To the Graduate Council:

I am submitting herewith a thesis written by Betty Marshall Ballard entitled "Cultural Sensitivity Training and the African American Client: Are Colleges and Universities doing their Part?" I have examined the final copy of this thesis for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Master of Science, with a major in Rehabilitation Counseling.

James H. Miller

James Miller, Major Professor

We have read this thesis
and recommend its acceptance:

Carolyn R. Hodges

Jeanette Jennings

Accepted for the Council:

Associate Vice Chancellor and
Dean of The Graduate School

CULTURAL SENSITIVITY TRAINING AND THE AFRICAN AMERICAN CLIENT: ARE COLLEGES AND UNIVERSITIES DOING THEIR PART?

A Thesis
Presented for the
Master of Science
Degree
The University of Tennessee, Knoxville

Betty Marshall Ballard
December 1995

Copyright @ Betty Marshall Ballard
All rights reserved

DEDICATION

This thesis is dedicated to my husband and my parents

Mr. Eddie DeVoughn Ballard, Sr.

Mr. Edgar Lee Marshall, Sr.,

and

Mrs. Elizabeth Hampshire Marshall

for their patience, support and encouragement during the writing of this thesis and for the invaluable educational opportunities they have given me.

ACKNOWLEDGEMENTS

I would like to thank my major professor, Dr. James Miller for his support and guidance. I would like to thank the other committee members, Dr. Jeanette Jennings and Dr. Carolyn Hodges for their interest, assistance, guidance, and mentorship.

I indeed appreciate Dr. Martha Craig for her encouragement, guidance, and cooperation. I have fond appreciation for Dr. Joan Fobbs who provided me invaluable research documents.

Lastly, the greatest debt is owed to my husband, Eddie. He is always there for me. Without his constant encouragement I would never have reached this moment.

ABSTRACT

This research evaluates whether colleges and universities that are funded by the Rehabilitation Services Administration are actually teaching multicultural courses that are sensitive to African American clients with disabilities. A total of fifty-five (55) colleges and university curricula for Rehabilitation Counselors Education programs were examined to determine whether these educational institutions offered a minimum of 9-12 credits hours of African American cultural sensitivity courses. Nine to twelve credit hours were utilized to determine cultural competency in pre-service rehabilitation education curricula. The educational institutions were represented by the colleges and the universities throughout the country. These colleges and universities were representative of educational institutions across the country that offer Rehabilitation Counselor Education programs. The Rehabilitation Services Administration has the states organized into ten federal regions. The RSA data was also evaluated to determine whether one specific region of the country was teaching more cultural sensitive courses specific to African Americans than another region.

It was concluded that out of the 55 colleges and universities only ten or 18.2% offered a minimum of one-half to three credit hours of cultural

sensitivity coursework specific to African Americans. Only one university (1.8%) offered a minimum of 9-12 credit hours to meet cultural sensitivity competency. There were no specific findings regarding whether one region offered more African American cultural sensitive courses than another region, since only one university met the criteria of cultural competency.

The curricula evaluation revealed that rehabilitation counselor education programs are significantly lacking in offering courses on African American culture. Recommendations were made for these programs to add cultural sensitivity courses to their curricula. Textbooks and strategies for incorportating multicultural training in core rehabilitation courses also were recommended.

PREFACE

For over twenty-three years, the author has worked in the counseling field. For all of these years, the author has mainly counseled African American clients. It has been during these years that the author has acknowledged that one has to be sensitive to the African American culture in order to assist this cultural diverse group to meet their maximum potential. This research project has allowed the author, finally, the opportunity to explore questions about these matters in a systematic fashion in the area of rehabilitation counseling of the African American client.

Chapter One provides an extensive evaluation of the problem of counseling African Americans without cultural sensitivity. This chapter also highlight the inequities of services that African Americans receive as opposed to their European American counterparts.

Chapter Two evaluates other literature in which counseling researchers denote that African American clients drop out of the counseling relationship at high rates after the initial counseling sessions. These researchers have identified the problem of a lack of cultural sensitivity on the part of the rehabilitation counselors. Many African American counseling cases are terminated prematurely by their counselors.

Chapter Three describes the methodology of this study. The evaluation of the curricula of some fifty-five (55) colleges and universities reveal whether these educational institutions are teaching African American cultural sensitivity specific courses to the preservice counselors. These colleges and universities receive federal funding from the Rehabilitation Services Administration, an agency of the Department of Education.

Chapter Four reveals that only 1.8% of the colleges and universities teach a minimum of 9-12 course credits hours of African American sensitivity courses. Actually, only one university meets the criteria of being culturally competent.

Chapter Five discusses the findings in relation to issues that confront the rehabilitation counseling profession. Recommendations are made for all educational institutions that teach rehabilitation counselor education programs to become cultural competent in regard to the African American culture. The literature and course titles have been provided for consideration by the educational institutions that will implement multicultural courses in their curricula. This chapter also summarizes this study and offers an agenda for implications for future research.

