>
<tr>
<td>Peace-based: seeks to avoid conflict</td>
<td>Truth-based</td>
</tr>
<tr>
<td>Smiles and nods maintain harmony</td>
<td>Smiles usually express happiness</td>
</tr>
<tr>
<td>Values conformity</td>
<td>Values uniqueness</td>
</tr>
<tr>
<td>Altruistic</td>
<td>Self-centered</td>
</tr>
</tbody>
</table>
are prone to self-criticism. In comparing self-enhancement and self-criticism, research shows that Easterners are more pessimistic while Westerners are more optimistic (Chang, Asakawa & Sanna, 2001).

*Self identity.* In Eastern Asia, individuals consider societal norms before making major decisions because they have learned to conform to those norms and to behave in ways that seek to fit group expectations. In addition, Chinese people are taught not to satisfy themselves, not to be conceited, and not to be selfish. At the same time, they are also taught not to underestimate themselves. They need to be self-aware, self-regulated, and self-controlled (Yang, 1992). Cousins (cited in Choi & Choi, 2002) indicated that Japanese self-concepts are context-specific while those of Americans are context-general. Thus, self-concept and self-esteem in Eastern cultures are different from those in Western cultures (Choi & Choi, 2002).

*A Chinese analogy illustrating Intrapersonal cultural differences.* A Taiwanese author is very good at distinguishing good from bad clams. Although the clams always close their shells when purchased from the market, she is able to distinguish whether the clams are good by knocking them against each other. Listening closely to the sound of the knock, she is able to determine the clam’s quality. Holding one clam in her left hand, she knocks the clam held in her right hand against it. One day, her mother bought a bag of clams and found that none of them successfully passed standards. Her mother told her that the seller is a very trustful person and that he seldom sells bad clams. Somewhat perplexed, they eventually discovered that the clam in
her left hand, the one used to test the other clams, was actually the “bad” clam. By using that bad clam as the “test clam,” each of the clams held in the right hand did not sound right.

In this analogy, people are equated to the clams. If one looks at people “by using a bad clam in the left hand,” then it is very possible that one will look at all others negatively. Taiwanese families teach their children to focus on their personal limitations because the things that one does well do not need to be changed. One should focus on limitations and on what needs to be improved.

Table 2 provides a summary of the differences between Eastern and Western cultures in terms of intrapersonal issues and in ways of viewing oneself. This table gives a very succinct overview of these differences.

Matsumoto (1999) noted that independent, unique, autonomous, and separate characteristics have been encouraged in Western culture. According to Pan, Chaffee, Chu and Ju (1994), Confucianism represents the Asian culture. Western culture is described as placing more focus on the individual (private) self. This difference in focus is a primary distinction between Asian and American cultures.

Yang (2001) mentioned that Asians learn how to connect an individual with the whole society, taking responsibility for the group. Echter, Kim, Kau, Li, and Simmons (1998) stated that self-development in Chinese culture has been addressed with self at the center of a relationship. Therefore, instead of individually connecting with others, East
Table 2

*Intrapersonally-Oriented Comparisons of Eastern and Western cultures: Views of Self*

<table>
<thead>
<tr>
<th>Eastern</th>
<th>Western</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self as a part of a group</td>
<td>Self as a unique individual</td>
</tr>
<tr>
<td>Value social external expectations</td>
<td>Value internal desires/feelings</td>
</tr>
<tr>
<td>Big self (Public Self)</td>
<td>Small self (Private self)</td>
</tr>
<tr>
<td>Integral part of cosmos (Tao, Lao-Tzu)</td>
<td>Master of nature (determination)</td>
</tr>
<tr>
<td>Value Zen philosophy</td>
<td>Value fulfillment of personal destiny</td>
</tr>
<tr>
<td>Self-control, restraint; self-effacement</td>
<td>Self-expression</td>
</tr>
<tr>
<td>Non-assertive</td>
<td>Assertive</td>
</tr>
<tr>
<td>Self-sacrifice as a virtue</td>
<td>Self-actualization (Rogers; Maslow)</td>
</tr>
<tr>
<td>Collective identity</td>
<td>Individual identity</td>
</tr>
<tr>
<td>“We” consciousness</td>
<td>“I” consciousness</td>
</tr>
<tr>
<td>Looser boundary of “personal” privacy</td>
<td>Right to privacy</td>
</tr>
<tr>
<td>Self-criticism</td>
<td>Self-enhancement</td>
</tr>
</tbody>
</table>
Asian people interact with others not only by themselves but also from the context of their relationships.

*Marriage and family*

In Western cultures, most people get married for love. This is not necessarily the case in Eastern cultures where people choose suitable partners who are able to get along with other family members (Ohnishi & Ibrahim, 1999). In East Asian culture, one of the ways that parents rear their children is to teach them to always observe the parents’ faces so as to learn how to behave without irritating their parents. Traditionally, among East Asians, sons and daughters-in-law live with parents. Of course, if the requirement is to live with your in-laws, selecting a partner who is compatible with ones parents is a necessity.

Filial piety is a very important concept within the teaching of Confucius: it is central to the relationship between children and parents. Confucius stated that children should not move far away while their parents are living. Should moving away be essential, Confucius indicated that the child should be responsible to keep parents informed as to how to be in contact at any time. Confucius taught people to obey parents and to follow their parents’ needs rather than their own.

*Obedience and compliance.* In families it is very important for East Asian people to obey and to comply with the wishes of parents and elders. Such obedience is highly encouraged in East Asian families, and the same obedience is often found in the couple’s relationship as well. For example, in Japan, it is important to always obey one’s parents and for wives to obey their
husbands (Ohnishi & Ibrahim, 1999).

Filial piety. Within the Asian family, people are taught to respect, obey, and take care of their parents in both material and emotional ways (Chao & Tseng, 2002). There is an old saying in Chinese culture that “one ought to raise a son in order to protect oneself during old age.” This expresses well the expectation that parents should be able to depend on their children to take the responsibility for providing care to as they age. In Asian culture, parents carry such an expectation for their children and the children feel that they have the obligation to look after their parents (Chao & Tseng, 2002).

A Chinese Analogy Related to Family Cultural Differences. A very young and graceful female recently graduated from a teachers college. She has, for six months, been dating a man without her parents’ permission. Even though her boyfriend just graduated from a very good university, dating without permission is a taboo in most Asian countries. When the parents found out about he boyfriend, the fact that their daughter had not sought permission to date was perceived as a lack of respect. As a result, the parents decided to monitor her every movement. In order to keep the daughter from seeing her boyfriend, she was ordered to report to her parents whenever she needed to go out. And when she did leave home, she was to be escorted by a family member. Each one of her phone calls was also monitored by a family member. Finally, partially due to a lack of air conditioning in her own room, she was assigned to sleep in the same room as her parents.
Table 3 lists cultural differences between Asian and Americans that are tied to family issues. Hierarchical family systems and filial piety as well as father-son relationships are especially emphasized in Chinese culture (Pan, Chaffee, Chu, & Ju, 1994). Following Confucian teaching, children are taught not only to respect their parents but also to offer them filial piety. Therefore, children need to take responsibility for the care of their aging parents. Thus, obedience becomes very important in East Asian culture.

In situations where filial piety is not honored, including the commission of very serious offenses, Asians are affected greatly. Many Asians feel mental anguish whenever conflicts arise between children and parents. As taught by Confucius, children are not permitted to argue with their parents. To do so is an act of disobedience. Such disobedience, of course, would also be seen as evidence of a lack of filial piety. Such behavior is disrespectful of cultural values, and it would create additional conflict and struggles within the family.

A therapist who comes from the Western culture may feel frustrated by a client who presents with a values system that is significantly different from that of the therapist. It may be difficult to identify and understand the client’s values, and the conduct of an effective and appropriate assessment may be more problematic (Ohnishi & Ibrahim, 1999).
Table 3

*Family-Oriented Comparisons of Eastern and Western cultures*

<table>
<thead>
<tr>
<th>Eastern</th>
<th>Western</th>
</tr>
</thead>
<tbody>
<tr>
<td>Obedience to parents and filial piety</td>
<td>Young adults have their own rights</td>
</tr>
<tr>
<td>Seek elderly advice</td>
<td>Seek public information</td>
</tr>
<tr>
<td>Males and females w/ different roles</td>
<td>Value gender-equality</td>
</tr>
<tr>
<td>Value duties and obligations to family</td>
<td>Family values shared/equal</td>
</tr>
</tbody>
</table>
From a cultural values perspective, there are many differences between the East and the West. With the counseling emphasis on multiculturalism increasing, it is vital to understand Asians in order to become more culturally competent in providing more services to different populations.

**Multicultural counseling**

A review of the literature reveals that there are many cultural differences between the East and West. Lee (1997) stated that understanding the complex role of culture is essential in the counseling practice, and he also noted that culture can present potential conflicts and barriers during process of counseling. These barriers and conflicts might well interfere with the effectiveness of the counseling relationship. Both counselors and clients bring their backgrounds to counseling sessions and these include attitudes, behaviors, and values learned though upbringing and daily living in their respective cultural environments (Lee, 1997).

Traditional counseling practice has often failed to meet the needs of people from diverse cultural backgrounds (Lee, 1997). In order to provide a more satisfactory service to a diverse population, counselors must increase their awareness of the differences embodied by people raised in different cultures.

**Counselors**

The counseling process is an interaction in which counselors and clients share feelings, thoughts, and values with each other. In one of the popular counseling skills training texts in
Taiwan, Huang (1991) noted that helping others is both a relationship and a process. Based on
the sharing within the counseling process, counselors are able to understand clients more in order
to cooperate with one another. With this understanding, the counselor and client hope to find
what the client needs to change in his or her life. Unlike chatting with a neighbors or friends,
counseling is a therapeutic process and requires a trained counselor.

Chiu (2000) defined a counselor by describing counseling roles and characteristics. In the
process of being a competent counselor, Chiu (2000) suggested that a pre-service counselor must
experience the relationship from a client role as well as from that of the counselor. By “being a
client,” a counselor in training is given the opportunity to know how a client feels. Clearly, there
are a variety of different types of training and experiences that lead to the development of a
competent counselor.

Values and multicultural content are two important factors in counseling process. In the
counseling process, the counselor and client exchange ideas and interact with each other’s values.
The difference in background, even for two individuals from the same culture, can be quite
substantial. Lee (2000) stated that it is impossible avoid all bias related to values as one works as
a counselor. Everyone comes from a different cultural background than everyone else, and this is
ture even when two people have grown up in the same culture. There are still minor cultural
differences between two families who live in the same neighborhood and with the same ethnic
and racial background. Thus, there will always be a continuing need to emphasize multicultural
issues in counseling and minority issues (Lee, 2000). Lee (2000) also stressed the necessity that
counselors cultivate multicultural values while broadening their value systems: such efforts are
necessary in order to provide effective services. Unfortunately, Lee’s article (2000) only
addressed a few ideas on how best to interact with clients from different cultural contexts. The
basic multicultural issues that create cultural discomfort among Asian counselors may be created
in the process of transmitting Western counseling theories and practices to apply to counseling in
the East.

The differences between East and West have been documented in a number of sources.
However, few of these sources proposed a possible conflict for Asian counselors in the process
of their counseling training or as a result of interacting with clients. The present research
attempted to raise the question of whether Asian counselors have conflicts because they actually
possess different cultural values, some of which may be antagonistic to basic counseling theories.

The sections that follow include: (a) descriptions of Asian counselors, (b) differences
between Eastern and Western counselors, (c) concerns regarding communication of empathy, and
(d) the impact on counseling for Asian counselors who have learned Western theories and
practices to apply with their Asian clients.

*Asian counselors*

From a Western perspective, the practice of counseling includes an emphasis on the
individual. Asian culture is very different from Western culture, and as a result, difficulties
understandably occur during the training of Asian counselees as well as during the subsequent practice provided by Asian counselors.

Choi and Choi (2002) articulated that there are different fundamental behaviors between East Asians and Westerners. In their study, they found that Koreans tended to display an inconsistency belief in the importance of one’s self-concept. Americans, on the other hand, consistently viewed self-concept as crucial in counseling situations. Rather than focusing on the individual, Asians were taught to embrace the concept of the group. Therefore, it is difficult for an Asian to focus on self-concept.

Webster and Fretz (cited in Lau & Takeuchi, 2001) stated that Chinese Americans tended to protect their family’s name and “face.” Therefore, they were hesitant to communicate their personal problems and needs to others. Lin, Tardiff, Donetz and Goresky (cited in Lau & Takeuchi, 2001) reported that Chinese Americans tended to be more restrained in revealing themselves and their emotional problems to others. In Lin’s study (2000), Taiwanese practicum counselors were aware of their emotions but unable to deal with them effectively. Chinese counselors are usually trained using Western models. Therefore, they need to be aware of their own emotions, even when it is difficult for them to deal with these emotions. Almost all of the counseling trainers in China are Asians who have not experienced ways of dealing with their emotions. Because counseling trainees lack behavioral models, it is difficult for them to learn how to deal effectively with their feelings.
Empathy. Ridley and Lingle (cited in Dyche & Zayas, 2001) discussed the skill of empathy. They indicated that empathy must include an open attitude and a deep understanding of cross cultural values to be communicated effectively. The counseling skill of empathy is a very basic technique designed to improve the relationship between counselors and counselees.

According to Confucian teaching, East Asians should seek (a) to keep harmony in relationships (Ohnishi & Ibrahim, 1999) and (b) to present pleasant rather than unpleasant emotions to others (Schimmack, Oishi & Diener, 2002). In addition, in Japanese culture, maturity is related to how well a person is able to control her or his emotions and feelings (Ohnishi & Ibrahim, 1999). Apparently, Asian counselors are not as inclined to attend to unpleasant emotions in others as they are to attend to pleasant feelings. It is very possible that Asian counselors will have difficulty dealing with unpleasant emotions. Based on this hypothesis, Asian counselors may not be competent to recognize unpleasant emotions in clients. Leong (1986) had indicated that Asians are less expressive than Westerners. Being less expressive may create difficulties in the training of pre-service Asian counselors as they begin to practice the expression of empathy to others.

Sue and Sue (2002) mentioned that demonstrative public expressions of emotion are discouraged in Asian culture. Such emotional expressions are considered immature and reflective of a loss of self control. Many Asians intend to become more mature and to behave more in ways appropriate to cultural norms. Thus, repression of feelings and hiding personal emotions have
Tolerance of ambiguity. An important characteristic of East Asians is that they have a higher tolerance for ambiguity (Choi & Choi, 2002). Some practicum counselors are aware of their limitations. East Asian counselors tend to repress their feelings and be compliant based on their culture learned experiences. Repressed feelings and compliance, of course, might present some problems in counseling training as the trainees seek to learn new skills and expand their knowledge and professional growth (Chen, 1999).

Statement of the problem

There are many counseling texts available in Taiwan. A number of these textbooks were very popular and were adopted by departments of psychology and counseling. Some of them were translated from texts published America. However, none of the texts addressed the impact of cultural values on Asian counselors. Tsang Bogo, and George (2003) noted that most cross-cultural research was focused on White counselors working with non-white clients. Literature infrequently emphasized differences between ethnicities (Tsang, Bogo, & George, 2003). Additionally, very few researchers highlighted the impact that Western cultural values may have had on Asian counselors.

Sue and Sue (2002) stated that helping Asian American clients accept non-Asian counselors would be helpful to them. If an Asian American encountered a significant problem, they would need help and the Western counselor might be most likely available. Nonetheless,
Sue and Sue (2002) also suggested that Western counselors need to use a more directive approach when working with Asian American clients. Providing counseling options for Asian American clients is very important.

From the perspectives of interpersonal relationships, intrapersonal issues (i.e., view of one’s self), and family dynamics, there are many value-related differences between East and West. Fortunately, multicultural counseling courses have recently received more attention in counseling graduate programs. According to Sue and Sue (2003), the population of Asian Americans is rapidly increasing at present. Additionally, research has indicated that Asians are afraid to seek help from counseling professionals. In order to provide effective help for Asian people, a better understanding of Eastern cultural values, beliefs and attitudes is very important.

Counseling theories and approaches were derived from Western culture. Such approaches are especially appropriate in application to people who are from Western cultural contexts. Most Asians are trained as counselors by applying Western models. Based on the cultural value differences between East and West, the background of Asian counselors is very different from counselors in the West. Whether or not Asian counselors are able to accept the counseling theories derived from Western culture needs further exploration.

Most Asian counselors were trained by the Western model first and then employed these Western counseling theories in their work as practicing counselors. Based cultural differences, it might be expected that Asian counselors would have experienced difficulties in
their learning process: attempting to integrate theories that don’t make good cultural sense for the
counselor or being encouraged to conceptualize client concerns in ways that aren’t consistent
with one’s upbringing. Determining whether Asian counselors have experienced difficulties in
learning counseling theories and techniques is an important direction for counseling research.
Based the inherent differences between Asian and American culture, a good place to start this
research would be an assessment of the extent to which Asian counselors and American
counselors differ in their conceptualizations, strategies, and goals related to counseling process.

Although there is great need for a Taiwanese research study to deal with issues of cultural
shock and integration experienced by Taiwanese counseling trainees, the research literature from
both the United States and Taiwan yielded no study addressing the impact of cultural values on
Asian counselors. In order to provide effective counseling and train multi-culturally competent
counselors, it is essential to understand how counselors are affected by cultural values.