TABLE OF CONTENTS

CHAPTER		PAGE
I	INTRODUCTION	1
	Statement of the Problem	4
	Purpose of the Study	6
	Significance of the Problem	7
	Research Questions	9
	Definitions of Terms	9
	Limitations of the Study	13
	Contributions of the Study	13
	Organization of the Study	14
II.	REVIEW OF LITERATURE	15
	Introduction	15
	Ineffective Counseling Techniques	15
	Inequalities of Services to African American Clients	19
	Cultural Factors Unique to African Americans	22
	The Clients' Views	27
	Training to Combat Cultural Insensitivity	30
	The Role of Rehabilitation Counselor Education Programs in the Cultural Sensitivity Training Process	33
	Summary	36
III.	METHODOLOGY	38
	Subjects	38
	Procedures and Instrumentation	40
IV.	FINDINGS AND ANALYSIS OF DATA	42
	Research Question I	42
	Research Question II	55
	Research Question III	58
V.	SUMMARY AND CONCLUSIONS	64
	Geographical Location and the African American Client	66
	Names and Descriptions of Multicultural Courses	71

CHAPTER		PAGE
	Literature used in Multicultural Courses	73
	Implications and Recommendations for Future Research	74
	Conclusion	76
BIBLIOGRAPHY		78
APPENDICES		86
1	Names and addresses of colleges and universities	88
2	Rehabilitation Counseling Breakdown of colleges and universities as Reported to Rehabilitation Services Administration	92
3	Map of States Divided into Regions by Rehabilitation Services Administration	95
4	Common Publications used in Cultural Diversity Courses	97
VITA		100

LIST OF TABLES

TABLES		PAGE
1	Region 4	59
2	Region 5	60
3	Region 3	61
4	Region 8	62
5	Region 9	63

LIST OF CHARTS

Charts

1	Universities that offer multicultural courses.	54
2	Universities offering African American cultural sensitivity specific courses.	55
3	Universities that meet African American cultural sensitivity specific competency.	57

CHAPTER I

INTRODUCTION

There is currently little known about how colleges and universities implement programs and evaluate their curricula for cultural sensitivity training as it applies to African American clients with disabilities. For the purpose of this research, cultural sensitivity will be defined as the ability to identify and empathize with feelings, language, values, and behavior and to understand home interaction patterns of African American clients. Because of the diverse racial/ethnic populace in this country, maintaining an open mind and understanding some aspects of the client's culture is highly important for rehabilitation professionals, so that they can effectively assist clients to meet their maximum rehabilitative potential. Openmindedness includes interpreting and understanding the behaviors and intentions of culturally diverse people without being either judgmental or biased. The importance of cultural sensitivity is emphasized by E. W. Kelly (1994):

> Being sensitive to clients' culture extends to being knowledgeable about their culture. In this culture-sensitive relationship the counselor not only respects and hears clients according to their particular cultures but also holds the door open for culturally diverse perspectives relevant to clients' particular developmental

and problem solving needs. Without such knowledge, the counselor will meet the client in a sort of psychologically isolated world, missing the manifold cultural threads that are woven into the client's life. (pp.96-97)

In comparison with European American applicants, a larger percentage of African American applicants in the vocational rehabilitation system are denied acceptance, and a larger percentage of African American cases are closed without being rehabilitated. (Atkins & Wright, 1980; Price, 1994). African American cases that were closed as successful received lower rates of pay and African American clients who were considered rehabilitated were provided less training and education than their European American counterparts, even though their needs were greater due to previous low educational and economical levels (Atkins & Wright, 1980; Price, 1994). Regardless of whether the rehabilitation program is federal, state, private for profit or private non-profit, African American clients bring to the rehabilitation arena many issues specific to race, culture, and history. Fifty-percent of African American clients terminate their counseling sessions after the initial counselor/client contact as opposed to thirty percent of European American clients (Sue & Sue, 1990). Factors that counselors consider when counseling African American clients in order to lessen the client dropout rate will be

considered later in this thesis. Based on the fact that very few African Americans are employed in the field of rehabilitation, it is imperative that counselors and other rehabilitation professionals throughout the country become knowledgeable about cultural-specific factors that will aid them in working with this culturally diverse group (Atkins, 1988).

An examination of the curricula utilized by educational institutions to meet the challenge of effectively counseling African American clients is the focus of this research project. A review of the curricula of some fifty-five (55) postsecondary institutions across the country will reveal whether cultural sensitivity courses are being taught specific to the African American client. T. J. Wright (1988) suggests that Rehabilitation Counselor Education Programs steadily increase their provision of training that will heighten or increase their provision of training that will heighten or increase the ability of rehabilitation counseling professionals to provide appropriate rehabilitation services to minorities. (Rehab-Brief, 1993).

Hindrances to effective cultural counseling deserve consideration, especially because the demographics are rapidly changing as we move into the twenty-first century. African Americans currently constitute the largest minority group in the United States and number over 23 million (Sue & Sue, 1990). In the Rehabilitation Act of 1992, Section 21 states that African Americans are the third largest growing minority group in

America. The results of ineffective counseling techniques are reflected in a statement made by D. W. Sue and D. Sue (1990):

> It is our contention that the reason why minority individuals (i. e. African Americans) underutilize and prematurely terminate counseling therapy lie in the biased nature of the services themselves. The services offered are frequently antagonistic or inappropriate to the life experiences of the culturally different client; they lack sensitivity and understanding; and they are oppressive and discriminating toward minority clients. (p. 7)

In light of these findings and reports of high client dropout rate and inequalities of services it is evident that there are problems servicing African American clients.

Statement of the Problem

Rehabilitation counselors are expected to assist and help clients to reach their maximum potential in the rehabilitation process. Research, however, corroborates that African American clients are not being trained, rehabilitated, and educated in proportion to European American clients (Atkins & Wright, 1980; Danek & Lawrence, 1982; Price, 1994; Wright, 1988). Patterns of inequitable treatment of African American applicants/clients are documented in all major areas of the vocational rehabilitation process. Ross and Biggs (1986) conducted a study in a state

rehabilitation system and found that African American cases in status 8 which is a closure from an applicant status; status 28 which is a closure after a rehabilitation plan has been initiated; and status 30 which is a closure before a rehabilitation plan has been initiated were cases that were closed primarily for a failure to cooperate on the part of the African American client. Atkins and Wright (1980) found that consistently less money is being spent on African American clients in comparison to European Americans.