Research questions and hypotheses

To summarize the above, the overall research question for this study was: “Will
counselors from these two cultures have divergent values and significantly different reactions
and impressions to identical client situations?” “Will conflict appear when counseling for those
with strong Asian values?” The specific research hypotheses are as follows:

Hypothesis One. Taiwanese counselors will score more highly than American counselors
on the Asian Values Scale total score.
Hypothesis Two. Taiwanese counselors will differ from American counselors in their reactions and impressions to two values-related client conflict scenarios. More specifically, the Taiwanese counselors are (a) expected to be less comfortable with the two situations that are illustrative of cultural value differences, (b) anticipated to be more likely to choose a non-directive approach with the described client, and (c) more inclined to a collectivistic orientation in understanding the client case. Taiwanese counselors, embracing Asian philosophies such as collectivism, are likely to react very differently from Americans.

Hypothesis Three. Taiwanese and American counselors will differ significantly in the way they conceptualize client cases, set goals, or identify strategies.
CHAPTER II

Methodology

Based on Mertens (1998) and Creswell (2002), this study employed a cross sectional research design. This type of design was necessary because this research compared the attitudes, beliefs, and values from two groups of professional counselors: one from Taiwan in eastern Asia and one from the state of Ohio in America. The study examined the relationships between internalized, culture-related values and the counselors’ perceptions of the counseling process.

Rationale

Previous studies (e.g., Norenzayan, Smith, Kim, & Nisbett, 2002) have shown that cultural differences between East Asian and Western countries yielded divergent values which profoundly affect the counseling process (Leung & Sung-Chan, 2002). Ohinishi and Ibrahim (1999) proposed that collectivism in Japan is virtually the opposite of Western culture’s belief in individualism. Although most counselors are trained in Western theories and practices of counseling, clinical case conceptualizations, goal setting, and intervention strategies may likely differ when faced with dissimilar client values. Considering the emotional aspects of counseling, divergent feelings may be evoked when counselors encounter clients expressing issues from their unique cultural context. Distinctions between Western and Eastern values were presented by Ohinishi and Ibrahim (1999) in order to enhance the understanding of how cultural values influence the counseling process.
Participants

Originally, the research targeted 50 participants from the country of Taiwan and 50 from the state of Ohio in the United States of America. During the preparation process, the researcher prepared 100 questionnaires to distribute in Taiwan and 100 questionnaires to distribute in Ohio. The initial return rate from Ohio participants was lower than that of Taiwan participants. As a result, 60 more questionnaires were prepared and distributed to the recruiters who were friends of the investigator in Ohio.

Eventually, a sample of 76 Taiwanese counselors was obtained: they were mostly from the northern and southern parts of the island with a few from eastern and Western Taiwan. The Ohio group, a sample of \((n = 78)\) counselors, came from the Greater Cincinnati area and Dayton. These counselors have served as professional counselors in community agencies or schools for at least two years. At the time of the data collection, participants provided counseling services in schools, mental health sites, hospitals, addiction centers, and the like.

Seventy-six Taiwanese counselors, 23 Ohio licensed professional counselors, and 39 Ohio licensed professional clinical counselors participated in this study. One hundred and four females (59 Taiwanese; 45 Ohioans) and 49 males (17 Taiwanese; 32 Ohioans) were among those who responded. Overall, Taiwanese participants were younger \([t (150) = 9.76, p < .001]\) than the Ohio participants. In Taiwan, the participants’ average age was 36.0, and participants in Ohio averaged 50.7 years of age.
All 76 participants from Taiwan were Asian. Among the Ohio participants, six counselors were African American, one participant was Hispanic, and 71 were Caucasian.

Taiwanese participants included three counselors with bachelor’s degrees, 49 counselors with masters’ degrees, 19 with doctoral degrees and two counselors involved in post-doctoral studies. Ohio participants included 58 counselors with master’s degrees and 17 counselors with doctoral degrees. The majority of the Taiwanese counselors (44 of the total of 76 counselors) received their most recent degree within the past seven years while 55 of the 78 Ohio counselors received their most recent degree eight or more years ago. Sixteen Taiwanese participants received their most recent degree on the average of 6.78 years ago; Ohio participants indicated receipt of their degrees on the average of 15.67 years ago \(t(143) = 6.14, p < .001\).

In terms of years of service, most Taiwanese counselors worked in the field for three to nine years with only two counselors having served more than 20 years. As previously mentioned, Ohio counselors have served in the field from less than one year to 47 years. The mean years of service for the Taiwanese sample was 8.44 years; for the Ohio sample, it was 16.83 years \(t(150) = 6.00, p < .001\).

A total of 104 females and 49 males participated in this investigation. In the Asian sample, 77.6 percent of the counselors were women, and in the Ohio sample, 57.7 percent were women.

Regarding race, the 76 participants from Taiwan were Asian. Among the respondents from Ohio, there were 6 African American participants, 1 Spanish participant, and 71 Caucasian
participants (see Table 4). In the race distribution, 76 participants from Taiwan are Asian, 6 participants are African American, 1 participant is Spanish, and 71 are Caucasian.

**Instruments**

Tsang, Bogo, and George (2003) have noted that most cross cultural research employs survey or analogue investigations. Similarly, the present study employed a questionnaire. This questionnaire had three parts: a demographic data form, a set of questions to assess the counselors’ reactions and impressions about specific client scenarios, and the Asian Values Scale (Kim, Atkinson, & Yang, 1999).

A Chinese version of each of the instruments was developed for Taiwanese counselors whose native language was not English (see appendix H). To control the quality of the survey, a back translation was conducted. The participants whose first language is not English received the same quality questionnaires. A graduate student at the University of Cincinnati was invited to translate the English version to Chinese. A former UC faculty member who recently returned to Taiwan was invited to do the back translation. The English version survey was revised based on the completion of the back translation.

In order to examine the quality of the back translation, several key terms for both of the two scenarios were selected to determine if the “forward translation to Chinese” when re-translated back to the original English would consistently yield the same (or similar) concepts. The following terms, selected for Scenario One, are listed with the percentage agreement after
the back translation:

“Discipline:” 80 % similar of discipline approach

“Express:” 80 % similar

“Think:” 90 % similar

For Scenario Two, the following terms were selected:

“Talented” 90 % similar

“Family tradition:” 90 % similar

“Apply:” 90 % similar

From the terms selected above, it appears reasonable to conclude that the translation used for the Asian participants was very close in meaning to that of the original. Thus, Taiwanese counselors were responding to items essentially similar to the items to which American counselors reacted.

Demographic data form. The one page demographic data form consisted of seven questions designed to provide information about the participant’s gender, age, race, academic degree(s), years since completion of degree(s), field of study for degree(s), and the number of years of counseling work experience. The questionnaire was designed to obtain the information that is most relevant in its impact upon counselors and the choices they make when engaging in multicultural counseling with cultural and values issues (i.e., Asian and/or American values).
Client Scenarios

Two client scenarios were deliberately constructed to present situations that might raise possible values conflicts for counselors coming from different cultural contexts (See Appendix G). The researcher determined that counselors’ reactions to a single scenario would not be as generalizable as would be the case with two different scenarios. As a result, it was decided that the scenarios would involve two situations: (a) a wife with two children who was experiencing some discomfort in living with her parents-in-law and (b) a young college student was receiving pressure to study in an area that was not of his choice.

In both situations, the value of individual self-enhancement was pitted against the more collective values and desires of others. In the first scenario, the wife wished to implement her own ideas of child rearing, but these ideas conflicted with those of her mother and father-in-law. The scenario depicted issues related to hierarchical relationships, obedience to the family, and the conflict between the small (private or personal) self and the big (public or familial) self.

The second scenario addressed conflicts between a client’s individual educational desire and the desires and hopes of his mother, father, and extended family members. Thus, his personal career choice was in direct conflict with the desires of the family.

Both scenarios were intended to evoke a double bind situation: the client needed to make a difficult choice on the appropriate action to take. Basic cultural values may be different than what the client wants. This research study examined how the counselor expected to deal with
each of these two clients. Did the counselor’s values affect his or her reactions and impressions of the counseling sessions? This question provided the basic focus of the research.

**The Asian Values Scale (Kim, Atkinson, & Yang, 1999)**

The Asian Values Scale (AVS) is a Likert scale containing 36 items. The AVS measures a person’s cultural values. The purpose of employing the scale was to provide partial evidence of construct validity for the investigation: a significantly higher score on the AVS for the Taiwanese group of counselors would clearly support the validity of the sample. This instrument was, of course, designed to distinguish cultural value differences between Asian Americans and European Americans (Kim, Atkinson, & Yang, 1999).

Four studies investigated the psychometric properties of the AVS, and these reported that the instrument has good internal and two week test-retest reliability (Kim, Atkinson, & Yang, 1999). In addition, both convergent and divergent validity have been found when comparing the AVS with an individualism/collectivism scale and the Suinn-Lewis Asian Self-identity Acculturation scale (Kim, Atkinson, & Yang, 1999).

Factor analysis of AVS (Kim, Atkinson, & Yang, 1999) established six underlying factors in its design: Conformity to Norms, Family Recognition through Achievement, Emotional Self-control, Collectivism, Humility, and Filial Piety. These factors incorporated 24 of the 36 items, and the remaining items did not fit into any of the six factors. Despite identifying these factors, Kim, Atkinson, and Yang found the “coefficient alphas for the six factors to be
unacceptably low (p. 351). They recommended, therefore, that “only AVS total or scale scores be
used when measuring adherence to Asian cultural values” (p. 351). For this reason, only the total
score for the AVS was used in the data analysis for this study.

Reliabilities. Kim, Atkinson, and Yang (1999) had reported an overall internal
consistency reliability for the total score on Asian Values Scale of .81 and .82 on two separate
occasions. Similarly, the overall total scale reliability in the present sample was .82.

Counselors’ reactions and impressions

The counselors’ reactions and impressions were categorized into three subscales: (a) the
comfort level experienced by the counselor with the client; (b) the non-directive versus directive
approach of the counselor; and (c) a collective versus individualistic orientation to counseling.
Additionally, there were several questions asked to assess counselors’ preferences for strategies,
goals, and conceptualizations.

Kerlinger (1973) noted that the purpose of a survey is to ask simple and specific
questions to participants. In addition, based on Kerlinger (1973) and McTavish and Loether’s
(1999) ideas, the structure of the questionnaires was based on the hypotheses and the topics that
the researcher established. Simple, straight forwarded open and close-ended questions were
presented. In order to help build a rapport with the participants, easier questions were placed at
the beginning, while more detailed questions followed later (Mertens, 1998; McTavish & Loether,
1999). In order to make it appear more attractive (Mertens, 1998), the questionnaire was printed
using different color paper and different style of type.

McTavish and Loether (1999) stated that questionnaires must contain dependent, independent, and other variables. The content of the research was developed especially from the process of the literature review in which the researcher organized three different subscales (level of comfort, non-directive/directive style, and collectivism or individualistic orientation). Three additional subscales (conceptualization, strategy, and goal) had been designed to examine the differences that might occur as a result of counselors coming from different cultural contexts.

In order to develop an effective questionnaire, the investigator established the following format: first of all, there are six subscales. In the first three subscales, four or five Likert-type questions are assigned to each of them. In the remaining three subscales, two questions are assigned to each of them. The purpose of each of the six subscales was thus examined (McTavish & Loether, 1999).

Scale development and reliabilities. The development of the scales related to counselors’ reactions and impressions involved several steps. First of all, as originally designed, the items expected to contribute to each scale were as follows:

1. Counselor Comfort Scale: Items 1, 4, 8, 18, 20
2. Non-directiveness Scale: Items 2, 5, 11, 14, 16
3. Collectivism versus Individualism Scale: Items 3, 12, 13, 15
4. Conceptualization questions: Items 9, 17
5. Goal-related questions: Items 7, 19


The next step involved assigning scores for those few items that participants had left out as they completed their questionnaires. The replacement method for missing data was determined to be a substitution of the mean score of all participants to that question in each case of missing data.

After missing data had been replaced, the research transformed all those items that needed reverse scaling. These changes allowed items to be scored with higher item contributions reflecting the direction of the proposed scales, reflective of: higher comfort, higher non-directiveness, and greater collectivism. The scale items that were reversed included: Items 4, 5, 6, 7, 8, 11, 12, 13, 14, 15, 16, 17, 18, 19, and 20.

When reliability estimates were calculated on the originally-designed scales, the resulting Cronbach alpha tests of reliability were unacceptable \(r_{xx}\) were: .35 (comfort), .29 (non-directive), and .11 (collectivism). These results led to a second strategy for scale-building: a principle components factor analysis was computed, and the initial three factors of that analysis directly reflected the intent of the initially-intended scales: comfort, non-directiveness, and collectivism. However, the factor analysis shifted the specific contributing items slightly: Comfort now included six items (#1, 4, 6, 8, 18, and 20), Non-directiveness had four items (#2, 7, 16, and 17), and Collectivism had five items (#3, 9, 10, 14, and 19).
With the new configuration of the scales, another Cronbach’s alpha tests of reliability were marginally acceptable. For responses to Scenario One, reliabilities were: $r_{xx} = .72$ (Counselor Comfort); $r_{xx} = .47$ (Non-directiveness); and $r_{xx} = .46$ (Collectivism). With Scenario Two, reliabilities were: $r_{xx} = .77$ (Counselor Comfort); $r_{xx} = .40$ (Non-directiveness); and $r_{xx} = .21$ (Collectivism). Although these reliabilities are not as high as the researcher would have liked, it seemed that these were the best that could be pulled from the existing data, and the scales still logically addressed the underlying factors intended in the initial instrument design.

A small sample was used to pretest the research instruments (Creswell, 2002; Mertens, 1998; McTavish & Loether, 1999). Two Taiwanese and two American professional counselors were invited to read the scenarios and review the questionnaire in order to solicit their recommendations for clarifying either the scenarios or the questions. Following their review, minimal revisions were made to the questionnaires.

Nationality as independent variable

The primary independent variable for this study was the counselors’ nationality or country of origin. Inherent in this variable are all of the differences inherent in the cultures of the two countries involved, namely, Taiwan and the United States.

Research question

The primary research question was: “Will counselors from these two cultures have divergent values and significantly different reactions and impressions to identical client
situations?” This overall question was addressed through the analysis of the collected data. This research question is of particular interest because most Taiwanese counselors are trained in western theories and practices of counseling. In essence then, the question is related to the relative influence of one’s cultural context versus one’s academic training. If the counselor’s training were a more powerful influence of a counselor’s view of their work, it is likely that there would be no differences between the two cultural groups. On the other hand, if one’s cultural background and experience are more influential, there would be major differences between the Asian and the American groups.

The researcher’s expectations were (a) that the Taiwanese counselors, being more conservative in their cultural background, would tend to be less comfortable than American counselors when helping clients who are dealing with conflicts stemming from cultural differences, (b) Taiwanese counselors, with a characteristic obedience to authority, would be inclined to exhibit a more non-directive approach than American counselors, and (c) Taiwanese counselors would tend to be oriented in a more collectivistic way than individualistic American counselors.

Data Collection Procedures

The researcher delivered copies of the cover letter, scenarios, and questionnaires along with a stamped return envelope to potential participants. According to McTavish and Loether (1999), the cover letter provides a leading function to the research. The letter should
express and illustrate in a brief, simple, and unbiased manner the purpose of the research to the participants. The cover letter allows the researcher to begin establishing rapport with the participants, as well as state the purpose of the research, and the importance of the results (McTavish & Loether, 1999). It also explains how the data will be analyzed and how the data will be applied as well as why the subjects have been selected for the research. In order to assist the participants in responding to the research questions, guidelines were provided to enable the participants to begin and complete the survey.

To invite people to participate, 10 friends of the researcher were selected to serve as recruiters for the research. Each recruiter made phone calls, sent messages by electronic mail, or invited participants in person. The questionnaires were distributed to the participants after receiving an agreement from each of them. The participants received a questionnaire, stamped envelop, and a tea bag from the recruiter. In order to ensure a higher rate of response, participants were asked to return completed questionnaires, after placing them in the envelopes and sealing them, directly to the recruiters from whom they received them, rather than to mail them to the researcher. Once the surveys were returned to the recruiters, they in turn sent them to the researcher. The qualifications of the recruiters included: (a) working in the counseling or psychological field, (b) being connected to other counselors, and (c) demonstrating responsibility in distributing and collecting the questionnaires.

The researcher periodically called the recruiters to determine whether she would be
receiving more surveys from them. When learning that more were coming, the recruiters were
notified by the researcher of extended deadlines.

Participant Appeals

Certain appeals were made in the cover letter such as altruism, curiosity, and a sense of
connection with the researcher (e.g., a tea bag was enclosed) (Mertens, 1998). A benchmark
indicating when the questionnaire needed to be returned to the researcher was indicated
(Creswell, 2002). Finally, the letter outlined ways of reaching the researcher and her doctoral
committee advisor if additional communication might have been needed (See appendix D).

To protect participants, this research proposal was reviewed and approved by the
University of Cincinnati’s Institutional Review Board (i.e., U.C.’s IRB) before it was actually
conducted. The main purpose of the review board was to check if the research had any possibility
of causing harm to the participants. Successful approval after the careful review of the IRB can
be interpreted as assurance of the safety of participants.