Rehabilitation researchers link these problems to a lack of sensitivity on the part of rehabilitation professionals (Atkins & Wright, 1980; Price & Harris, 1994; Collins and Watson, 1993). A lack of cultural sensitivity equates to a lack of knowledge of the client's culture (Sue & Sue, 1990; Collins & Watson, 1993; Herbert & Cheatham, 1988). This produces a lack of communication and understanding of the client's needs and desires. (Sue & Sue, 1990). The topic of cultural sensitivity training is critical for all counselors but especially for European American counselors, who comprise the majority of counselors and who tend to be inadequately trained in the African American culture (Atkins, 1988; Atkinson, Morten, & Sue, 1983; Sue & Sue, 1990).

Price and Harris (1994) indicate that some significant problems could arise if the counselor is not competent in counseling African

American clients. Those problems, they note are: "1)countertransference; 2) lack of awareness or understanding of the African American experience; and 3) lack of empathy" (p. 14). On the other hand, the issues affecting African American clients counseled by incompetent rehabilitation counselors are: "1) resistance to rehabilitation counseling process (e. g., lack of self-disclosure and anger); 2) transference; 3) early self-termination; and 4) a general inability to grow during the helping process" (p. 14). Nonetheless, many rehabilitation counselor education programs do not train students in multicultural counseling. Price and Harris (1994) emphasize that such training programs must update their curricula by teaching pre-service rehabilitation counselors about issues confronting African Americans and how these issues might impede the progress of the helping process. Appropriate training would enhance rehabilitation counselors' self-awareness and help them to understand their personal biases, prejudices and stereotypes. Specifically, rehabilitation counseling students would learn how these issues hinder the rehabilitation of disabled African American clients.

Purpose of the Study

The purpose of this study was to assess the role of colleges and universities in educating rehabilitation counselors to meet the challenge of counseling African American clients. Some rehabilitation researchers have

noted that failure of the rehabilitation system to meet the needs of the African American clients can be attributed to a lack of cultural sensitivity (Collins & Watson, 1993; Herbert & Cheatham 1988; Price & Harris, 1994). This study will focus on fifty-five (55) colleges and universities that receive federal funding from the Rehabilitation Services Administration. These colleges and universities teach rehabilitation counselor education courses and utilize the federal funding to support students pursuing graduate degrees in rehabilitation counseling. The rehabilitation counselor education curricula of these colleges and universities will be reviewed to determine, first, whether classes are taught concerning the culture of African Americans, and second, if the curricula meets a standard for cultural competency by offering a minimum of 9-12 credit hours in the area of cultural specific courses (Midgette & Meggert, 1991). Third, the ten federal regions will be compared to determine whether one region offer more African American cultural sensitivity courses than another region. The findings will be determined from content analysis of data gathered from these curricula.

Significance of the Problem

Rehabilitation professionals wish to serve all clients effectively and it is important for them to recognize culturally based beliefs, values, and behavior. However, cultural sensitivity educational training has been slow

in being developed as a means of assisting these professionals to transcend barriers to effective counseling of African American clients. The reality of the matter is that African American clients have unique cultural issues that make acculturating basically unrealistic (Sue & Sue, 1990).

Certainly, throughout the African American experience in the United States, there have been some European American counselors who have tried to understand African Americans and who have learned the implications of specific cultural lifestyles for the counseling relationship. These accomplishments have occurred against great odds, and those counselors should be commended for their efforts. On the other hand, despite the successes of those counselors, there are still far too many of their peers who do not understand the African American culture and who refuse or simply neglect to take the necessary steps to gain understanding and rapport with African American clients.

If a counselor is insincere or lacks understanding, empathy, and good rapport, clients will be the first to recognize these deficits and many terminate the counseling relationship (Sue & Sue, 1990). However, some individuals will remain in a one-sided relationship even though their needs are not met. Inappropriate services may be the consequence, and some African American clients will not reach their maximum rehabilitative potential to become active, prosperous members of society. This scenario

becomes repetitive. The lack of cultural sensitivity, when counseling African American clients, produces serious negative consequences which are ethically harmful to these clients (Corey, 1986; Courtland & Kurilla, 1993).

Research Questions

1. Are colleges and universities funded by the Rehabilitation Services Administration offering curricula with cultural sensitivity courses relevant to African Americans?

2. How many and/or what percentage of university and college Rehabilitation Counselor Education Programs funded by the Rehabilitation Services Administration are offering a minimum of 9-12 credit hours in courses that are African American culturally sensitive to achieve cultural competency?

3. Are colleges and universities in a specific region of the country offering more African American cultural sensitivity specific courses to meet cultural competency than those educational institutions in other regions of the country?

Definitions of Terms

Terms used in this research study were defined as follows:

1. Closure Statuses of Rehabilitation Statistical Reporting System:

1) Status 08 - Refers to a case that is closed from a referral, applicant or an extended evaluation status (Cassell & Mulkey, 1985).

2) Status 28 - Refers to a case that is closed after an Individualized Written Rehabilitation Program (IWRP) has already been completed. For example, a client may have been involved in a training program for a number of months but later decides that he or she does not want further rehabilitation services; therefore, after the client is counseled and if the decision remains the same, the counselor will close the case.

3) Status 30 - Refers to a case that is closed before the Individualized Written Rehabilitation Program has been written.

2. Cross Counseling:

Cross counseling refers to any counseling relationship in which one or more participants are culturally different (Atkinson, Morten & Sue, 1979).

3. Culture:

Culture is a pattern of learned behavior, whose components and elements are shared and understood by the members of a particular society or groups of persons (Atkinson, Morton, & Sue, 1983).

4. Cultural Competence:

Cultural competence as defined by J. Fobbs (1994) is as follows:

The ability of individuals to see beyond the boundaries of their

own cultural interpretations to be able to maintain objectivity when faced with individuals from cultures different from their own and to be able to interpret and understand the behavior and intentions of people from other cultures nonjudgmentally and without bias. (p. 32)

5. Cultural Countertransference:

Cultural countertransference is the tendency of the counselor to condemn or dislike the client based on stereotypes (Wright, 1982). Ridley (1989) views cultural countertransference as the projection of the emotional reactions of the counselor of one ethnic group to a client of another ethnic group.

6. Cultural Encapsulatization:

Cultural encapulatization takes place when the counselor substitutes stereotypes for the real world, disregards cultural variation among clients and dogmatizes or tenaciously uses the same technique-oriented definition of the counseling process. Counselors use the same counseling procedures for all their clients and refuse to recognize the differences in the culture (Wrenn, 1985).

7. Cultural Sensitivity:

Cultural sensitivity is the ability to identify and empathize with feelings, languages, values, and home interaction patterns and behaviors of

minorities.

8. Cultural Sensitivity Specific Training:

Cultural sensitivity specific training is training that encompasses or takes into consideration the cultural factors that are unique to a specific minority group (i. e. the African American client).

9. Cultural Transference:

Cultural transference refers to the transferral of the emotional reaction of a client of one ethnic group to the counselor of a different ethnic group (Ridley, 1989).

10. Disability:

Disability is defined as "an alteration of the patient's capacity to meet personal, social, or occupational demands or to meet statutory or regulatory requirements, which is assessed by nonmedical means" (Sheer, 1991, p. 3). The International Classifications of Impairment, Disabilities and Handicaps Guide (1980) defines disability as "an objectified defect at the level of the person, causing dysfunctional ability to perform an activity" (p. 21).

11. Empathy:

Empathy is the "ability to tune in to what others are subjectively experiencing and to see their world through their eyes" (Corey & Corey, 1992).

12. Multicultural Counseling:

Multicultural counseling is a specialized practice that involves individuals from different racial or ethnic groups (Steenbarger, 1993).

Limitations of the Study

This research project is limited to data provided by the Rehabilitation Services Administration which provides federal funding to the fifty-five colleges and universities. The colleges and universities are required to report their curricula to RSA. If for any reason that a college or university did not report their curricula to the Rehabilitation Services Administration, this information would not be included in the findings of this research project.

Contributions of the Study

This thesis will ascertain if federally-funded rehabilitation counselor education programs are preparing pre-service counselors to address the unique cultural needs of African American clients. This information will be valuable for rehabilitation educators in consideration of reconstructing their curricula to effectively train pre-service rehabilitation counselors to meet the needs of disabled African American clients. Cultural specific training will be the catalyst in facilitating improved service delivery to African American clients.

Organization of the Study

Chapter I contains the introduction, statement of the problem, purpose of the study, significance of the problem, research questions, definition of the terms, limitation of the study, contributions of the study, and organization of the study.

Chapter II contains a review of literature related to ineffective counseling techniques, inequalities of services to African American clients, cultural factors unique to African American clients, the clients' views, training to combat cultural insensitivity, the role of rehabilitation counselor education programs in the training process, and a summary.

Chapter III describes the subjects, instrumentation, methods, and procedures utilized in this thesis. An explanation of how the data will be analyzed is also included in this chapter.

Chapter IV reviews the findings. The findings are discussed in text, charts, and tables.

Chapter V contains the summary, geographical location and the African American client, names and descriptions of multicultural courses, and literature used in multicultural courses. This chapter also contains implications and recommendations for future research and the conclusion.

CHAPTER II

REVIEW OF LITERATURE

Introduction

This chapter presents a review of literature and research related to this study. The first section deals with ineffective counseling techniques; the second section explores inequalities of services for African American clients; the third section deals extensively with the client's view of their desire for culturally sensitive rehabilitation professionals: the fifth section explains training techniques to combat cultural insensitivity; the sixth section describes the role of rehabilitation counselor education programs in the training process, and the seventh section summarizes this chapter.

Ineffective Counseling Techniques

The rehabilitation counseling profession has long been encouraged to focus on cultural diversity when counseling minority clients and not rely on traditional counseling techniques that are unique to the European American client (Atkins, 1988; Watson & Collins, 1993). Courtland and Kurilla (1993) expressed the importance of new training methods which will give counselors both the knowledge and credentials that will enable them to be culturally skilled in counseling culturally diverse clients effectively. However, Casas (1984) states "that doing therapy or counseling without cultural sensitivity would be declared unethical and not

just problematic" (p. 792).

Discussing ineffective counseling techniques, Pine (1972) emphasized the damage that these inadequate counseling techniques can produce:

> That it is a waste of time and that counselors are deliberately shunting minority students into dead and nonacademic programs regardless of students' potentials, preferences or ambitions; that counselors discourage students from applying to college; that counselors are insensitive to the needs of students and the community; that counselors do not give the same amount of energy and time in working with minorities as they do with White-middle class students; that counselors do not accept, respect, and understand cultural differences; that they are arrogant and contemptuous; and that counselors don't know how to deal with their own hangups. (p. 35)

To ensure that people from differing cultural backgrounds can receive appropriate information and services relative to their rehabilitation process, educators and service providers must be sensitive to the unique needs of these individuals. Rehabilitation professionals must also develop an array of skills to address these needs and then use those skills (Williams, 1993).