Non-response bias

As a way of preventing non-response bias, a post card was delivered to participants one
week after the questionnaire had been sent to them (McTavish & Loether, 1999). It was hoped
that this reminder would encourage additional participation.

Steps of mailed questionnaire

There were four steps involved with the mailed questionnaire (Creswell, 2002), and it
took about six weeks to complete the entire process. First, the initial questionnaire was delivered to participants. Two weeks later, the researcher made a phone call to each of the recruiters in order to invite them to check if participants had received a questionnaire. Third, the researcher invited each recruiter to make a phone call to participants in order to remind them when the questionnaire should be returned. Finally, a postcard was mailed to the recruiters in order to invite them to continue to remind participants of the need to return the questionnaire soon.

Steps of participant selection

The first step consisted of inviting 10 friends of the researcher to assist in the selection of participants. Because of the regional issue, 10 friends (five Taiwanese and five Americans) of the researcher were invited to help identify participants who have been trained within a counseling program. The mission of each of the 10 friends was to look for appropriate participants to complete the survey for the researcher. The necessary qualification for participants included two factors: (a) a graduate of a counseling program with two years of experience and (b) an individual currently employed in an agency, school or other counseling setting. These friends distributed the questionnaires to whomever they deemed eligible and then invited them to return the completed questionnaires to them within a sealed envelop. Then these recruiters collected all of the questionnaires for which they were responsible and returned them to the researcher. The instructions (Appendix E) were offered to the recruiters before the survey was conducted. Recruiters were allowed to ask questions of the researcher in advance of distributing the
questionnaires.

The survey was delivered in America and Taiwan simultaneously: it was distributed immediately following approval of the research plan by the director of the Institutional Review Board and Behavioral Science (IRB-S) at University of Cincinnati. As was expected, it took approximately two months to complete data collection.

Data Analysis

McTavish and Loether (1999) suggested that the coding, variables, and categories within each of the six factors be named differently. A quantitative method was applied to analyze the data generated from the close-ended questions. Qualitative methods were employed to categorize the responses to the open-ended items.

The first step of data analysis involved assigning scores for those few items that participants had left out as they completed their questionnaires. The replacement method for missing data was determined to be a substitution of the mean score of all participants to that question in each case of missing data.

After missing data had been replaced, the researcher transformed all items that needed reverse scaling. These changes allowed items to be scored with higher item contributions reflecting the direction of the proposed scales, reflective of: higher comfort, higher non-directiveness, and greater collectivism. The scale items that were reversed included: Items 4, 5, 6, 7, 8, 11, 12, 13, 14, 15, 16, 17, 18, 19, and 20.
For the Asian Values Scale, relationships were analyzed with nationality, gender, age, graduation year, program of study, and years of service. The primary analyses for the investigation involved a multivariate repeated measure design with nationality serving as the across subject part of the design with the within subject design involving both scenarios and the three measures of counselor reactions and impressions (i.e., comfort, non-directiveness, and collectivism). Significant relationships were also tested with Pearson Product Moment correlations between age, years of service year, graduation year, and the items originally intended to assess conceptualization, goals, and strategies.

A qualitative method was applied to analyze the questionnaires’ open-ended questions. Most of the answers from the participants were summarized by the researcher from the original data first. Clustering was heavily employed by the researcher in order to place data in their respective categories and subcategories. In order to examine the reliability of the category and whether the category and subcategory were well prepared, it was necessary to invite experts to review both the categories and the subscales. A Taiwanese expert reviewed and revised the Chinese categories and sub categories while an American expert reviewed and revised the categories and sub categories in the English version. A revised version of the categories and sub-categories was prepared following these reviews.
CHAPTER III

Results and Discussion

The analyses and the study’s results will be explained in the context of each of the hypotheses stated above. Each hypothesis will be repeated, and the relevant analyses will be presented and discussed.

Hypothesis One

Hypothesis One: Taiwanese counselors will score more highly than American counselors on the Asian Values Scale total score. The statistical analysis relevant to this hypothesis was a univariate analysis of variance. Table 3.1 contains the summary of the analysis, and the data did not support the hypothesis. The Asian sample’s mean on the Asian Values Scale was 131.42, and the American group averaged 126.07. Although the Asian group was higher, this difference was not significant \[F (1, 152) = 2.297, p = .13\].

Hypothesis Two

Hypothesis Two: Taiwanese counselors will differ from American counselors in their reactions and impressions to two values-related client conflict scenarios. More specifically, the Taiwanese counselors are (a) expected to be less comfortable with the two situations that are illustrative of cultural value differences, (b) anticipated to be more likely to choose a non-directive approach with the described client, and (c) more inclined
Table 3.1

Univariate Analysis of Variance for Differences between Asian and American Nationality Groups

on the Asian Values Scale’s Total Score

<table>
<thead>
<tr>
<th>Source of Variance</th>
<th>d.f.</th>
<th>Mean Square</th>
<th>( F )</th>
<th>( p = )</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nationality</td>
<td>1</td>
<td>1102.15</td>
<td>2.297</td>
<td>.132</td>
</tr>
<tr>
<td>Error</td>
<td>152</td>
<td>479.76</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
to a collectivistic orientation in understanding the client case.

Table 3.2 and Table 3.3 present the data analyses relevant to Hypothesis Two. The summary of the multivariate analysis of variance with repeated measures is found in Table 3.2. Inspection of these multivariate tests indicates that there is a highly significant difference between the Asian counselors and American counselors in their reactions and impressions of the two values-related scenarios. The main effects for both nationality \([F (3, 150) = 20.54, p < .001]\) and scenario (i.e., differences in reactions to Scenario One and Scenario Two) \([F (3, 150) = 20.54, p < .001]\) were found to be significant. Nonetheless, the significance of the interaction between the scenario factor (S factor) and the nationality factor (N factor) \([F (3, 150) = 7.32, p < .001]\) make the understanding of the interaction more explanatory than an investigation of the main effects themselves. Examination and understanding of the S x N interaction is the essential next step.

Since the significant interaction presented in Table 3.2 is a multivariate test, the next logical analysis would be an examination of the results of the univariate interaction tests. These results are found in Table 3.3.

The scenario by nationality univariate interactions (S x N) provide evidence that the primary source of the significant interaction were in the univariate tests on Non-directiveness \([F (1,152) = 11.85, p = .001]\) and Collectivism Focus \([F (1, 152) =\)
Table 3.2

*Multivariate Analysis of Variance with Repeated Measures for Taiwanese vs. U.S. Counselors on Two Scenarios with the Package of Three Dependent Measures (Counselor Comfort, Non-directiveness, and Collectivism vs. Individual Focus)*

<table>
<thead>
<tr>
<th>Source</th>
<th>Multivariate Degrees</th>
<th>Multivariate F</th>
<th>p &lt;</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Between Subjects Factor</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nationality of Counselor (N)</td>
<td>3, 150</td>
<td>20.54</td>
<td>.001</td>
</tr>
<tr>
<td><strong>Within-Subject Factors</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Scenario (S)</td>
<td>3, 150</td>
<td>5.28</td>
<td>.002</td>
</tr>
<tr>
<td>Nationality by Scenario</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interaction (NxS)</td>
<td>3, 150</td>
<td>7.32</td>
<td>.001</td>
</tr>
</tbody>
</table>
Table 3.3

Summary of Univariate ANOVA Results for the Two Scenarios for the Three Dependent Measures (Counselor Comfort, Non-directiveness, and Collectivism vs. Individual Focus)

<table>
<thead>
<tr>
<th>Source</th>
<th>Measure</th>
<th>d.f.</th>
<th>MS</th>
<th>F Value</th>
<th>p =</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scenario (S)</td>
<td>Counselor Comfort</td>
<td>1</td>
<td>6.14</td>
<td>11.184</td>
<td>.001</td>
</tr>
<tr>
<td></td>
<td>Non-directiveness</td>
<td>1</td>
<td>.74</td>
<td>.823</td>
<td>.366</td>
</tr>
<tr>
<td></td>
<td>Collectivism</td>
<td>1</td>
<td>6.10</td>
<td>4.938</td>
<td>.028</td>
</tr>
<tr>
<td>Scenario by Nationality</td>
<td>Counselor Comfort</td>
<td>1</td>
<td>.25</td>
<td>.107</td>
<td>.744</td>
</tr>
<tr>
<td></td>
<td>Non-directiveness</td>
<td>1</td>
<td>10.66</td>
<td>11.850</td>
<td>.001</td>
</tr>
<tr>
<td></td>
<td>Collectivism</td>
<td>1</td>
<td>11.42</td>
<td>9.243</td>
<td>.003</td>
</tr>
<tr>
<td>Error</td>
<td>Counselor Comfort</td>
<td>152</td>
<td>2.34</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Non-directiveness</td>
<td>152</td>
<td>.90</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Collectivism</td>
<td>152</td>
<td>1.24</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
9.24, \( p = .003 \). Figure 3.1 presents the interaction graphs for the means of each of the dependent variables. [Please see Table 3.4 for the means and standard deviations for each of the variables.]

Inspection of these figures allows an immediate visual confirmation of the statistical data presented in Table 3.3. The interaction lines for the Counselor Comfort Scale are very close to being parallel and, therefore, indicative of a lack of interaction between the scenario factor and the nationality factor for that measure. On the other hand, the graphs for the Non-directive Scale and the Collectivism Scale are not parallel and illustrate the presence of interaction.

For the Non-directive Scale, American counselors appear to be much more likely to be non-directive than Asian counselors with the client in the first scenario (i.e., the mother with in-law concerns) than in the second scenario (i.e., the young student with career desires different from his family).

On the Collectivism Scale, Asian counselors are more inclined to view the first client’s issues from a much less individualistic (and, of course, more collectivistic) perspective than are American counselors. With the second scenario, however, both nationalities see the client with similar levels of collectivism versus individualism.

Now, having reviewed the significant interactions, a return to the results on the tests of the main effects would be appropriate in understanding the results relative to
Table 3.4

*Means and Standard Deviations on Dependent Measures (Counselor Comfort, Non-directiveness, and Collectivism vs. Individual Focus)*

<table>
<thead>
<tr>
<th>Nationality</th>
<th>Scale</th>
<th>Scenario</th>
<th>M</th>
<th>SD</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Asian Counselors</td>
<td>Counselor</td>
<td>One</td>
<td>12.17</td>
<td>2.33</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>Comfort Scale</td>
<td>Two</td>
<td>11.64</td>
<td>2.30</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>Non-Directiveness</td>
<td>One</td>
<td>9.73</td>
<td>1.60</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>Scale</td>
<td>Two</td>
<td>10.20</td>
<td>1.50</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>Collectivism</td>
<td>One</td>
<td>15.33</td>
<td>1.90</td>
<td>76</td>
</tr>
<tr>
<td></td>
<td>Scale</td>
<td>Two</td>
<td>15.22</td>
<td>1.45</td>
<td>76</td>
</tr>
<tr>
<td>American Counselors</td>
<td>Counselor</td>
<td>One</td>
<td>10.71</td>
<td>2.23</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>Comfort Scale</td>
<td>Two</td>
<td>10.07</td>
<td>2.36</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>Non-Directiveness</td>
<td>One</td>
<td>11.30</td>
<td>1.52</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>Scale</td>
<td>Two</td>
<td>11.03</td>
<td>1.48</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>Collectivism</td>
<td>One</td>
<td>14.63</td>
<td>1.53</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>Scale</td>
<td>Two</td>
<td>15.29</td>
<td>1.50</td>
<td>78</td>
</tr>
</tbody>
</table>
Table 3.5 presents the univariate analyses of variance tests relevant to differences between Asian and American counselors in their overall reactions and impressions of the client cases in the two scenarios. There are significant univariate differences between Asian and American counselors in their scores for Counselor Comfort \[ F(1, 152) = 21.53, p < .001 \] and for Non-directiveness \[ F(1, 152) = 29.87, p < .001 \] with Asians scoring significantly higher on Comfort and lower on Non-directiveness. As might be expected given the nature of the significant nationality by scenario interaction (NxS interaction), the univariate test for the nationality main effect on the Collectivism Scale was not significant \[ F(1, 152) = 2.07, p < .15 \].

Thus, Hypothesis Two was partially supported by the data: Taiwanese counselors were more inclined to a collectivistic approach than Americans with one of the two client scenarios (Scenario One). On the other hand, Taiwanese counselors were more rather than less comfortable in their reactions to two situations expressive of cultural value differences. Furthermore, the Asian counselors were, overall, significantly more directive (i.e., less non-directive) than their American counterparts.

**Hypothesis Three**

Hypothesis Three: Taiwanese and American counselors will differ significantly in the way they conceptualize client cases, set goals, or identify strategies.
Table 3.5

*Summary of Multivariate and Univariate ANOVA Results for the Differences between Asian and American Counselors on the Three Dependent Measures (Counselor Comfort, Non-directiveness, and Collectivism vs. Individual Focus)*

**Multivariate Test**

\[ F (3, 150) = 7.32, \quad p < .001 \]

**Univariate Tests**

<table>
<thead>
<tr>
<th>Measure</th>
<th>d.f.</th>
<th>MS</th>
<th>MS Error</th>
<th>F</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Counselor Comfort Scale</td>
<td>1, 152</td>
<td>89.13</td>
<td>4.14</td>
<td>21.53</td>
<td>.001</td>
</tr>
<tr>
<td>Non-directiveness Scale</td>
<td>1, 152</td>
<td>55.90</td>
<td>1.871</td>
<td>9.87</td>
<td>.001</td>
</tr>
<tr>
<td>Collectivism Scale</td>
<td>1, 152</td>
<td>3.85</td>
<td>1.86</td>
<td>2.07</td>
<td>.152</td>
</tr>
</tbody>
</table>
Figure 3.1

Nationality by Scenario Interaction Graphs for each Dependent Measure
hypothesis was addressed by six separate \( t \) tests using as dependent measures each of the questionnaire items originally designed as conceptualization, goal, and strategy items. These items included Item 9 (conceptualization that others are the major problem), 17 (conceptualization that counselor’s main job is to give client ideas to implement after counseling); 7 (goal is to enhance communication), 19 (goal is to explore impact of others on client’s life); 6 (strategy is to refer client to another counselor), and 10 (strategy is to deal with emotions and feelings). The responses to Scenario One and Two were added together to make each of these measures a two-item scale. Although the repeated nature of the testing of this hypothesis may have inadvertently led to significant results by chance alone, the data relevant to the analyses are found in Table 3.6. Five of the six tests illustrated in Table 3.6 indicated differences between the Asian and American counselor groups: Taiwanese counselors were significantly more likely to suggest a strategy of referring the client to another counselor (Item #6); Americans were slightly more likely to indicate that the primary goal was to enhance communication (Item #7); Asian counselors were much more likely to endorse the conceptualization that others were the major problem (Item #9); Americans were much more likely to agree that the prime strategy would be to deal with emotions and feelings (Item #10); and Americans also more often endorsed the conceptualization that counselor’s main job is to give client ideas to implement after counseling (Item #17).
Table 3.6

*Means, Standard Deviations, and t-test results for Nationality Differences on Items Identified as Containing Conceptualization, Goals, and Strategy Content*

<table>
<thead>
<tr>
<th>Intended Item</th>
<th>Item # and Description</th>
<th>Nation</th>
<th>M</th>
<th>SD</th>
<th>d.f.</th>
<th>t</th>
<th>p&lt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conceptualization</td>
<td># 9 - others are problem</td>
<td>Asian</td>
<td>6.01</td>
<td>.87</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>U.S.</td>
<td>5.33</td>
<td>1.05</td>
<td>152</td>
<td>4.39</td>
<td>.01</td>
</tr>
<tr>
<td></td>
<td># 17 - job to implement idea</td>
<td>Asian</td>
<td>4.54</td>
<td>1.24</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>U.S.</td>
<td>5.70</td>
<td>1.30</td>
<td>152</td>
<td>-5.66</td>
<td>.01</td>
</tr>
<tr>
<td>Goals</td>
<td># 7 - enhance communication</td>
<td>Asian</td>
<td>4.01</td>
<td>.98</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>U.S.</td>
<td>4.32</td>
<td>.95</td>
<td>152</td>
<td>-1.99</td>
<td>.05</td>
</tr>
<tr>
<td></td>
<td>#19 - explore others’ impact</td>
<td>Asian</td>
<td>6.29</td>
<td>.96</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>U.S.</td>
<td>6.00</td>
<td>1.01</td>
<td>152</td>
<td>1.82</td>
<td>.07</td>
</tr>
<tr>
<td>Strategies</td>
<td># 6 - refer client elsewhere</td>
<td>Asian</td>
<td>4.00</td>
<td>.98</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>U.S.</td>
<td>3.66</td>
<td>1.01</td>
<td>152</td>
<td>2.16</td>
<td>.03</td>
</tr>
<tr>
<td></td>
<td># 10 - deal with feelings</td>
<td>Asian</td>
<td>5.97</td>
<td>1.11</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>U.S.</td>
<td>6.67</td>
<td>1.06</td>
<td>152</td>
<td>-3.96</td>
<td>.01</td>
</tr>
</tbody>
</table>
Only in Item #19 (the goal is to explore impact of others on client’s life) were American and Asian counselors not significantly different in their responses. In summary, Hypothesis Three was not supported by the data.