Counseling has traditionally emphasized the importance of freedom,

rational thought, tolerance, equality, and justice (Pine, 1972). The results of counseling have a more direct implication, which is reflected in the following statement by P. R. Pedersen (1991):

> Counseling has been used as an oppressive instrument by those in power to maintain the status quo. Whenever counseling is used to restrict rather than foster the well-being and development of culturally different persons, then counselors are participating in overt and covert forms of prejudice and discrimination; therefore, the culturally different person approaches counseling with caution. (p. 11)

The major stimulus for the examination of ethics as they pertain to race and culture in counseling is presented in the 1973 Vail Conference resolution that emphasizes that it is unethical to serve clients from culturally different backgrounds when a counselor is not competent to work with that cultural group (LaFromboise & Foster, 1989). To continue with the issues of ethics which should guide each rehabilitation professional's practice and which cannot be overemphasized, Goodyear and Sinnett (1984) identified a number of areas involving client welfare where ethical issues arise:

> 1) Misunderstanding about who the client is; 2) lack of knowledge or skills necessary for working with special

> populations; 3) the intrusion of prejudicial (though perhaps well-intentioned) attitudes and values into assessment and treatment of special populations; 4) failure to provide clients with information about consequences of undergoing certain assessment and/or treatment procedures; and 5) failure to assume an activist stance when necessary to protect client populations in the face of abuses of the authority wielded by others. (pp. 87-88)

Ineffective counseling techniques is a variable that can destroy a counseling relationship with an African American client. Lack of knowledge and understanding of the African American culture still wrecks havoc on the rehabilitation process of minority clients. Counselors can sabotage the counseling relationship by experiencing countertransference and condemning the client as a failure simply because of the counselor's view of stereotypes (e.g., African Americans do not want to work). On the other hand, the counselor can commit Wrenn's (1985) concept of the sin of cultural encapsulatization wherein the counselor substitutes stereotypes for the real world and simply disregards cultural differences and proceeds to apply traditional counseling techniques to the counseling relationships.

On the contrary, African American clients usually respond to ineffective counseling techniques in a number of ways: 1) the client may

terminate the counselling relationship; 2) the client possibly can become defensive and develop a completely negative attitude toward the counseling sessions, demonstrating such negative feelings by refusing to cooperate with the counselor, missing appointments and demonstrating non-verbal cues or contempt for the counseling sessions; and 3) African Americans simply do not like telling their business to strangers or persons whom they feel they cannot trust and specifically to an individual from whom the clients detect little or no real interest in their success in the rehabilitation program (Sue & Sue, 1990; Atkinson, Morton, & Sue, 1983; Price & Harris, 1994).

Based on the review of literature, this section affirms that a lack of cultural sensitivity, coupled with ineffective counseling techniques can hinder the progress of developing counseling relationships with African American clients. The variables of cultural insensitivity and ineffective counseling techniques are no doubt factors that can lead to inequalities of services to African American clients.

Inequalities of Services to African Americans Clients

Unequal treatment of African Americans is revealed in the public rehabilitation system (Atkins & Wright, 1980; Price, 1994; Danek & Lawrence). Danek and Lawrence found that African American clients are underemployed in relation to their educational level; African American

clients are taking longer to be evaluated; and African American clients are perceived to be uncooperative more often than are European American clients.

Rehabilitation research centers have been trying to find ways to make service delivery equitable to African Americans. Royal and Corthell (1981) of the Research and Training Center, Institute on Rehabilitation Issues at University of Wisconsin-Stout performed an extensive study on "Delivery of Rehabilitation Services to Inner City Non Whites." Disadvantaged clients could be helped more effectively under the following circumstances: 1) Such individuals must have opportunities to bring their cultures into rehabilitation facilities. Motivation and the chance for success decreases when people cannot relate what they are doing into cultural backgrounds; 2) rehabilitation facilities should be more accessible to poor inner city clients, hours should correspond to their schedules, information about services should be disseminated more widely, and referral procedures should be reorganized in order to reach those disabled clients; 3) counseling techniques must be more creative and tailored to the non white client's culture. Traditional counseling and psychotherapy techniques have not been effective with poor African American clients; they were designed to help other people with well developed communication skills and considerable education. More attention must be given to approaches

that do not necessitate verbal and intellectual skills in clients; and 4) rehabilitation counseling with African American clients involves a number of unique issues which, if explored and dealt with by counselors, can preclude inequalities of services. While it may be reasonable to assign only African Americans clients to African American counselors, agencies should recognize the need for special consideration for cultural differences among all counselors and clients.

This section of the review of literature would be incomplete if the inequalities revealed in the 1980 study by Atkins and Wright were not highlighted. Atkins and Wright reviewed the public agencies' rehabilitation records of the entire country that had been reported to the Rehabilitation Services Administration. These researchers made an interesting revelation. The results of their study have direct implications on the rehabilitation process in the entire country and is reflected in their following statements:

> Unequal treatment of Blacks was revealed in all major dimensions. . . a larger percentage of Black applicants was not accepted for service; of applicants accepted for service, a larger percentage were closed without being rehabilitated; Blacks whose cases were 'successfully rehabilitated' were more likely than White to be in lower income levels;

and lastly, Blacks were provided less training and education even though their needs were greater because of pre-service lower education levels. (p. 42)

Based of collected data, rehabilitation researchers revealed that there have been and continue to be serious problems of unequal rendering of counseling and service delivery to African American clients (Herbert & Cheatham, 1988; Atkins, 1988, Ross & Biggs, 1986; Watson & Collins, 1993; Price & Harris, 1994; Price, 1994). Ineffective service delivery by counselors can produce some strong emotions and opinions in the minority clients that they service. The next section of the review of literature deals with cultural factors that are unique to African Americans.

Cultural Factors Unique to African Americans

African American adults with disabilities have been forced to cope with the "double whammy" of racial discrimination as well as physical impairments (Marshall, 1987, p. 68). Effective cultural sensitivity training will give the rehabilitation counselor the knowledge that is needed to understand the African American culture and how it impacts on this population while coping with their disabilities and other societal problems.

The primary effect of racism is discrimination and/or exclusion, which all too often leads to inequalities in education, housing, employment, social/economic status, and rehabilitation services. The combination of the

effects of racism and poor health precludes a large percentage of African Americans from adequately utilizing or attaining their personal and economic potential (Atkins, 1988). Alston and Mngadi (1992) suggest that both racial discrimination and a negative view of physical impairments are double biases that manifest themselves through extreme prejudice on the part of non disabled, non minority individuals who lack sensitivity and awareness of the potential combined effect of being a minority and having a disability. Racism stifles the economic and social growth of African Americans clients and counselors need to be aware of the role racism plays in the daily lives of many African Americans.