Additional Ancillary Analyses of Interest

Although unrelated to the three specific hypotheses of the investigation, a number of relevant additional analyses were carried out to understand the data collected. These analyses will be briefly discussed below. The first of these ancillary analyses investigated the relationship between gender and the Asian Values Scale.

Gender

The test of this relationship involved an analysis of variance, and the results were non-significant \[F (1, 151) = 3.72, p < .056\]. A multivariate analysis of variance with gender and nationality as factors was carried out to assess the possible relationship of gender with the three counselor reaction and impression variables (i.e., Counselor Comfort, Non-directiveness, and Collectivism). Although, as expected, the multivariate test for differences between nationality was significant, there was no significant effect found for gender [Multivariate \(F (3, 147) = 1.34, p < .265\)]. Likewise, there was no significant gender by nationality interaction [Multivariate \(F (3, 147) = .849, p < .469\)].
Correlations

Pearson Product-Moment correlations were calculated for all relevant variables to determine if there were any unexpected relationships between measures. The total score for the two measures (i.e., the addition of scores for Scenario One and Scenario Two) for the Counselor Comfort Scale, the Non-directiveness Scale, and the Collectivism Scale were employed in creating these correlations. Table 3.7 includes the resulting correlation matrix. Expected significant correlations between age and years of service and years since completion of counseling training were obtained. Additionally, there were significant inverse relationships between age, years of service, and years since graduation with the Counselor Comfort Scale: interestingly, older counselors tended to be less comfortable with the client scenarios described. The Counselor Comfort Scale was also negatively correlated with both the Non-directive Scale and the Collectivism Scale: more comfortable counselors were more directive and more like to focus on individualism in the cases described. Finally, Non-directiveness was correlated significantly with age: younger counselors tended to be more directive than older counselors.

Qualitative Data

The qualitative process involved the following steps: reading, summarizing, categorizing, and grouping. Following the completion of these steps, experts reviewed the categories that had been created, and this review led to further revisions and final formatting of the groupings of the participants’ responses. Finally, a concrete format was established and followed to categorize
results. First of all, every piece of the raw data was read more than three times to generate thoughts related to possible themes. The subsequent steps were: (a) to summarize each of the responses from the raw data, (b) to reread the summarized data to generate new categories, and (c) to identify where categories might be grouped together. In the process of categorizing, certain subcategories were simultaneously grouped together. After the structuring of the first version of groupings, different revisions continued to evolve as the researcher rechecked the categories and subcategories. These evolutionary changes occurred until the version was ready to forward to the two experts (one examining the Chinese version; one reviewing the English version). There were seven total revisions that took place during the process of establishing the categories (See Appendix G).

The following example illustrates the process of grouping and generating categories. For illustrative purposes, the specific process leading to the identification of the category of “collectivism” is presented:

From those items included initially in the “intervention” subscale, the first run of the grouping process yielded the following potential categorical terms: (a) “basic counseling skills,” (b) “facilitating clients to understanding themselves,” (c) “focus on the conflict circumstance,” (d) “counseling theories,” and (e) “facilitating client to problem-solving.” In the second run of the grouping process, a subcategory of “searching for positive experiences within the family relationships” was added as a subcategory under “counseling theories.” Further, the subcategory
“seeking balance within the conflict situation” was introduced within the category of “focus on the conflict circumstance.” A third run at this grouping process added one additional category, “seeking positive communication with mother-in-law.” In the final step, this last category (i.e., “communication with mother-in-law) was grouped together with the “seeking balance within conflict situation” into a final subcategory, “collectivism.”

There were four open-ended questions following the closed-ended questions for scenarios one and two. Each of the open-ended questions corresponded to the four subscales (i.e., interventions, conceptualizations, strategies, and goals) that had been designed in the close-ended questions. Next, the subscales were summarized and placed in certain categories and subcategories for the Taiwanese participants and Ohio participants. The four subscales were categorized in each scenario and presented as appendices (See Appendix G). Results from the qualitative data analysis were summarized and are presented below.

This research proposal has been reviewed and approved by the University of Cincinnati’s Institutional Review Board (IRB) for social and behavioral sciences. In the university, the approval for the research from the IRB is required before the research can be conducted. All research with human subjects must be reviewed and approved.
Table 3.7

*Correlation Matrix including primary measures included in the study*

<table>
<thead>
<tr>
<th></th>
<th>Years since Graduation</th>
<th>Years of Service</th>
<th>Asian Values Scale (AVS)</th>
<th>Counselor Comfort Scale (Comfort)</th>
<th>Non-Directiveness Scale (Non-D)</th>
<th>Collectivism Scale (Colct)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yr Grad</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Yr Serv</td>
<td>.750**</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>AVS</td>
<td>-0.029</td>
<td>-0.005</td>
<td>1.00</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Comfort</td>
<td>-0.201*</td>
<td>-0.181*</td>
<td>0.233*</td>
<td>1.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Non-D</td>
<td>0.108</td>
<td>0.138</td>
<td>-0.069</td>
<td>-0.188*</td>
<td>1.00</td>
<td></td>
</tr>
<tr>
<td>Colct</td>
<td>-0.195**</td>
<td>-0.146</td>
<td>-0.059</td>
<td>-0.214</td>
<td>0.151</td>
<td>1.00</td>
</tr>
<tr>
<td>Age</td>
<td>0.725**</td>
<td>0.735**</td>
<td>-0.070</td>
<td>-0.250**</td>
<td>0.184*</td>
<td>-0.157</td>
</tr>
</tbody>
</table>

**p < .001; * p < .05**
Five or six categories and certain subcategories were grouped under each of the subscales (i.e., intervention, conceptualization, strategy, and goal) following a process of organizing the responses given to the open-ended questions. Each category led to a number of subcategories, and these are discussed in Chapter IV.

Many similarities and dissimilarities were found among the categories in scenarios one and two, much of which was worthy of discussion (see Chapter IV). In the intervention subscale, most of the categories and subcategories generated were identical in both scenarios one and two. The one exception was the category called “family therapy.” This intervention was mentioned only in Scenario Two.

On the conceptualization subscale, ideas expressed by Taiwanese and Ohio counselors were, for the most part, very similar. In the strategy subscale, the subcategory of “skill training” appeared in Scenario One but not in Scenario Two, and the subcategories of “facilitate self-understanding” and “basic counseling skills” were found in Scenario One but not in Scenario Two. Interestingly, participants felt both clients needed support even though the sessions described seemed to be in a stage where strategies would be appropriate. Nonetheless, basic counseling skills were only proposed for Scenario Two and not for Scenario One.

In the goal subscale, the subcategory of “counseling theories” was mentioned only in response to Scenario One. On the other hand, the subcategory of “analyze and address conflict situation” appeared only in Scenario Two.
As mentioned above, certain similarities and dissimilarities resulted from the categorization process. Responses to Scenario Two were more diverse than responses given to Scenario One. In both scenarios, descriptive categories were constructed from a careful analysis of the subscales initially called “intervention,” “conceptualization,” “strategy,” and “goal.” The resulting categories were: “basic counseling skills,” “problem analysis,” “problem solving,” “empower the client,” “individualism/collectivism,” “non-directive/directive,” and “client issues.” By focusing on the two scenarios and the four subscales, the next section will illustrate the types of statements emphasized in Scenarios One and Two by both Taiwanese and American counselors.

Case Scenario One

Intervention. More Taiwanese mentioned the importance of the implementation of “basic counseling skills” in support of the client than did Americans. This was true even though the results also indicate that American counselors would empathize more with the client than would Asians. In addition, Ohio counselors brought up “catharsis” as a helpful intervention more than did Taiwanese (in fact, catharsis was not mentioned by Asian counselors).

In the category of problem analysis, Asians suggested the need to “search for balance within values” and “help the client identify a hierarchy of values” while Americans focused more on analyzing client’s problem such as the “conflict between client and mother-in-law” and “facilitating client self-understanding.”
In the category of “empowering the client,” Taiwanese counselors mentioned “helping
the client become more flexible” and “cultivating the client’s empathy.” American counselors
were putting efforts into “assertiveness training” and “encouraging the client to try to work
toward compromise in her own heart.”

In “collectivism/individualism,” Taiwanese counselors proposed the need “to reflect
client’s conflict” while facing authority figure, “to help client to do things in order to decrease
relationship conflicts,” and “to seek balance between family and the individual.” American
counselors emphasized “inviting support from husband” and “exploring why client is living with
her mother-in-law.”

In “non-directive/directive,” Taiwanese counselors proposed a need to “invite parents to
look at client’s struggle,” “invite a high school teacher to help client obtain her/his needs,”
“encourage client to check what she/he can do to make her/himself feel comfortable.” American
counselors proposed concrete suggestions such as using the Myers-Briggs Personality Indicator
and reading the book entitle Be What You Are.

Conceptualization. In the category of “client issues,” Taiwanese counselors suggested the
need to “build up strategies for relating with authority figures,” “being disobedient with elders,”
“communication impasse with family system and authority issues,” “conflict between family
harmony and personal needs,” and “limitations in the family’s unbalanced distribution of power
and resources.” American counselors, on the other hand, were looking at the issues of “being
stuck in emotion,” “identifying options and responsibilities,” “showing a lack of assertiveness,” and “concern about boundary issues with in-laws, husband, and family.”

In category of “problem analysis,” Taiwanese counselors suggested the “need to be in a secondary status within the family,” “the lack of coping strategies while facing a conflictual relationship,” “the client’s inability to cope with the situation of being rejected,” “different values with significant others given traditional roles,” and “pressure to comply with gender stereotypes such as women being non-assertive.” The statements from American counselors emphasized the “exploration of the marital relationship,” “observing the couple’s interaction with each other,” “the client’s needs to self-actualize,” “the client’s inability to get what she wants,” “the mother-in-law’s stimulus value in making the client defensive,” “the fact that the client and her husband are being forced into child roles by living in the parents’ home,” and “the client’s difficulty being a strong-willed, disrespectful mother-in-law.”

In the “collectivism/individualism” category, Taiwanese counselors mentioned “the client treating the traditional compliance situation as a personal issue,” “an inability to allow a conflictual relationship,” “personal roles being overlooked within the culture,” and “unfinished business in an authority relationship.”

**Strategy.** In response to the category of “problem solving,” subcategories such as “search for family harmony and flexibility to support self” were suggested by Taiwanese counselors. The category of “identifying problem-solving strategies” was proposed by American counselors.
Within “empowering the client,” the subcategory of “searching for support systems (move out)” and “increasing the client’s insight” were proposed by Taiwanese counselors while the subcategories of “improve communication skills” and “setting boundaries” were mentioned by American counselors.

In category of “collectivism/individualism,” the subcategories generated from Taiwanese counselors included “decreasing power struggles with in-laws,” “try to respect elders’ emotions and ideas to invite mother-in-law’s understanding,” and “looking for harmony by being more flexible in dealing with one’s personal self,” and “facilitate client to distinguish the difference between compliance and respect.” However, the statements from American counselors emphasized “identifying how power is shared in decision-making,” “inviting the client to negotiate within herself for possible change and compromise,” and “direct and assertive communication with family members in order to cut the family out of the loop.”

Goals. In the category of “empowering the client” the subcategory of “facilitate client’s making decisions on her own” was only proposed from Taiwanese counselors, and “facilitate client’s self-awareness” was proposed more often among the American counselors.

In the category of “collectivism/individualism,” the subcategories of “helping client to behave in order to fit in social cultural behavior” and “clarifying expectation and looking for a mutual acceptable balance” were proposed by Taiwanese counselors. The subcategories of “forming a mutual acceptable parenting discipline through communicating with family
members” and “adjusting to the situation of different expectation between parents and self” were suggested by American counselors.

Within the “directive/nondirective” category, the subcategories of “formulate tactics to disconnect from mother-in-laws when she drive her crazy,” “teach her how to reduce her frustration by focusing on what she can do differently,” “facilitate client to figure out the possibilities of moving out” were created by American counselors.

Case Scenario 2

Intervention. In responses to the category of “empowering the client,” Taiwanese counselors and American counselors suggested “improving client’s assertiveness” and “facilitating client’s ability to make up his own mind.” American counselors emphasized more on “develop a support system,” “help parents understand client’s struggle,” and “develop avenues to enhance family relationship as a whole and separate person-love them, love her-himself.” In the category of “non-directive/directive,” the following was suggested by Taiwanese counselors:

“invite a high school teacher to help client obtain her/his needs.”

Conceptualization. In the category of “problem analysis,” Taiwanese counselors proposed the subcategories that included: “client unable to be him/herself due to family pressure,” “family expectation over internalized by client,” and “the client’s ideals and expectations are not respected.” The subcategories as following were suggested by American counselors:

“development issues-separating himself from family,” “help client to understand that family can
not be changed,” “client is experiencing a crisis regarding individuation,” and “client is conflicted and can not identify why.”

In the category of “collectivism/individualism,” subcategories mentioned by Taiwanese counselors included: “the impact from the cultural burden of filial piety,” “influencing of family culture: not complying parents could be not filial piety,” and “disobedience of elders.” American counselors emphasized on the subcategories of “dilemma between faith to culture and to the individual,” “not assertiveness,” and “the way of defining a dilemma.”

In the category of “problem solving,” American counselors indicated “discussion with children and children’s school” and “invite client to see what he could negotiate within himself as far as change and compromise.”

Strategy. In the category of “empowering the client,” Taiwanese counselors proposed the subcategory of “looking for positives.” American counselors suggested the need to address “self-esteem issues,” “provide empathy,” “establish boundaries,” and “help the client to look for the areas in his life to see if he experiences acceptance.”

In the category of “collectivism/individualism,” Taiwanese counselors suggested the following subcategories: “helping the client to look for positive experiences of family expectation,” “facilitating the client to understand the parents’ point of view,” and “looking for possible compromises.” The different responses from American counselors were illustrated as following: “helping the client to understand the impact from parents’ expectation,” “helping the
client combine medicine and computer programming,” “helping the client to determine what’s negotiable and what’s not,” and “bringing in the client’s family members to talk about his love and respect for them, his desire not to hurt them.”

In the category of “non-directive/directive,” Taiwanese counselors mentioned that they would “engage other family members in supporting client” and “strongly encourage client to pursue his desires.” Looking at the response from American counselors, they suggested that “whatever the client is doing should make him feel happy.” In addition, the subcategories as following were suggested by Taiwanese counselors: “encourage client to make a small change” and “invite the client to search more information in order to persuade parents.” The subcategories from American counselors were listed: “the most important thing is to save her marriage,” “encourage establishment of own home,” “strongly encourage the client to pursue their desires,” and “help her determine the family’s impact on parenting.”

In the category of “problem solving,” the “strategies for the problem solving” and “searching for family harmony and flexibility to support self” were both proposed by Taiwanese counselors. The subcategories of “helping the client combine medical and computer programming professions,” “helping the client to see what is most important,” and “inviting the family to come up with a solution” were proposed by American counselors.

Goal. In responses category of “problem analysis,” subcategories such as “seeking balance within the dilemma” and “inviting the family to reduce pressure” were stated by
Taiwanese counselors. The subcategories of “establishing boundary between family and client,” “working toward creative solution,” and “using values clarification” were generated by American counselors.

In category of “collectivism/individualism,” the subcategories of “inviting parents to offer chances for being independent,” “searching for a balance circumstance through communicating with parents,” “helping the client to accept the disappointment of his parents” and “understanding parents’ expectation before making decision” were suggested from Taiwanese counselors. However, some different subcategories were proposed by American counselors: “how to decrease unexpected and disappointed feeling from parent,” “client has to so what he thinks is right,” and “his uncle should not push him too much.”

In the category of “empowering the client,” American counselors mentioned the subcategory of “helping the client feel heard, respected, and understood.”

In the “non-directive/directive” category, the subcategories of “facilitating the inner conflict within client,” “discussing with client the need to modify old behavior patterns,” and “helping the client to be aware and to change his behavior” were produced by Taiwanese counselors. The subcategories of “formulate tactics to disconnect from a mother-in-law when she is driving her crazy,” “teach her how to reduce her frustration by focusing on what she can do differently,” “facilitate client to figure out the possibilities of moving out” were from American counselors.
In sum, the cultural values differences among Taiwanese and American counselors have been presented through a qualitative data collection process. “Keeping balance and harmony in the relationship,” “focusing on the hierarchical situation,” and “obedience to elders” were essentially the primary foci for Taiwanese counselors. American counselors emphasized more the issues of “problem analysis,” “inviting client being more assertive,” and “setting boundaries within a relationship.” Interestingly, helping clients become “more assertive” and “making up their own minds” were suggested by both Taiwanese counselors and American counselors. Although Asian counselors were characterized as more “problem solving” in their approach by this research, American counselors showed a “problem solving” orientation as well. Apparently, the responses from the second scenario, such as “engage family members in supporting client,” “inviting the family to reduce pressure,” “inviting parents offering chances for being independent,” and “helping the client to accept parental disappointment” were proposed by Taiwanese counselors. It seems that Taiwanese counselors allow themselves to give the second client more independence in decision making than the first one. Comparing to Taiwanese counselors, American counselors put more focus on respect the first client and being more likely to encourage attention to the parents’ expectations with the second client.

Americans were prone to suggest that clients set up better boundaries between themselves and other family members. Nonetheless, Taiwanese counselors also, on occasion, mentioned this same possibility. It seems that these Asian counselors have likely been affected by Western
counseling philosophy which would encourage clearer family boundaries. In terms of westernized counseling philosophy, counselors, in general, seem to endorse the necessity to determine the client’s need before suggesting specific ideas for help. Thus, the Taiwanese counselors in this investigation possessed collectivistic cultural values, and they also demonstrated individualistic approaches to their possible clients.

In the perspective of “non-directive/directive,” both Taiwanese and American were quite directive with clients. Nonetheless, American counselors were more prone to specify what to do in terms of relating to the client.

Looking at the “hierarchical” aspect, in order to persuade parents to offer more opportunities to the client, Taiwanese counselors suggested inviting a high school teacher to help the second client in his career goal. Compared to American counselors, Taiwanese counselors were quite collectivistic in approach.
CHAPTER IV

Discussion and Conclusions

This chapter will focus on a discussion of the study’s results. The major result is that there was some evidence in the analyses to support a difference in the values of a group of Taiwanese counselors when compared to a group of American counselors from Ohio. The discussion and conclusions section presents the findings, discussion, and implications for counseling.

A review of the literature revealed that there are differences between people who come from different cultural contexts. The majority of counselors are trained in a traditional, western manner, an approach derived from an “American” cultural background (Leon, 1986). Given that the notions about and theories of counseling derived from the West, one could assume that value differences exist among counselors coming from different cultural environments.

Hypothesis Number One

Taiwanese counselors will score more highly than American counselors on the Asian Values Scale (AVS) total score. The Asian Values Scale was administered to all participants. A Chinese version of the instrument was offered to Taiwanese counselors whose native language was not English. The results show that there was no significant difference \[ F(1,152)=2.297, p = .13 \] between Taiwanese participants (Taiwanese counselors) and Ohio participants (American counselors) in their mean AVS scores.
Discussion of Hypothesis One

With the results indicating no significant quantitative differences between Taiwanese counselors and American counselors on the Asian Values Scale, the researcher finds herself in somewhat of a quandary. How could native-born Taiwanese counselors not be higher in Asian values than a group of Ohio counselors with no ties to Asian at all?

One initial guess might be that the Asian Values Scale, which has been normed on Asian Americans, might not be valid when administered to a sample of respondents who grew up outside of the United States. When looking at the AVS scale, one Asian participant mentioned that “There are too many double negative questions making it difficult to assess the needs of the client.” In developing such questionnaires, it is important to avoid questions worded negatively because they take much more time to think about and to offer a response. Additionally, such items often lead to confusion. When analyzing the items of the AVS, three items were worded negatively as follows:

1. Occupational failure does not bring shame to the family;
2. Educational failure does not bring shame to the family;
3. One need not achieve academically to make one’s parents proud.

Although these items, of course, were negatively worded for the Ohio sample as well as for the Asian group, it could be that the possible confusion about these questions was higher in the Taiwanese counselors. It that was the case, the scores for Asian counselors may not have
been as valid as one would hope.

Although there may be validity problems in applying the AVS to those who grew up in Taiwan, a more likely hypothesis would be that these participants, as counselors, may be an unusual group with values that are not directly consistent with those of Asians in general. The population of counselors is special when comparing to other occupation population. In the process of doing counseling, there are many opportunities for a counselor to grow and to explore different aspects of their self. Many counselors may have matured more than non-counselors as a result.

Asian participants were given a Chinese version of the Asian Values Scale. Even though a back translation had been conducted, participants indicated that the Chinese translation was difficult to understand. This difficulty in understanding the Asian Values Scale might potentially have contributed to the unexpected lack of difference between the Asian and American samples on this instrument.

A number of participants mentioned that the world is shrinking with the increased communication through the internet. Yang (2001) noted that Chinese characteristics are in the process of changing from collectivistic to more individualistic. Because of the impact from western culture, parental discipline is changing as well. Traditionally, Asian parenting styles were characterized by dependence, compliance, self-repression, humility and parent-centeredness whereas today they include more oriented to independence and
Hypothesis Number Two

Taiwanese counselors will differ from American counselors in their reactions and impressions to two values-related client conflict scenarios. More specifically, the Taiwanese counselors are (a) expected to be less comfortable with the two situations that are illustrative of cultural value differences, (b) anticipated to be more likely to choose a non-directive approach with the described client, and (c) more inclined to a collectivistic orientation in understanding the client case.

The counselors’ reactions and impressions had been categorized into three subscales: (a) the comfort level experienced by the counselor with the client; (b) the non-directive versus directive approach taken by the counselor; and (c) a collectivistic versus individualistic orientation to counseling.

The data analyses of the differences between the two cultural groups on the counselor’s impressions and reactions subscales indicated that the Asian and American counselors definitely differed in their reactions to the two client scenarios [Multivariate $F(3, 150) = 20.54, p < .001$]. These differences occurred even as there were significant differences in reactions of both groups to the two scenarios [Multivariate $F(3, 150) = 20.54, p < .001$]. As these data were examined even more closely, it was determined that the following differences existed: (a) the Taiwanese counselors were more comfortable than Ohio counselors with both clients described, (b) they
were more directive (particularly with the client in the first scenario), and (c) they approached the client in the first scenario much more in a collectivistic fashion than did American counselors. Thus, in considering Hypothesis Two, these data provide support for hypothesized differences between the two cultural groups. Surprisingly, however, these differences were not in the directions predicted. Although it had been expected that Asian counselors would be less comfortable working with the clients described in the two scenarios, they actually were more comfortable. With the non-directiveness scale, the Asian counselors were thought to be likely to show higher scores, and, in fact, they were lower than their Ohio counterparts. Finally, in the collectivistic versus individualistic scale, the Taiwanese counselors were only more collectivist in their understanding of the first client scenario, not with the second scenario.

Discussion of Hypothesis Two

A significant difference appears when examining the level of comfort and non-directive versus directive subscales as well as on half of the collectivistic versus individualistic subscale. With the exception of half of the latter subscale, the findings do not support the hypothesis suggests that the American counselors would be more comfortable in dealing with clients from different cultural backgrounds in both scenarios.

When examining the mean values shown in Table 3.4, it is clear that Asian counselors were more uncomfortable and more directive in relating with the client in the second scenario with the conflicted college student than with the first client. There was not much difference
found in the Collectivistic/Individualistic subscale. However, American counselors were more comfortable, slightly more non-directive, and more individualistic in their counseling orientation with the client in this first scenario addressing a mother’s dilemma in parenting with her in-laws.

Interestingly, as seen in Figure 3.1, there were parallel lines in which the Taiwanese counselors were consistently more comfortable than Ohio counselors in working with both client scenarios. However, it was also demonstrated that the counselors from both cultures felt more uncomfortable dealing with the male college student than with the mom who had concerns about her in-laws.

Americans were more non-directive in their approach with the client in the first scenario than in their approach with the client in the second scenario. In contrast, Taiwanese counselors were more directive to the client in the first scenario rather than the client in the first scenario. Reviewing the content of the two scenarios, the first one addressed the daughter-in-law’s right to discipline her children while the second one dealt with the son and whether or not he should follow his parents’ wishes to become a medical doctor. The results of this study would indicate that American counselors may take a somewhat more directive approach with the young male client (second scenario) while Asian counselors may take a more directive approach with the female client (first scenario). Exactly how the content of the scenario impacts the reactions and impressions of counselors warrants further study.

In the Individualism/Collectivism subscale, there was an interaction between the two
lines as seen in Figure 3.3 indicating differences between the two groups of counselors when relating with “Rebecca” in the first scenario and “Stan” in the second scenario. Taiwanese counselors were more collectivistic in their approach when relating with “Rebecca” and less collectivistic in their approach when relating with “Stan.” These Asian counselors took a more individualistic approach when relating with “Stan,” allowing perhaps more space for the client to individuate from his family and not follow their career expectations for him. Clearly, this was not the case in their approach counseling “Rebecca.” In that case, the Asian counselors definitely were seeing the situation in a more collectivistic manner than the Americans: perhaps honoring the in-laws views and being less open to the individual concerns of the client? American counselors were actually much more collectivistic in their understanding of “Stan” than they were with “Rebecca.” For the American group, the participants’ responses to “Rebecca” and to “Stan” were different. They offered more space to “Rebecca” to not follow her in-laws’ expectations and were more “in synch” with “Stan’s” parents in his conflict with his family regarding choice of career. Were the daughter-in-law to receive counseling from an American counselor, it is likely she would be encouraged to follow her own ideas about parental discipline, and, although “Stan” is not likely to be encouraged to abandon his love of computers, he may not be as encouraged to follow his desires as he might be if he really wanted to pursue medicine.

Further study is needed to determine if this conclusion relates to cultural value differences. Several questions for possible research topics include: “Do Asian counselors encourage
well-qualified clients to stay with career choices they no longer want? Are American counselors really more flexible in understanding the position of a daughter-in-law who is in conflict with her husband’s parents?

Comfort Scale Differences. In sum, this study found that Asian counselors seem to experience a higher level of comfort while employing a more directive and collectivistic approach than Americans when dealing with “Rebecca.” Although still expressing more comfort and intending to use more direction than American counselors in addressing “Stan’s” issues, Asian counselors are essentially viewing this client with the same level of a collectivist orientation as the group of counselors from Ohio.

Asian people have been described in such terms as hierarchical, collectivistic, interdependent, and tolerant of ambiguity (e.g., Choi & Choi, 2002; Leong, 1986). If Asians are, in fact, more tolerant of ambiguity than westerners, certainly they might be more likely to express comfort with the two clients described in the scenarios designed for this study. In fact, Choi and Choi (2002) mentioned that easterners feel more comfortable and capable than westerners in dealing someone who is not compatible.

The two scenarios included clients expressing conflicts tied to cultural value differences with potential to create discomfort related to the ambiguity of potential counseling directions. With the results indicating less comfort among American counselors, it might be guessed that American counselors feel less comfortable than Taiwanese counselors in dealing with clients
coming from different cultural backgrounds.

*Non-directiveness Scale Differences.* Although the initial hypothesis had suggested that Asian counselors would be more non-directive in approaching the two scenarios than would the Ohio counselors, the finding that Asians would be more directive is not too difficult to explain. Leong (1986) stated that most Asian people view counseling as a function of information and advice-giving rather than exploration and self-awareness. Thus, although Asian students expect to directive, empathetic, and nurturing counselors (Leong, 2001), they also expect counselors to be experts and to give advice.

Thus, to make Asian clients most comfortable, it might be necessary for the Chinese counselor to take an authority role and provide answers to specific questions. One of the prime characteristics of Asian culture is the existence of a clear hierarchy. This hierarchy is demonstrated in the teacher/student relationship through the Chinese saying that “a teacher for one day should be treated as a father for an entire life.” Asian counselors were taught to respect their teachers who deliver knowledge to them. On the other hand, based on the counseling process, clients were invited to look at things from a different angle which. Of course, Asian counselors must be influence by this same hierarchy when relating with clients. Counselors are called “teacher” in Asia, and this puts them directly into the “teacher/student” hierarchy. From the perspective of Asian culture, to serve as a teacher is also to serve in a hierarchical role *with the responsibility* to offer directive ways to help solve the client’s issues. Thus, Asian counselors
might well have been expected to indicate a more directive approach to clients.

_Collectivistic versus Individualistic Scale Differences._ Americans clearly were more willing to be both non-directive and individualistic than Taiwanese counselors with the first client, “Rebecca.” Does this mean that Asian counselors are more collectivistic and directive than Americans? The answer is no because the differences, particularly in the collectivistic versus individual approach do not hold up in examining the reactions to the second scenario, “Stan.”

Thus, the Asian collectivistic nature of understanding clients does not generalize to all clients. Yang (2001) stated that one cannot accurately predict an individual’s specific behavior based only on culture and cultural values: such a prediction would greatly overextend the valid use of the definitions of cultural values. Yang (2001) further argued that there are cultural value approaches in Asian culture that include both collectivistic and individualistic approaches by the people.

In summery, it is likely unfair to assert that Asian culture is more collectivistic based on people’s behavior (Yang, 2001). Yang (2001) explained that there are many competitions among Asian people, including sporting events. Serious competition to “be the winner” is consistent with Asian culture. Of course, such competitions are very individualistic rather than collectivistic.

Since a significant difference between Taiwanese and Ohio counselors appeared on the
collectivistic/individualistic subscale, looking at the content of the scenarios became essential in understanding the research (see Appendix B).

Hypothesis Number Three

The third hypothesis stated that Taiwanese and Ohio counselors will differ significantly in the ways they conceptualize client cases, set goals, develop strategies, or settle on interventions. Of the six items that were related to this hypothesis, five showed significant differences between the Taiwanese and American groups. Taiwanese counselors were significantly more likely to suggest a strategy of referring the client to another counselor (Item #6); Americans were slightly more likely to indicate that the primary goal was to enhance communication (Item #7); Asian counselors were much more likely to endorse the conceptualization that others were the major problem (Item #9); Americans were much more likely to agree that the prime strategy would be to deal with emotions and feelings (Item #10); and Americans also more often endorsed the conceptualization that counselor’s main job is to give client ideas to implement after counseling (Item #17). Only in Item #19 (the goal is to explore impact of others on client’s life) were American and Asian counselors not significantly different in their responses. In summary, Hypothesis Three was supported by the data.

Discussion of Hypothesis Three

Sue and Sue (2002) noted that goals and treatments among Asian counselors must take a more collectivistic value approach. This indicated that Asian counselors, based on their cultural
values, may adopt different goals and strategies when dealing with clients than will American counselors.

Two items were selected to represent each of the categories: case conceptualization, goal setting, and strategies. In order to select the two items, the content items were carefully screened to ensure that the content was representative of these categories.

The results indicated that significant differences exist between Taiwanese counselors and American counselors in conceptualizing a client’s issues, in helping the client to set goals, and in identifying strategies to meet the goals. Taiwanese counselors and American counselors come from different cultural background, and these cultural differences may impact the counselor’s choices in the areas of conceptualization, goals, and strategies.

Items 9 (others are the major problem) and 17 (counselor’s main job is to give the client ideas to implement after counseling) are representative of case conceptualization. Asians participants scored higher on item 9 than American participants indicating the importance of clients not only to look at self, but to others as well for help with problems. American participants scored higher than Asian participants on item 17 indicating that American counselors may be more directive than Asian counselors at this point.

Items 7 (to enhance communication skills) and 19 (to explore the impact of others in the client’s life) are representative of goal setting. American participants scored slightly higher than Asian participants on item 7 indicating that communication skills receive more emphasis from
American counselors. According to Leong (1986), Asian Americans are less expressive than Caucasians. Asian participants scored slightly higher than American participants on item 19 indicating that they assume a more collectivistic approach to counseling. Focusing on the individual is discouraged among Asian people (Triandis, 1995). Thus, within the Asian culture, the impact personal decisions on group members should be emphasized.

Items 6 (to refer the client to another counselor) and 10 (to deal with emotions and feelings) are representative of identifying strategies for goal achievements. Asian counselors scored higher than American counselors on item 6 and American counselors scored higher than Taiwanese counselors on item 10. Although the Asian participants scored higher than the American participants on item 6, the scores for both groups were rather low. American participants scored higher on item 10 indicating that American counselors may be more competent in reflecting back to clients their feelings. This result fits with Leong’s (1986) view that Asian people express fewer feelings and emotions than do Caucasian people.

Since there are so many different cultural values between Asian and American counselors, it is understandable that the results from Taiwanese counselors and American counselors were different. Table 4.1 lends some further clarity to the cultural differences that exist between Taiwan and America.

It is very likely that both Taiwanese and American counselors thought that the clients described in the scenarios were from their own culture. In Taiwan, some counselors may lead
clients in ways that may not necessarily follow their family’s expectations. Given the underlying expectations of Taiwanese culture, such views would definitely be atypical. In essence, a counselor in Taiwan is a person who is a true “pioneer.” The field of counseling is relatively new in Taiwan, and for the most part, those who are practicing counselors have been trained in a Western model. The thoughts and attitudes expressed by Taiwanese counselors for this study are likely characteristic of such pioneering individuals, but they are unlikely to represent people in general in Taiwan.

In Ohio, the clients described are likely to be considered as Americans. What are great values-related dilemmas for an individual from an Asian culture could be viewed as “odd or unusual” concerns for a client who has grown up in the United States. The impact of the likely difference in perspective on the nationality of the clients described is clearly unknown. Further research may be necessary to address this question.

**Correlational Analyses**

Correlation coefficients were calculated to test relationships between years since graduation, years of service, age, Asian Values Scale score, and the three subscales (i.e., counselor comfort, non-directiveness, and collectivism. Collectivism correlated significantly with years since graduation. This was an indication that counselors may become more collectivistic the longer they are in the field. The counselor’s comfort was positively related to both the years since graduation and the total years of service.
Higher score on the Asian Values Scale were found to correspond with higher levels of comfort in dealing with a client from a different culture. A higher score on the non-directive/directive subscale indicated less comfort in relating with the clients described in the two scenarios. This finding was also reflected in the American counselors who scored higher on the non-directive/directive subscale and felt less comfortable in relating with these clients.