According to White (1984), the African American perspective can be seen in the behaviors, attitudes, feelings, expressive patterns, and values of African American people. In White's opinion, the experiences of slavery, Jim Crow legislation, defacto and dejure segregation, institutional racism, and the ongoing economic oppression in America have caused a lack of trust between African Americans and European Americans. Many African Americans' dreams have gone unfulfilled and promises have been broken; therefore, a rehabilitation counselor must be aware of the common reasons that developing trust with African American clients is imperative for an effective counseling relationship. White and Parham (1990) concluded that racism is pervasive in the American society and that it has a

profound lasting, and often devastating influence on African American young people. They may express strong emotions such as anger, fear, resentment, disappointment, and/or bitterness.

Speaking explicitly about the horrendous psychological effect racism have had on the African American psyche, Price and Harris (1994) dictate that African American clients may have difficulty getting in touch with their goals and desires, because the rehabilitation counselor reminds them of negative past experiences. These rehabilitation researchers suggest that their personal experiences reveal that some African Americans with disabilities resist the rehabilitation counseling process because they themselves hold negative images of European Americans in general, and this transcends to European American rehabilitation professionals. A differentiation of thought between European Americans and African Americans is that European Americans' view of obtaining employment is a matter of one's abilities and effort; however, the same does not hold true of African Americans. Realistically, racism and disabilities can be reasons that disabled clients are underemployed or unemployed (Atkins, 1988; Herbert & Cheatham, 1988).

Language differences may also influence the counseling relationship. African Americans tend to talk more in the presence of members of their racial group than in the presence of European Americans (Sue, 1981).

Likewise, counselors who are unfamiliar with the directness of some African Americans may find their style of communication offensive, and interpret directness as hostility. Even African Americans who come from different cultural environments may use phrases and words not entirely understandable (Sue & Sue, 1990). White (1984) believes that understanding Black communication styles and pattern is indispensable for counselors working in the African American community. Failure to understand, images, analogies, and nuances of cultural sayings may render the counselor ineffective in establishing relationships and building credibility. African American culture is an oral culture in which traditions are maintained orally. Language often takes on a certain distinct form in a subculture as it has in portions of the African American community (Bass, Wyatt & Powell, 1982).

African Americans have a strong extended family and kinship ties with strong structured formations, i.e., parents, grandparents, uncles, aunts, ad cousins (Franklin, 1989). Hill (1972) emphasizes that strong kinship bonds, strong work orientation adaptability of family roles, high achievement orientation, and strong religious orientation are important strengths of the African American families that he studied. Sue and Sue (1990) acknowledge that few counseling professionals are aware of the strengths that exist in the African American family structure. For many

African Americans there exists an extended family network that provides emotional and economical support. Among families headed by females, the rearing of children is often undertaken by a large number of relatives, older children, and close friends. As a group, African Americans tend to be more group centered, sensitive to interpersonal matters, and value cooperation. Nobles (1976) feels that some of these values are due to their African heritage, which stresses groupness or togetherness, community cooperation, and interdependence being one in nature. If rehabilitation counselors are aware of the role that the family plays in the lives of African Americans with disabilities, this information can be used to involve the family in the rehabilitation process. Therefore, the family can offer support to the disabled client.

The African American church is among the very few African American institutions in this society that is definitely independent of control of the mainstream society. The church is entirely controlled and supported by the African American community with older African Americans often holding important administrative positions (Devore & Schlesinger, 1981). African American families sometimes talk in religious terms. If the rehabilitation counselor does not understand this process, a value conflict can develop, and the client and the family can terminate the counseling relationship. While it is important, with the client's permission,

to ask specifically if the minister/pastor has already served as a pastoral counselor, a rehabilitation counselor should recognize the pastor as a professional resource (Franklin, 1989).

If a rehabilitation counselor does not take into account the African American view of religion, racism, distrust of the European American society, language differences, and economic oppression, the counselor/client relationship is due to fail. Clients have strong personal feelings concerning the need of rehabilitation professionals to respect their culture, self worth, freedom, independence, and individuality. The following section of the review of literature is concerning the client's view of cultural sensitivity and appropriate service delivery by rehabilitation professionals.

The Clients' Views

The issue of cultural sensitivity is an important issue that has been debated and discussed among counseling professionals for some time. On the other hand, clients have much to say regarding their feelings and issues that they bring to the counseling relationship. Sheppard, Bruxton, Menifee, and Rocher (1995) conducted a Multi-Cultural Issues Task Force in association with Michigan Rehabilitation Association and the Michigan Association of Multi-Cultural Rehabilitation Concerns. This study used focus groups to gather information on the perceptions of minority group

members with disabilities. These perceptions were focused on their attitudes and views of cultural sensitivity and appropriate service delivery by rehabilitation professionals. The task force developed nine questions that were field tested for clarity and ease of understanding by fifteen minority clients. However, some of the questions were:

> How do you define the concept of cultural sensitive rehabilitation services? There has been a great deal of debate about the issue of cultural sensitivity. Does the cultural sensitivity of the rehabilitation provider affect the delivery of rehabilitation services? If so, how? Describe your ideal rehabilitation service provider--consider such factors as race, ethnicity, disability, training, and experience. What would be the single most important characteristic of this ideal service provider? To what extent do you think that their own racial/ethnic background and disability influence how rehabilitation service providers work with you? To what extent do you think that your racial/ethnic background and disability characteristics influence how rehabilitation service providers work with you? What are some primary barriers you experience in assessing rehabilitation services? (p. 36)

Participants in the study included thirty nine African Americans,

Asians, Hispanics, and Native Americans who had disabilities. Some of the findings of this study support the issues involved in this research project. These racial and ethnic groups with disabilities expressed that they would feel more comfortable with a rehabilitation professional who shows respect and support for their independence and self worth. The rehabilitation service provider should demonstrate effective counseling skills. The participants also desire rehabilitation professionals who demonstrate respect for their culture. Many participants noted that having a rehabilitation professional of the same racial and ethnic background offered an advantage in establishing trust in dealing with issues at hand.