Age differences could be a potential explanation for some of the differences in the Comfort scale, the Non-directiveness scale, and the Collectivism scale. There was a significant difference between Taiwanese and American participants with Americans being older. Since age was strongly negatively correlated with Comfort and positively correlated with Non-directiveness, the younger group of Asian counselors may be the primary reason that this same group was found to be more comfortable and more directive than the group of Ohio counselors.

**Qualitative Data**

The categories of case conceptualization and identification of strategies to meet goals were divergent between Taiwanese counselors and American counselors. However, Taiwanese counselors proposed similar views as American counselors when dealing with the categories of interventions and goal setting.

*Summaries from Taiwanese counselors*

*Balance.* Some of the following statements from Taiwanese counselors indicate that these
As mentioned, the above expressions came from Taiwanese counselors. Apparently, these counselors place importance on the value of “balance.” A lack of balance is unacceptable in Asian culture because it does not reflect the teachings of Confucius. In order to maintain harmony, some expressions were proposed so as to avoid conflict between and among family members. Additionally, based on findings in the research literature, Ohinishi and Ibrahim (1999) noted that harmony is an important value within the Asian culture.

Hierarchical relationships (Authority Figures). Among Asian values, respect for authority figures is important. It is expected that most relationships be kept within a hierarchical order. This concept affected most of the Asian participants which can be seen in the following statements:

“Reflect client’s conflict when facing authority figures”
“Discomfort when unable to satisfy family members”
“Unfinished business toward authority relationships”
Table 4.1

*Examples of differences in conceptualization, strategies, and goals*

<table>
<thead>
<tr>
<th>Categories</th>
<th>Asian</th>
<th>American</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conceptualization</td>
<td>• Impact of cultural values: e.g., filial piety</td>
<td>• Client and her husband may be assuming child-like roles by remaining in the home of in-laws</td>
</tr>
<tr>
<td></td>
<td>• Being in a secondary status within the family</td>
<td>• Client may not get what she/he wants</td>
</tr>
<tr>
<td>Goals</td>
<td>• Seek harmony and flexibility in dealing with personal self</td>
<td>• Client and her husband may be assuming child-like roles by remaining in the home of in-laws</td>
</tr>
<tr>
<td></td>
<td>• In order to assist mother-in-law’s understanding of client,</td>
<td>• Client may not get what she/he wants</td>
</tr>
<tr>
<td></td>
<td>decrease struggle between the two and increase client’s concern</td>
<td></td>
</tr>
<tr>
<td></td>
<td>and respect for emotions of elders</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• Search for family harmony and flexibility to support self</td>
<td></td>
</tr>
<tr>
<td>Strategies</td>
<td>• Facilitate client’s self-awareness</td>
<td>• Identify how power is shared in decision-making</td>
</tr>
<tr>
<td></td>
<td>• Clarify expectation and looking for a mutual acceptable balance</td>
<td>• Help client to look for the areas in his/her life where she/he experienced acceptance</td>
</tr>
<tr>
<td></td>
<td>• Facilitate the inner conflict within client and enable client to</td>
<td>• Direct and assertive communication with family members in order cut the family out of the loop</td>
</tr>
<tr>
<td></td>
<td>express her needs to husband and in-laws</td>
<td></td>
</tr>
</tbody>
</table>
“Being in a secondary status within the family”

These kinds of statements did not appear in the responses from Ohio counselors. As indicated, the concept of the authority figure only received emphasis from the Taiwanese counselors.

*Compliance.* To comply is very important in Asian culture. A great deal of emphasis was placed on compliance in relationship as proposed by the teaching of Confucius, particularly in regard to parents and elders.

“Client treats the traditional compliance situation as a personal issue”

“Inability to accept and to understand the relationship between mother-in-law and daughter-in-law within the traditional cultural context”

“Different values among significant others (e.g., the traditional role that a daughter-in-law must comply)”

“Help client behave in ways that comply with social and cultural behavior”

“Disobeying elders”

*Filial Piety.* Filial piety and honoring one’s parents are yet one more cultural value characteristic of Taiwanese counselors. Some of the statements related to this concept are included below.

“Impact of cultural values: for example, filial piety”

“Seeking to respect and show concern for the ideas and emotions of elders while seeking
understanding from the mother-in-law”

“Help client understand the impact from parental expectations”

“Understanding parents’ expectations before making a decision”

Non-directive/directive. Taiwanese counselors addressed the issues of non-directive versus directive approaches to the two clients. Responses from Taiwanese counselors include the following:

“Invite the parents to look at the client’s struggle”

“Invite the high school teacher to help the client address her/his needs”

“Lack of assertiveness in expressing needs”

“Remove in-laws’ interference”

“Change the existing culture and dilemma”

“Move out of the home”

“Invite the client to seek more information in order to persuade the parents”

“Encourage the client to make small changes”

“Invite the parents or provide opportunities for independence for the client”

“Invite the parents, as figures of authority, to decrease the use of pressure and control”

“Invite the client to modify her/his old behavioral patterns”

Responses from American counselors

As for the American counselors, their responses diverged from those of Taiwanese
counselors as demonstrated in the following comments:

*Confrontation.* A traditional cultural belief among those in the United States is that each person needs to be addressing how best to become oneself through establishing his or her own identity. Example participant statements addressed this value.

“Explore why the client is living with her in-laws”

“Help client to learn healthy confrontation”

*Individualistic oriented.* The expression of any potential need for confrontation did not appear in the comments from Taiwanese counselors. However, it does appear in the American counselors’ reactions. Determining whether or not confrontation is taboo in the Taiwanese culture needs further study.

“Direct and assertive communication with family members in order to cut the family out of the loop”

“Involve client’s family members in order to talk about her/his love and respect for them and her/his desire not to hurt them”

“Encourage client to continue doing what makes her/him happy”

“Client must do what she/he thinks is right”

“Uncles should not push the client too much”

“Helping the client understand that the family can not be changed”

*Collectivistic approach.* Usually people think that Americans are more individualistic in
their approach, but this research has found that American can also be quite collectivistic in their understanding. Some expressions as shown below from American sample were quite collectivistic:

“Encourage client to understand mother-in-law and husband’s point of view”

“Help client understand hierarchical values”

“Try to understand why in laws disagree with her approach to parenting”

“Helping client to understand that the family can not be changed”

“Engage other family members in supporting the client”

Unlike the images that were stereotyped by split into individualism and collectivism, from the expressions as above, some expressions from the Ohio group were also oriented in a collectivistic manner.

*Non-directiveness versus directiveness.* American counselors addressed the issue of non-directedness just as did the Asian counselors. Their responses, however, were quite different. Responses from American counselors include the following:

“Use the Myers-Briggs Personality Indicators,” then read “Be What You Are”

“His goal, not the counselor’s goal”

“Help the client to decide what he thinks is right for him to do and then the client needs to do what he thinks is right”

*Scenario One*
Conceptualization. It seems that both Taiwanese counselors and American counselors consider the client’s problem to involve “lack of assertiveness,” “lack of flexibility,” and tendencies toward “perfectionism.” The issue of conflicting values was addressed by American counselors more than by the Taiwanese counselors. The Taiwanese counselors addressed the issue of disobeying elders. More American counselors suggested a possible communication impasse, problems with authority and boundaries as additional issues to be considered.

The Taiwanese counselors seemed to approach the case using both western (assertiveness) and eastern (disobeying elders) perspectives. Regarding the boundary issue, the Ohio counselors seemed to be more westernized than those from Taiwan.

Strategy. Ohio counselors seemed inclined to offer skill trainings, empower the clients, and attempt to help them become more independent. Taiwanese counselors, on the other hand, worked with the clients to maintain harmony and flexibility within the families.

Goals. Both Taiwanese counselors and American counselors addressed the importance of assessing the clients’ needs. Following this assessment, the client and counselor are positioned to set up goals together.

Scenario Two

Conceptualization. Issues such as “value differences” received a good deal of attention from both groups. It appears that Taiwanese and Ohio counselors believe the client needs to become more assertive in order to be more effective in communicating his career plans with his
parents. Questions pertaining to the clients’ “personality” and “lack of assertiveness” were asked by Taiwanese counselors but not by American counselors. Comments made by American counselors suggested that there are boundary issues between the client and his parents causing pressure on the client and affecting his behavior.

**Strategy.** Clarifying the client’s values and facilitating his self-understanding were recommended by both groups of participating counselors. Empowering the client by “providing empathy,” “establishing boundaries,” and “addressing the issue of self-esteem” were mentioned by American counselors more than Taiwanese counselors. The American counselors remained more individualistic by inviting the client to attend to his personal self rather than the more collectivistic conceptualization of inviting the client to maintain harmony within the family.

**Goals.** Based on the client’s needs, both Taiwanese counselors and American counselors focused on the client and counselor collaborating together to set goals that best suited the client. “Assertiveness training” and “enhancing client awareness of the situation” were suggested by Taiwanese counselors and American counselors in an effort to help the client make a career decision. Taiwanese counselors encouraged the client to release his feelings while American counselors sought to develop coping skills for the client. It appears that American counselors are more action-oriented than Taiwanese counselors.

**Summaries from quantitative and qualitative result**

Some statements were distinguishable among both the Taiwanese and Ohio participants.
Some statements only showed up in Taiwanese counselors (e.g., disobeying elders). Other statements were only present in the American group (e.g., confrontation). In sum, although quantitative results presented that Asian counselors were more directive and slightly more collectivistic, the summaries from the qualitative results show that Asians were quite collectivistic and directive. From the quantitative results, Ohio counselors were more non-directive and slightly more individualistic. Somewhat unexpectedly, in the qualitative data, some American counselors were also quite collectivistic.

Looking at both qualitative and quantitative research, it seems that the responses from the qualitative research seem more consistent with initial hypotheses related to differences between Easterners and Westerners. Perhaps, qualitative could bring out more cultural differences in future research? This is a question that later investigations may wish to address.

Limitations

This section addressed (a) how the questionnaire was developed, (b) the issues surrounding translation, (c) difficulties the ensued during the process of collecting the data, and (d) struggles encountered in administering the AVS. The two scenarios were the main instruments of this research study. In as much as both scenarios focused largely on family issues, generalizations of the results of this study will be relevant only within the context of the family environment. It would be interesting to determine to what extent the content of the scenarios and the ages of these “clients” may have impacted the decisions made by the participating
There are limitations in this research study. First of all, the title of the Asian Value Scale appeared on the questionnaire which may have misled the participants to think the purpose of the study was to examine Asian values.

Secondly, the questionnaire was constructed using the English language. Asian participants were given a Chinese version of the questionnaire. Even though a back translation had been conducted, the Chinese translation was difficult to understand. The difficulty in understanding the Asian Values Scale might potentially have contributed to the unexpected lack of difference between the Asian and American samples on this instrument.

Thirdly, the period of time selected for the data collection was not maximally conducive to encouraging a large sample. Data were to be collected starting in November, close to three major American holidays: Thanksgiving, Christmas and New Year’s Day. This timing interfered with the data being collected in a timely fashion among American counselors.

In addition, the procedures for data collection included the invitation to ten people, five from Taiwan and five from the state of Ohio, to serve as recruiters of participants. Most of the Taiwanese participants were younger than those participating from Ohio. The five recruiters from Taiwan were mostly 30 to 40 years old, rather younger than the five recruiters from Ohio. Given the differences in age and the significant correlation between age and counselor comfort, it is even more surprising that the older counseling group (the American sample) was found to be
significantly lower in comfort level than the younger group (the Taiwanese counselors). Further study is needed to determine whether this factor influenced scores on the comfort level and non-directive/directive subscales.

The instructions found with the questionnaire needed to provide greater clarity in order for the participant to better follow along. When completing the Asian Values Scale, certain participants were confused, not knowing whether or not they should be responding in ways favoring Asian values.

Results from the Asian Values Scale were unclear as to whether they pertained to the role or the attitude of the counselor. The two scenarios were read and responded to before the Asian Values Scale. This made it easy for participants to fill out the form using their role as counselor instead of the role as eastern or western respondents. In other words, the participants took the counselor role when completing the questionnaire instead of their living role (which will be central non judgment without impacts from cultural background).

According to Leong (2001), most counselor training models derive from western culture and are applicable, appropriately, to western counselors and trainees. In Leong’s article, it is important that a counselor possess a specific knowledge in counseling with an Asian client. According to Leong’s understanding then, most Taiwanese counselors are trained using a model that includes different courses than those most immediately relevant to their clients. It would be worthwhile for future studies to look at ways to improve courses presented to counselor trainees.
in pre-service and on the job training.

Cognitively, Asian counselors are educated with the same training model as western counselors. However, most Asian counselors live in Taiwan which is significantly different from the Western culture. Therefore, whether there is a difference between the Asian counselor’s living environment and cognition of what has been learned from counseling theories in the education process is a matter for further study.

**Implications for Counseling**

There are many conflicts that present themselves when counselors face clients in a counseling setting. Counselors are relating with clients who come from different families with different developmental and growth processes. The differences between Asian and American counselors are understandable and something that needs to be learned as a multicultural counselor. According to the result of the research, Asian counselors were more directive and just slightly more collectivistic. It seems possible that there were more values-related conflict felt by Asian counselor than were picked up by this study’s instrumentation. Therefore, methods to facilitate effective counseling by Asian counselors despite values conflicts should be addressed in future research.

The following are specific implications for training Asian counselors:

1. Most counselors in Taiwan have not been adequately trained to realize the differences between the western counseling concepts and the values of their Asian culture.
Therefore, they may not understand how to identify these conflicts and how to deal most effectively with them. First, they need to understand the cultural conflicts inherent in western counseling theories. In order to do so, a learner-friendly environment for multicultural counselors might include a pre-requisite course discussing cultural differences between counseling concepts and Asian culture.

2. Finding a way to help Asian counselors hold on to their cultural values while learning to include new western cultural values is urgent. The counseling concepts they are learning are imported from a western cultural background. Developing indigenous counseling concepts and cherishing cultural values are necessary.

3. Since Asian counselors may not realize cultural conflicts in implementing the western counseling theories they have been taught, counselor educators need to develop required classes in order to deepen understanding and appreciation of Asian cultural values so that Asian counselors are more capable of dealing with Asian clients.

4. Based on the research literature and the results of the present research, it seems that Asian are not used to expressing their feeling; therefore, counseling skills such as empathy will be difficult for Asian counselors to express with their clients. Based on the responses of Taiwanese counselors, applying such skills in the counseling relationship is considered necessary. It may be equally appropriate to teach Asian counselors how to apply such skills as summarizing, providing minimal encouragement,
and clarifying problems in addition to empathy and exploration skills.

5. Two Asian characteristics are interdependence and compliance. However, the notion of counseling is to focus on the individual and respect the individual’s choices. The result of this research has shown Asian counselors were more directive in their approach. This finding may lead a conflict for counselors in not being sure whether they’d more like to express respect for their clients or whether they’d prefer to help by directing the clients toward positive solutions. It might be important to help Asian counselors to face the struggles so they will be more competent in counseling clients.

6. Although this research results presented that Asian counselors were more directive in orientation, Leong’s research (1986) suggested that nurturing is highly important for Asian clients. Thus, although more directive, Asians working with Asian clients need to be certain to incorporate a nurturing attitude into their work. Training on cultural values and how cultural values differ among Asian counselors in the training process are essential to the counseling field.

7. This research shows that Asian counselors felt more comfortable than Americans in a collectivistic environment. It may be necessary to build a comfortable environment in order to shape a non-directive and individualistic-oriented Asian counselor. Based on this study’s results, Asian counselors apply more directive and more collectivistic approach when they feel comfortable. Nonetheless, there were not major differences
demonstrated between Asian and American counselors.

8. One of the characteristics of Asian counselors is tolerance of ambiguity. From the perspective of trainee to be a counselor and serving as a counselor, the process of learning techniques of clarification and active listening among Asian counselors become more important. To learn to apply the technique of active listening and clarification may be a barrier among Asian counselors.
References


Appendix A

Demographic Data Sheet

1. Gender:  
   (1) Female; (2) Male
2. Age: _______ years
3. Race:  
   (1) African American; (2) Asian; (3) Asian American; (4) Spanish; (5) Caucasian; (6) Multiracial (please explain):
4. Degree:  
   (1) bachelor; (2) master; (3) doctoral; (4) post doctoral; (5) other (please specify)____________________
5. How many years since you have graduated? _________ years
6. What licenses do you hold?  
   (1) LPCC; (2) Counselor (for Taiwanese population); (3) Psychologist (for Taiwanese population); (4) LPC; (5) Other (Please specify)____________________
7. How many years you have served as a counselor? _________ years
Appendix B

Case Scenarios

Scenario 1

Assume that you are the counselor of the following client: a female, Rebecca, married for 15 years with a son and a daughter. She and her husband teach in a junior high school and live with her mother and father-in-law. She came to you because she has been having a hard time getting along with her mother-in-law. She disciplines her two children strictly, and this discipline is something that her mother-in-law does not like. Her mother-in-law vocally expresses her objections whenever she disciplines her son. She has tried many times to discuss this with her husband, but he says that they need to comply with his parents rather than disagree with them.

Rebecca had thought a face-to-face talk with her mother-in-law would help, but her mother-in-law is unwilling to meet for this purpose. She then discussed with her husband the possibility of talking with her father-in-law, but he indicated that the father-in-law also thinks she needs to comply with his wife’s ideas.

Rebecca has complained to her own parents, and they told her that it is important for her to comply with her in-laws. She does not understand why her thinking and her way of discipline is so totally discounted and ignored: she is educated and has many years of experience. She is a teacher, and she believes that she knows what is right and what is wrong for her son and daughter. Nonetheless, she is conflicted and hurt because she cannot let go of her methods of
disciplining her children and she loves her husband. She says that she is suffering every day because of the situation and she does not know what to do about it.
Scenario 2

Stan is a male client with a very good academic record. He was a talented child who grew up in a wealthy family. His father is a physician, and two of his uncles are physicians as well. Five of his relatives are presently studying medicine at the university. During college, Stan received a grade of ‘A’ in each of the chemistry and biology classes he had taken. Compared to other classmates, he has always found science courses relatively easy. Based on his academic performance, there is no question that Stan would be offered admission to a very good medical school. On numerous occasions, Stan’s bachelor’s degree advisor had shared her perceptions of his talents and abilities with his parents. All of his family, particularly his dad and his uncles, expect him to go to medical school: Being a physician is a family tradition!

Nonetheless, Stan loves computers more than anything else! He has been fascinated by the process of figuring out how to create computer programs for various potential applications. He spends most of his spare time working with computers, and he is planning to apply to graduate school in order to further his interests in systems technology. Stan’s parents have made a major effort to talk him into applying to medical school instead of pursuing his interests in computers. His uncles have shared their disappointment that he’s not choosing to go to medical school. They have also pointed out how hurt his parents will be if he doesn’t change his mind and continue the family tradition. Stan has been crying during the counseling session because he cannot feel comfortable with himself if he is a major disappointment to his parents.
## Appendix C

### QUESTIONNAIRE (for Scenario One)

**Direction:**

Please read each statement carefully. Indicate your level of agreement with each statement by marking one descriptor that best communicates your reaction to the statement.

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>I would be comfortable in working with Rebecca.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>As a counselor, my first step needs to be helping Rebecca to find what her needs are in this situation.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>I would work with Rebecca to establish her own life direction.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>Communicating empathy to Rebecca might be difficult for me.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>I would like to aide her in changing her values so that she can be more flexible and more accepting in the ways she works with her family.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>I might be likely to refer Rebecca to another counselor who might work better with her.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>The most important immediate counseling goal with Rebecca is to enhance her communication skills.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>I would experience a values conflict while working with Rebecca.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>It is likely that the primary source of Rebecca’s problem is her husband’s unwillingness to help her cope with this issue.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>I feel it would be important to deal first with Rebecca’s emotions and feelings in this situation.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
11. In order to help Rebecca express her needs, I likely invite her to participate in self-assertion training.

12. I have difficulties in helping a client who encounters dilemmas in setting goals for herself.

13. I would feel comfortable in suggesting a possible solution to Rebecca’s difficulty.

14. I would be likely to invite Rebecca to see the positive aspects of her family.

15. I would tend to invite Rebecca to follow my direction.

16. I’d like to invite other family members to join one of our counseling sessions in order to come to a compromise between the client and her family.

17. I believe it is my responsibility to offer ways to Rebecca to see what she can do after the counseling is complete.

18. In working with Rebecca, I’d likely be critical of myself during the counseling.

19. I would encourage Rebecca to focus her exploration on the impact her significant others play in her life.

20. I would find it difficult to express unpleasant or critical feedback to Rebecca.

Open-ended questions
If you were Rebecca’s counselor what intervention(s) might you suggest? (Please answer in a sentence or two.)

How do you conceptualize Rebecca’s difficulties? (Please answer in a sentence or two.)

What are the most likely strategies that you will employ to help Rebecca? (Please answer in a sentence or two.)

How will you set up goals with Rebecca? (Please answer in a sentence or two.)
Appendix D

QUESTIONNAIRE (for Scenario Two)

Direction:
Please read each statement carefully. Indicate your level of agreement with each statement by marking one descriptor that best communicates your reaction to the statement.

1. I would be comfortable in working with Stan. □ □ □ □
2. As a counselor, my first step needs to be helping Stan to find what his needs are in this situation. □ □ □ □
3. I would work with Stan to establish his own life direction. □ □ □ □
4. Communicating empathy to Stan might be difficult for me. □ □ □ □
5. I would like to aide Stan in changing his values so that he can be more flexible and more accepting in the ways he works with his family. □ □ □ □
6. I might be likely to refer Stan to another counselor who might work better with him. □ □ □ □
7. The most important immediate counseling goal with Stan is to enhance his communication skills. □ □ □ □
8. I would experience a values conflict while working with Stan. □ □ □ □
9. It is likely that the primary source of Stan’s problem is his parents’ unwillingness to help him cope with this issue. □ □ □ □
10. I feel it would be important to deal first with Stan’s emotions and feelings in this situation. □ □ □ □
11. In order to help Stan express his needs, I likely invite him to participate in self-assertion training. □ □ □ □

12. I would likely have difficulties helping a client who encounters dilemmas in setting goals for himself. □ □ □ □

13. I would feel comfortable in suggesting a possible solution to Stan’s difficulty. □ □ □ □

14. I would be likely to invite Stan to see the positive aspects of his family. □ □ □ □

15. I would tend to invite Stan to follow my direction. □ □ □ □

16. I’d like to invite other family members to join one of our counseling sessions in order to come to a compromise between the client and his family. □ □ □ □

17. I believe it is my responsibility to offer ways to Stan to see what he can do after the counseling is complete. □ □ □ □

18. In working with Stan, I’d likely be critical of myself during the counseling. □ □ □ □

19. I would encourage Stan to focus his exploration on the impact his significant others play in his life. □ □ □ □

20. I would find it difficult to express unpleasant or critical feedback to Stan. □ □ □ □

Open-ended questions

If you were Stan’s counselor what intervention(s) might you suggest? (Please answer in a sentence or two.)

How do you conceptualize Stan’s difficulties? (Please answer in a sentence or two.)

What are the most likely strategies that you will employ to help Stan? (Please answer in a sentence or two.)

How will you set up goals with Stan? (Please answer in a sentence or two.)
Title of study:
Eastern and Western Cultural Values: Implication for Training Asian Counselors

Month, date, year
Dear counselor,

I appreciate your help in supporting the completion of my dissertation. I believe the results of the study will benefit the counseling field. You are invited to reply to the questions based on your experiences of counseling. Your responses are strongly encouraged and will be respected without bias. Please feel free to express your honest opinions.

The purpose of this dissertation survey is to understand how different counselors will react to two client scenarios. It is anticipated that differing counselors will have unique ideas related to understanding clients in determining how best to help them. The study will also assess counselors’ level of comfort in working in each of the two clients.

Please understand that the use of these data will be restricted to the research study, and the results will be presented in a dissertation as well as in presentations at professional conferences. You are invited to express any concerns you may have regarding the information. There are no risks or benefits since the data are anonymous. Therefore the surveys will be returned without names.

Each of the two questionnaires will begin with a scenario containing a conflict situation intended to stimulate your thinking.

Thank you very much for your participation. The survey takes approximately 20-25 minutes to complete. Please notice that the orders of filling out the questionnaires are to look at the scenario first then to fill out the questionnaires which are followed after. Asian Values Scale will be completed finally. Please return the questionnaire in the enclosed stamped envelope within two weeks (month and date).

All the research materials will be locked in a research drawer. Only the chair of the research and myself are able to access the research information and materials. The original materials from participants will be mailed to the researcher; there will be no duplicate copies. All materials will
be destroyed after the completion of research.

If there are any questions that arise during the completion process, please contact one of the two persons listed below:

Researcher: Shu-Chung Chen
Telephone number: Office: 011-886-3-8232798 (For counselors in Taiwan)
Fax: 011-886-3-8232798 (For counselors in Taiwan)
Home: 513-923-2337 (For counselors in Ohio State)
Email address: yunshinchen@yahoo.com

Investigator Advisor: Geoff Yager, Ph.D.
Telephone number: Office: (513) 556-3347
Fax: (513) 556-3898
Office Location: Dyer Hall 511-A
Email address: geof.yager@uc.edu

Chair of the Institutional Review Board – Social Science and Behavioral Sciences: Dr. Margaret Miller
Telephone number: 513-558-5784

I have read the information provided above. I voluntarily agree to participate in this study. By completing these questionnaires, I indicate my consent to participate in the study.

________________________________________          _______________
Signature of Investigator (Shu-Chung Chen)          Date
Appendix F

Introductory Letter to Participants

Month Date Year

Dear XXX,

I appreciate your help. The purpose of the research is to determine whether different case conceptualizations are developed, within different treatment goals are established, come with culturally diverse values and whether different strategies will be suggested when the counselors. Each of the two surveys contains a scenario and a questionnaire (including 20 close-ended and 4 open-ended questions), then Asian Values scale. Your help will add to important cornerstone within the multicultural counseling field.

The state of Ohio and the Taiwanese counselors are selected in order to observe differences between these two value systems. The data analysis will compare the culturally different counselor values as they relate to conceptualizations, as well as goal and strategy selections as found in the data collection.

Instructions for selecting additional participants: Those participating in their research study need to meet the following requirements:
1. She or he (the participant) needs to have graduated for two or more years from a counseling program or department.
2. She or he (the participant) needs to be currently working as a counselor in an agency, a school, or other such setting.

Please also collect the questionnaires with the sealed envelope for me then mail it back to the stamped with address’s big envelope.

Please do not hesitate to ask questions of me should anything need further clarification. The following information is provided for your convenience:

Researcher: Shu-Chung Chen
Telephone number: Office: 011-886-3-8232798
               Fax: 011-886-3-8232798
Email address: yunshinchen@yahoo.com
Research Advisor: Geoff Yager, Ph.D.
Telephone number: Office: (513) 556-3347
Walk-In Clinic: (513) 556-0648
Fax: (513) 556-3898
Office Location: Dyer Hall 511-A
Email address: geof.yager@uc.edu

Chair of the Institutional Review Board – Social Science and Behavioral Sciences: Dr. Margaret Miller
Telephone number: 513-558-5784
**Appendix G**

*Cultural value summaries from open-ended questions*

**INTERVENTION**

<table>
<thead>
<tr>
<th>Categories</th>
<th>Taiwan</th>
<th>Ohio</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Basic Counseling Skills</strong></td>
<td>1. Empathy</td>
<td>1. Empathy</td>
</tr>
<tr>
<td>A. Empathy</td>
<td>re: difficulties of parenting (e.g., disciplining children); client’s needs in dealing with dilemma</td>
<td>re: difficulties in living with in-laws; allow client to talk about conflicting values and needs</td>
</tr>
<tr>
<td>B. Active listening</td>
<td>re: client’s dilemma; interaction patterns between client and family</td>
<td>B. Empathetic listening</td>
</tr>
<tr>
<td>C. Reflection</td>
<td></td>
<td>C. Support</td>
</tr>
<tr>
<td>D. Emotional support and acceptance</td>
<td>(e.g., help client accept negative feelings; help client accept her/his situation)</td>
<td>D. Catharsis: assist client in finding outlets for frustrations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>E. Validate her own feelings</td>
</tr>
<tr>
<td><strong>2. Individualism/Collectivism</strong></td>
<td>2. Search for positive experiences within family relationships (e.g., support from husband; areas of effective communication with others)</td>
<td>2. Individualism/Collectivism</td>
</tr>
<tr>
<td>A. Search for positive experiences within family relationships (e.g., support from husband; areas of effective communication with others)</td>
<td>A. Invite support from husband</td>
<td>A. Invite support from husband</td>
</tr>
<tr>
<td>B. Facilitate client’s interfacing with family culture</td>
<td>B. Explore why client lives with in-laws</td>
<td>B. Explore why client lives with in-laws</td>
</tr>
<tr>
<td>C. Search for balance within the value conflicts</td>
<td>C. Discussing plans that client have for living away from in-laws</td>
<td>C. Discussing plans that client have for living away from in-laws</td>
</tr>
<tr>
<td>D. Reflect client’s conflict when facing authority figures</td>
<td>D. Meet with family and ask family to come up with suggestions to end the conflict and reach a compromise.</td>
<td>D. Meet with family and ask family to come up with suggestions to end the conflict and reach a compromise.</td>
</tr>
<tr>
<td>E. Help parents recognize client’s struggle</td>
<td>E. Assertiveness training</td>
<td>E. Assertiveness training</td>
</tr>
<tr>
<td>F. Invite client to do things in order to decrease relationship conflicts</td>
<td>F. Client needs to set boundaries and limitations</td>
<td>F. Client needs to set boundaries and limitations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>G. Suggest client to meet with husband and in-laws together regarding rules</td>
</tr>
</tbody>
</table>

---
F. Understand social cultural value of medical profession
G. Seek for balance between family and individual needs

3. Problem Analysis
A. Conflict between client and mother-in-law
B. Lack of balance within value conflicts
C. Gender issues
D. Help client identify hierarchy of values

3. Problem Analysis
A. Encourage client to understand mother-in-law and husband’s points of view
B. Try to understand why in-laws disagree with her approach to parenting
C. Attention to her attachment style and those in family
D. Help client to figure out what her different opinions are
E. Facilitate self-understanding

4. Empower the client
A. Search for helpful resources
B. Identify additional options
C. Help client become more flexible
D. Help client to decrease relationship conflicts
E. Facilitate client understanding that other people encounter value conflicts
F. Cultivate client’s empathy

4. Empower the client
A. Assist client to examine all of her life areas, particularly friendships with women
B. Encourage client to work toward compromise in her own heart
C. Help client learn about healthy confrontation
D. Develop avenues to enhance family relationships as a whole as well as client’s love of self
E. Provide assertiveness training
F. Role-play in troubling situation
G. Assertiveness training

5. Non-directive/directive
A. Encourage client to express her/his needs
B. Invite parents look at client’s struggle
C. Invite high school teacher to help client obtain her/his needs
D. Help client identify positives and negatives of various parenting
E. Clarify changing goals so client is able to

5. Nondirective/directive
A. Take the Myers-Briggs Personality Indicator, then read Be What You Are
B. Help client look at the advantages/disadvantages among different parenting disciplines
F. Discuss the advantage and disadvantage of her parenting discipline
G. Encourage client to check what she/he can do to make her/himself feel comfortable
H. Help client to discover a new strength and method under the circumstance
CONCEPTUALIZATION

<table>
<thead>
<tr>
<th>Categories</th>
<th>Taiwan</th>
<th>Ohio</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Individualism/Collectivism</td>
<td>A. Client treats traditional compliance practice as a personal issue</td>
<td>A. Dilemma between fidelity to culture and self</td>
</tr>
<tr>
<td></td>
<td>B. Disallowing conflict in relationships</td>
<td>B. Lack of assertiveness</td>
</tr>
<tr>
<td></td>
<td>C. Discrimination of personal roles within a culture</td>
<td>C. Defining a dilemma</td>
</tr>
<tr>
<td></td>
<td>D. How to interact with others when faced with negative emotions</td>
<td>D. Client and her husband may be assuming child-like roles by remaining in the home of in-laws</td>
</tr>
<tr>
<td></td>
<td>E. Discomfort in not being able to satisfy family members</td>
<td>E. Mother-in-law appears to be in charge and wants it to be this way</td>
</tr>
<tr>
<td></td>
<td>F. Inability to accept and understand the relationship between mother-in-law and daughter-in-law within a traditional cultural context</td>
<td>F. Developmental issues in separating self from family</td>
</tr>
<tr>
<td></td>
<td>G. Female role discrimination</td>
<td>G. Helping client understand that the family can not be changed</td>
</tr>
<tr>
<td></td>
<td>H. Unfinished business re: authority relationships</td>
<td>H. Client is experiencing a crisis of whether or not to individuate from family</td>
</tr>
<tr>
<td></td>
<td>I. Impact of cultural values: e.g., filial piety</td>
<td></td>
</tr>
<tr>
<td></td>
<td>J. Expectations and ideal plans not being respected</td>
<td></td>
</tr>
<tr>
<td></td>
<td>K. Influence of family culture: e.g., issue of compliance and filial piety</td>
<td></td>
</tr>
<tr>
<td></td>
<td>L. Disobeying elders</td>
<td></td>
</tr>
<tr>
<td>2. Problem Analysis</td>
<td>A. Being in a secondary status within the family</td>
<td>A. Explore marital relationship and ways couple interacts with each other</td>
</tr>
<tr>
<td></td>
<td>B. Lack of coping strategies while facing conflict relationships</td>
<td>B. Need for self-actualization</td>
</tr>
<tr>
<td></td>
<td>C. Client unable to cope with the situation: rejection and conflict</td>
<td>C. Client may not get what she/he wants</td>
</tr>
<tr>
<td></td>
<td>D. Different values among significant others (e.g., the traditional role that a daughter in law must comply)</td>
<td>D. Mother-in-law’s manner of communicating may make client defensive</td>
</tr>
<tr>
<td></td>
<td></td>
<td>E. Client expecting family members to change in order to meet her needs</td>
</tr>
<tr>
<td>E. Gender stereotyping</td>
<td></td>
<td></td>
</tr>
<tr>
<td>----------------------</td>
<td>----------------------</td>
<td></td>
</tr>
<tr>
<td>(a) Disallowance of expressions between and among women</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>H. Client’s problem is having a strong-willed mother-in-law who does not respect client’s right</th>
</tr>
</thead>
<tbody>
<tr>
<td>H. Client is conflicted and is unable to figure out why</td>
</tr>
</tbody>
</table>