More importantly, the participants recommended training for rehabilitation service providers, not only on disability awareness, but also on training about cultural differences. Although in their opinion the ideal counselor would be someone of the participant's own race and ethnic background, they stressed that a difference in racial background was not a barrier if the individual was an effective counselor who promoted their independence and respected their cultural differences. Therefore, cultural sensitivity training is important to effectively meet the needs of America's citizens of various racial and ethnic groups who have disabilities.

Training to Combat Cultural Insensitivity

It is essential that rehabilitation professionals acquire skills necessary for working with ethnically diverse populations and that they become knowledgeable concerning the interaction of multiple stigmas upon persons with disabilities (Alston & McCowan, 1994). Midgette and Meggert (1991) challenge counselor education programs to meet their responsibility to train future and present counseling professionals in multicultural counseling (i. e., African American sensitivity specific counseling). Placing multicultural counseling in the core of counseling curricula will provide pre-service counselors the opportunity to learn about different cultures of minority clients. Midgette and Meggert (1991) also emphasize that it is imperative that faculty members have total commitment and involvement in implementing training in cultural diversity for future rehabilitation counselors.

Multicultural counseling instruction must be emphasized if an adequate philosophy of counseling culturally different clients is to be facilitated with pre-service counselors. Counselor education on diversity must not be so broad that students and instructors are able to avoid focusing on themselves and the groups they are likely to encounter in counseling settings (Locke, 1990). Students and faculty have been trained to work with European middle class Americans whose problems are in no

way similar to the persons of color with whom they will inevitably encounter in counseling sessions. Counselor education programs fail to provide their students with practicum experiences with persons of different cultural backgrounds (Gunnings, 1971). Johnson (1987) suggests that there is a need to design training strategies that would move trainees from knowing that cultural differences exist to helping them know how to conduct therapeutic sessions with clients from diverse cultures. In light of the recommendations for multicultural or cultural sensitivity specific training, it is most important that rehabilitation professionals use this knowledge to guide their practice. McRae and Johnson (1991) indicate that counselor training programs stress assessment of counselors' cultural values and attitudes. Without appropriate cultural sensitivity training, counselors cannot build therapeutic relationships with their minority clients. Jackson and Hayes (1993) advocate that an effective training program should include not only counseling models but also appropriate practicum counseling activities. Most graduate programs give inadequate consideration to mental health or cultural issues relative to ethnic minorities (i.e., African Americans) (Jackson & Hayes, 1993; Wright, 1988; Watson & Collins, 1993). Counseling students graduate ill-prepared to counsel minorities; however, they are prepared to utilize counseling techniques centered around European Americans (Sue & Sue, 1990).

Green (1982) encourages European American counseling professionals to be critical of research, policy statements, programs guidelines, and related information which encourages them to use certain procedures of various programs when these models are based on data from the European American culture.

Multicultural and/or cultural sensitivity training will be the answer for solving some of the problems that African Americans are experiencing in the rehabilitation system in this country, which to date preclude these clients from 1) receiving equal services and 2) receiving training that will allow more African Americans to become rehabilitation professionals (Atkins & Wright, 1980; Danek & Lawrence, 1982; Atkins, 1988). Rehabilitation professionals look to colleges and universities through their rehabilitation counselor education programs to effectively provide pre-service training for future professionals and in-service training as needed for present rehabilitation workers. The rehabilitation professionals also look to their educational programs to provide cultural sensitivity training. Rehabilitation researchers have been recommending that rehabilitation counselor education programs add cultural sensitivity training to their curricula (Wright, 1988). A number of colleges and universities are the main focus this thesis to determine to what extent have they added multicultural courses to their curricula that are specific to African

Americans.

The Role of Rehabilitation Counselor Education Programs in the Cultural Sensitivity Training Process

Wright (1988) had this to say in regard to Rehabilitation Counselor Education programs:

> In order to enhance the professional preparation of rehabilitation counselors for improved services to ethnic minorities with disabilities, research findings and training programs must be developed and incorporated into all RCE programs. The development of curricula can be enhanced through initiatives and support of the leaders of National Council on Rehabilitation Education, the Council of State Administrators in Vocational Rehabilitation and other professional organizations, the American Rehabilitation Counseling Association, and the National Rehabilitation Counseling Association. The implementation and impact of these initiatives will insure the highest quality and quantity of rehabilitation services available to ethnic minorities with disabilities. (p. 9)

No doubt, most rehabilitation educators and professionals viewed Wright's findings as informative research. However, there is a question as to

whether the colleges and universities are implementing this research. Evidently few educational institutions have organized their curricula to teach multicultural courses, because in 1993, Wright again recommended rehabilitation educators to "establish accreditation standards for rehabilitation counselor education programs that require relevant dissemination of information and knowledge and skills development" (p. 25). Watson and Collins (1993) advocate that the basic knowledge of rehabilitation counseling has expanded. However, rehabilitation counseling has failed to advance in the areas of multicultural research, practice, and training. Watson and Collins (1993) encourage both rehabilitation educators and other rehabilitation professionals to awaken to the challenge of training counselors to become culturally sensitive or culturally competent. Other rehabilitation researchers, including Price and Harris (1994) are quite clear in asserting that many rehabilitation counselor education programs do not train students in multicultural rehabilitation counseling. Education programs must begin to develop and offer courses that teach potential or pre-service rehabilitation counselors how to work with various ethnic groups, including African Americans. Price and Harris (1994) expressed that a competent rehabilitation counselor education program will, in essence, teach rehabilitation students about issues confronting African Americans clients and how these issues impact on the

counseling relationship.