3. Problem Solving
A. Change the relationship from a hierarchical one into a relaxed and safe one
B. Discussion with children and children’s school personnel
C. Invitation to client to examine what can be negotiated within the self by way of change and compromise

4. Non-directive/directive
A. Not assertiveness to express her/his needs
B. Unclear boundary in mother-in-law and client

4. Non-directive/directive
A. Client is too concerned about pleasing her in-laws

5. Client issues
A. Needing strategies for relating with authority figures
B. Disobedient with elders
C. Conflict between family harmony and personal needs
D. Limitations, e.g., family’s unbalanced distribution of power and resource

5. Client issues
A. Stuck in emotions
B. Identify options and responsibilities
C. Lack of assertiveness
D. Boundary issues with in-laws, husband, and family
**STRATEGY**

### Categories

#### Taiwan

1. **Individualism/Collectivism**
   - A. Facilitate client to differentiate between compliance and respect
   - B. Decrease power struggles with family in-laws; seek to respect and show concern for ideas and emotions from elders while seeking understanding from mother-in-law
   - C. Seek harmony and flexibility in dealing with one’s personal self
   - D. Search for a support system
   - E. Help client to look for positive experiences from family expectations
   - F. Facilitate client’s understanding of parents’ point of view
   - G. Identify additional options
   - H. Consider ways of compromising
   - I. Clarify the distance between client and parents; then identify ways to reduce the distance
   - J. Help client understand the impact from parental expectations

2. **Empower the client**
   - A. Search for support system (e.g., move out; seek support from husband)
   - B. Increase client’s insight
   - C. Provide assertiveness training
   - D. Strengthen self within the environment
   - E. Lack of support system (Not being supported by husband and in-laws)
   - F. Not being understood
   - G. Felling helpless

#### Ohio

1. **Individualism/Collectivism**
   - A. Identify how power is shared in decision-making
   - B. Invite client to see what she can negotiate within herself re: change and compromise
   - C. Direct and assertive communication with family members in order cut the family out of the loop
   - D. The most important thing is to save her marriage
   - E. Involve client’s family members in order to talk about her/his love and respect for them and her/his desire not to hurt them
   - F. Help client with affect and tolerance management
   - G. Encourage client to continue doing what makes her/him happy

2. **Empower the client**
   - A. Allow client to process and identify feelings
   - B. Help client to look for the areas in his/her life where she/he experienced acceptance
   - C. Battle to fight and cost?
H. Client’s capability of arranging things being stuck by emotion

3. Non-directive/directive
   A. Strengthen self-identity (systematically and step by step in communicating with family)
   B. Encourage client to make a small change
   C. Assert and support client’s decision
   D. Facilitate client to make decision and take the responsibility for her/his choice
   E. Facilitate client to be more assertive
   F. Invite client to search more information in order to persuade parents
   G. In order to invite mother-in-law to understand client, decrease struggle within mother-in-law and daughter-in-law, concern and respect elders’ emotion
   H. Facilitate client to focus on whatever she/he can do
   I. Moving out
   J. Invite the possibility of union with her husband
   K. Invite females with same problem to organize a group to provide support
   L. Change the existence culture and dilemma
   M. Invite husband’s union and reinforce father’s participation
   N. Remove in-laws’ interference
   O. No clear boundary between extended family and husband’s family

4. Problem solving
   A. Identify problem-solving strategies
   B. Search for family harmony and flexibility to support self

3. Non-directive/directive
   A. Direct and assertive communication with family members in order cut the family out of the loop
   B. The most important thing is to save her marriage
   C. Strongly encourage the client to pursue their desires
   D. Engage other family members in supporting the client
   E. Asserting self while learning to comprehend meaning of in-laws’ views as well as husband’s
   F. Including her husband and children in counseling
   G. Boundary setting
   H. Help her determine the family impact on parenting
   I. Encourage establishment of own home
   J. Explore/improve her self-image/identity

4. Problem solving
   A. Help client combine medical and computer programming professions
   B. Help client determine what is and what is not negotiable
   C. Help client to see what is most important?
D. Discussion with children’s school
E. Invite the family to come up with a solution
## GOAL

### Categories

<table>
<thead>
<tr>
<th>Taiwan</th>
<th>Ohio</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1. Collectivism/Individualism</strong></td>
<td><strong>1. Collectivism/Individualism</strong></td>
</tr>
<tr>
<td>A. Create a mutually acceptable parental style of discipline</td>
<td>A. Help client experience the cultural values</td>
</tr>
<tr>
<td>B. Help client behave in ways that with social cultural behavior</td>
<td>B. Client must do what she/he thinks is right</td>
</tr>
<tr>
<td>C. Client needs to modify behavior</td>
<td>C. Uncles should not push client too much</td>
</tr>
<tr>
<td>D. Clarify expectations and seek for a mutually acceptable balance</td>
<td>D. Expand her knowledge of discipline styles while affirming her current knowledge</td>
</tr>
<tr>
<td>E. Form mutually acceptable style of parental discipline through communication with family members</td>
<td>E. Invite client to explore needs and wants (ask what her ideal situation would be and what would she like to gain; encourage her to set attainable goals; will determine what she can and can not compromise)</td>
</tr>
<tr>
<td>F. Adjust the situation of different expectations between parents and self</td>
<td>F. Offer homework and assignments and assess progress</td>
</tr>
<tr>
<td>G. Discover ways to obtain support from family</td>
<td>G. Invite client to figure out what life situation she would prefer</td>
</tr>
<tr>
<td>H. Invite parents opportunities for independence</td>
<td></td>
</tr>
<tr>
<td>I. Search for balance through communication with parents</td>
<td></td>
</tr>
<tr>
<td>J. Help client to allow disappointment from parents</td>
<td></td>
</tr>
<tr>
<td>K. Understand parents’ expectations before making a decision</td>
<td></td>
</tr>
<tr>
<td>L. Identify ways to decrease unexpected and disappointed feelings from parents</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>2. Empower the Client</strong></th>
<th><strong>2. Empower the client</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Create time line for informal gatherings and decision-making</td>
<td>A. Identify personal and family strengths</td>
</tr>
<tr>
<td>B. Emotional concerns (Empathy and support client)</td>
<td>B. Help client feel heard, respected, and understood</td>
</tr>
<tr>
<td></td>
<td>C. Address stress management</td>
</tr>
<tr>
<td></td>
<td>D. Engage in self-assessment regarding one’s values</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>3. Problem analysis</strong></td>
</tr>
</tbody>
</table>
4. Non-directive/directive

<table>
<thead>
<tr>
<th>A. Client can not change her/his family member’s views</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. How to obtain her/his needs</td>
</tr>
<tr>
<td>B. Check and focus on client’s needs</td>
</tr>
<tr>
<td>C. Help client to build up a whole new self-identity</td>
</tr>
<tr>
<td>D. Invite parents offered a independent opportunity to client</td>
</tr>
<tr>
<td>E. Invite parents decrease to the authority press and control client</td>
</tr>
<tr>
<td>F. Invite client to allow parents disappointed to him/her</td>
</tr>
<tr>
<td>G. Assert to express what she/he needs</td>
</tr>
<tr>
<td>H. Facilitate client seeking for his goal assertively</td>
</tr>
<tr>
<td>I. Distinguish the boundary between parents and client</td>
</tr>
<tr>
<td>J. Help client make a decision for her/himself and take the responsibility for the decision</td>
</tr>
<tr>
<td>K. Invite client to modify her/his behavior</td>
</tr>
<tr>
<td>L. Help client to aware and to change her/his behavior</td>
</tr>
<tr>
<td>M. Facilitate the inner conflict within client and enable client to express her needs to husband and in-laws</td>
</tr>
<tr>
<td>N. Discuss with client to modify the old behavior pattern</td>
</tr>
</tbody>
</table>

4. Non-directive/directive

<table>
<thead>
<tr>
<th>A. Client can not change in-law’s views</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Goals are those of client, not counselor</td>
</tr>
<tr>
<td>B. Goals are those of client, not counselor</td>
</tr>
<tr>
<td>C. Help client decide what is right for self; client needs to do what is believed to be right</td>
</tr>
<tr>
<td>D. Identify personal and family strengths and maximize those strengths</td>
</tr>
<tr>
<td>E. Make goals for social support</td>
</tr>
<tr>
<td>F. Formulate tactics to disconnect from mother-in-laws when she drive her crazy</td>
</tr>
<tr>
<td>G. Teach her how to reduce her frustration by focusing on what she can do differently</td>
</tr>
<tr>
<td>H. Facilitate client to figure out the possibilities of moving out</td>
</tr>
</tbody>
</table>
情境 1

假設你是以下個案的諮商員：該個案為一名女性，名字是 Rebecca，結婚 15 年且育有一子一女。她和他的先生皆任教於某國中，她們與公婆同住。她來尋求幫助的原因是因為一直以来跟婆婆的相處造成她相當的困擾。她對她的兩個小孩管教很嚴格，但她的婆婆對於她嚴格的管教並不喜歡。在她管教她的兒子的同時，她的婆婆會在語言上表達她的不滿和反對 Rebecca 的做法。她與先生討論這個問題，但每次先生都說她們必須順從他的父母而不是忤逆她們。

Rebecca 也曾想過和她的婆婆面對面的溝通，也許會有幫助，但她的婆婆卻不願意接受這樣的溝通。Rebecca 也和她的先生討論過和她的公公溝通的可能性，但她的先生也指出他的公公也認為 Rebecca 必須順從她婆婆的意見。

Rebecca 也曾和她自己的父母親抱怨過，但她的父母親告訴她順從她的公婆是很重要的。她無法了解為何她的想法和管教方式會完全的被否定和忽視。她曾受過教育而且有多年的教學經驗。她本身是一位老師，而她也相信，對於女兒和兒子，她知道如何對子女最好。儘管如此，她仍處於掙扎、衝突和受傷害中，因為她無法放棄自己對於她兒女的管教方式，並且她也愛她的先生。她說她現在每天都在這樣的情境中受苦，而她也不知該如何解決這個問題。
問卷 (針對情境一)

說明：請仔細的閱讀下列說明。針對每一個敘述，請勾選出最符合你本身感覺的描述。

<table>
<thead>
<tr>
<th>強</th>
<th>同</th>
<th>不</th>
<th>強</th>
</tr>
</thead>
<tbody>
<tr>
<td>烈</td>
<td>意</td>
<td>同</td>
<td>烈</td>
</tr>
<tr>
<td>同</td>
<td>意</td>
<td>不</td>
<td>同</td>
</tr>
</tbody>
</table>

1. 跟 Rebecca 一起共同工作我覺得頗自在的 □ □ □ □ □

2. 身為一個諮商員，第一步是要去幫助 Rebecca 發現在她所處的情境下，她需要什麼 □ □ □ □ □

3. 我會協助 Rebecca 一起共同建立她個人的方向 □ □ □ □ □

4. 對 Rebecca 傳達同理心對我來說有困難 □ □ □ □ □

5. 我想要幫助她去改變她的價值觀，讓她能夠比較有彈性，及對家庭有較多的接納度 □ □ □ □ □

6. 很有可能我會轉介 Rebecca 給其他比我更適合的諮商員 □ □ □ □ □

7. 最首要也最立即的諮商目標是增進 Rebecca 的溝通技巧 □ □ □ □ □
8. 在與 Rebecca 諮商時，我經驗到一些價值觀的衝突

9. 關於 Rebecca 的問題，似乎最主要的根源是來自於她先生不願意去幫助她處理這個問題

10. 在這樣的情境下，我覺得最重要的是處理 Rebecca 的情緒和感覺

11. 為了幫助 Rebecca 表達她的需求，我也許會邀請她參加自我肯定的訓練

12. 幫助面對兩難困境的個案設立她所要的目標，對我來說有困難

13. 針對 Rebecca 的困境，提供一個可行的方法給她，我覺得相當自在

14. 很可能我會邀請 Rebecca 去看她家庭中一些較正向的部分

15. 我傾向於邀請 Rebecca 跟隨我的指引

16. 為了想要在案主和她的家庭成員中間達成共識，我要邀請其他家庭的成員來一同來接受諮商

17. 我相信提供方法給 Rebecca，去看看在諮商過程結束後，她能夠做些什麼，是我的責任
18. 在跟 Rebecca 諮商的過程中，非常有可能我會
對自己相當的吹毛求疵

19. 我會鼓勵 Rebecca 去專注在發覺她生命中的重
要他人對她帶來什麼樣的影響

20. 我將發現對 Rebecca 表達不舒服或負面感受會
有困難

開放性問題

如果你是 Rebecca 的諮商員，你會建議什麼樣的介入？(請回答一、兩個句子)

對於 Rebecca 的困境，你覺得他的問題在哪裡？(請回答一、兩個句子)

什麼樣的策略你最可能會應用來幫助 Rebecca？(請回答一、兩個句子)

你將如何為 Rebecca 設定目標？(請回答一、兩個句子)
情境 2

Stan 是一個男性案主，他是非常有才華的學生，在學術基礎上的成績紀錄皆相當好，家裡非常的有錢。他的爸爸與兩位叔叔皆是醫生。他的親戚中，其中有五位現在正在大學就讀醫學系。在高中時期，Stan 的每一門有關化學和生物學的課程都拿到 A。跟其他的同學比起來，他總是覺得有關於科學的課程十分的容易。根據他的學科成績表現，無疑的他可以考上一流的醫學院。在許多場合裡，Stan 的高中老師向他的父母親表達了他的才華與能力，和他的父母表達了他們對於 Stan 在各項優越表現的看法。在他的家族中，尤其是他的爸爸和叔叔們，都表達強烈對他的期待，他能選擇念醫科，除此，他的爸爸叔叔們也告訴他，當一位醫生是家族的一項傳統。

然而 Stan 喜愛電腦勝過於任何事情。他已經深深著迷於如何設計出一些電腦程式以供大眾往後不同用途的使用。他把所有的空餘時間花在電腦工作上，而他正計畫進入系統科技的科系來實現他的夢想。Stan 的父母也盡全力和他溝通有關申請醫科而非去追求他對電腦的興趣。叔叔們也表達了如果他不選擇進入醫科他們對他的失望。同時叔叔們也表示如果他沒有改變選擇電腦的意念，繼續延續家族的傳統，那他的父母將會多麼失望且受到傷害。Stan 在諮商的過程中不斷的哭泣，因為如果他是主要造成父母失望的來源，他自己也並不愉快。
問卷（針對情境二）

說明：請仔細的閱讀下列說明。針對每一個敘述，請勾選出最符合你本身感覺的描述。

強 同 不 強

烈 意 同 烈

同 意 不 同

意

21. 跟 Stan 一起共同工作我覺得頗自在的 □ □ □ □

22. 身為一個諮商員，第一步是要去幫助 Stan 發現在她所處的情境下，她需要什麼 □ □ □ □

23. 我會協助 Stan 一起共同建立她個人的方向 □ □ □ □

24. 對 Stan 傳達同理心對我來說有困難 □ □ □ □

25. 我想要幫助她去改變她的價值觀，讓她能夠比較有彈性，及對家庭有較多的接納度 □ □ □ □

26. 很有可能我會轉介 Stan 給其他比我更適合的諮商員 □ □ □ □

27. 最首要也最立即的諮商目標是增進 Stan 的溝通技巧 □ □ □ □
28. 在與 Stan 諮商時，我經驗到一些價值觀的衝突

29. 關於 Stan 的問題，似乎最主要的根源是來自於她

先生不願意去幫助她處理這個問題

30. 在這樣的情境下，我覺得最重要的是處理 Stan 的

情緒和感覺

31. 為了幫助 Stan 表達她的需求，我也許會邀請她參

加自我肯定的訓練

32. 幫助面對兩難困境的個案設立她所要的目標，對我

來說有困難

33. 針對 Stan 的困境，提供一個可行的方法給她，我

覺得相當自在

34. 很可能我會邀請 Stan 去看她家庭中一些較正向的

部分

35. 我傾向於邀請 Stan 跟隨我的指引

36. 為了想要在案主和她的家庭成員中間達成共識，我

要邀請其他家庭的成員來一同來接受諮商

37. 我相信提供方法給 Stan，去看看在諮商過程結束

後，她能夠做些什麼，是我的責任

38. 在跟 Stan 諮商的過程中，非常有可能我會對自己
39. 我會鼓勵 Stan 去專注在發覺她生命中的重要他人
對她帶來什麼樣的影響

40. 我將發現對 Stan 表達不舒服或負面感受會有困難

開放性問題
如果你是 Stan 的諮商員，你會建議如何介入？（請回答一至兩個句子）
對於 Stan 的困境，你覺得他的問題為何？（請回答一至兩個句子）
什麼樣的策略你最可能會應用來幫助 Stan？（請回答一至兩個句子）
你將如何為 Stan 設定目標？（請回答一至兩個句子）