Researchers are asserting that to be effective teachers on the subject of cultural sensitivity, educators must receive extensive training (Midgette & Meggert, 1991). Saafir (1982) indicates that faculty members themselves should be participants in postgraduate experiences such as seminars, lectures, workshops, and independent study. A number of counseling professions have determined some criteria for cultural competency. Midgette and Meggert (1991) advocate a programmatic approach to multicultural education training in which the students as well as faculty members enroll in a minimum of 9-12 credit hours of classroom type training with multicultural units across the curriculum (i. e., African American cultural sensitivity specific training).

When speaking about the Rehabilitation Counselor Education programs, Atkins (1988) takes a proactive stance. She stresses that rehabilitation educators have a major role in eliminating some of the injustices suffered by African American persons with disabilities. Educators must continue to re-evaluate their curricula and include courses which deal with racial issues, attitude change, and alternatives to traditional counseling techniques. In her opinion, practical experiences in rehabilitation can provide exceptional opportunities for educators and students to be exposed to the reality of the African American experience.

She also advocates the recruitment, retention and training of African Americans to become rehabilitation professionals.

Summary

The counselor who manages a predominantly African American caseload has a challenging but wonderful opportunity. There are many complex issues involved, such as avoiding ineffective counseling techniques, staying aware of the importance of being equal in dispersing funds and services for the benefit of African American clients, providing efficient and timely services, seeking training opportunities specific to African American clients, and doing independent study if necessary to stay in tune with the needs of these clients. It is important to understand the culture and factors that make African Americans a populace uniquely different from others.

The positive impact of rehabilitation counselor education programs is summed in a statement made by Wright and Leung (1993):

> That rehabilitation counseling pre-service academic training programs can have a critical impact on the success or failure of minorities with disabilities. Counselors must have an educational background that enables them to work successfully with clients who are of different races and cultures. Training for vocational rehabilitation personnel must include

multicultural emphasis and clinical training experiences involving persons with disabilities from minority populations. Pre-service education programs must include specific courses (i. e., African American cultural sensitivity specific courses) related to multicultural experiences and service delivery. (p. 25)

CHAPTER III

METHODOLOGY

The basic purpose of this study was to evaluate the curricula of colleges and universities that offer Rehabilitation Counselor Education Programs which are funded by the Rehabilitation Services Administration and to determine whether these educational institutions are teaching a minimum of 9-12 credit hours of African Americans cultural sensitivity specific courses to attain cultural competency. Methodology is described in this chapter in the following order: subjects, procedures, and instrumentation.

Subjects

This study was performed using the descriptive research method in which a content analysis of books and documents were evaluated for data. The subjects were research data books provided by the National Clearinghouse of Rehabilitation Materials (NCHRTM), Oklahoma State University, Stillwater, Oklahoma.

Subject I: The first publication, entitled "Curricula Summary" is a collection of fifty-five (55) colleges and universities that teach rehabilitation courses for rehabilitation professionals. The names and the addresses of these educational institutions can be reviewed in Appendix 1. These colleges and universities are federally funded by the Rehabilitation

Services Administration. The curricula information was reported by the Rehabilitation Counselor Education Programs to the Rehabilitation Services Administration which provided a grant to the National Clearinghouse of Rehabilitation Materials to compile and report the data.

Subject II: This a NCHRTM publication entitled, "Cultural Diversity" that lists and describes the curricula of all the educational institutions that teach multicultural courses.

Subject III: This publication is utilized for content analysis purposes. This book is published by the U. S. Department of Education, Rehabilitation Services Administration and is entitled, "Catalogues of Projects under the Rehabilitation Services Administration Training Programs." This book reveals the types of long-term Rehabilitation Counselor Education Programs that are available. This publication also lists the colleges and universities that are recipients of grants and gives detailed information concerning the types of rehabilitation programs that are available in the rehabilitation profession.

Subject IV: The public document of "College Catalog Collection on Microfiche" is published by Career Guidance Foundations, which provides detailed information on educational institutions and maintains a copy of college and catalogs on microfiche.

Procedures and Instrumentation

The data were collected from the publications, Curricula Summary, Cultural Diversity, Catalogues of Projects under the Rehabilitation Services Administration Training Programs, and College Catalog Collection on Microfiche. The data were evaluated based on the three research questions.

The curricula of the fifty-five (55) colleges and universities were evaluated to determine: 1) Are colleges and universities funded by the Rehabilitation Services Administration offering curricula with cultural sensitivity courses relevant to African Americans? This information was compiled into charts and tables to denote a listing and percentages of institutions that are teaching African American sensitivity courses; and 2) How many and what percentage of university and college Rehabilitation Counselor Education programs are offering a minimum of 9-12 credits hours in courses that are African American cultural sensitivity specific to achieve cultural competency? Tables, charts, and appendices are the instruments used for this procedures. Colleges and universities are identified by states and are divided geographically by the Rehabilitation Services Administration into federal regions. For question (3), curricula materials were examined to determine whether colleges and universities in a specific region of the country offer more African American cultural sensitivity specific courses to meet cultural competency than educational

institutions in other regions of the country.

The computerized program that was used to organize, analyze, and calculate the data was Microsoft Excel 4.0 which was devised by the Microsoft Corporation. The charts present the data graphically.

The findings and analysis of the data are presented in Chapter IV.

.

CHAPTER IV

FINDINGS AND ANALYSIS OF DATA

The findings are presented in four sections. Section one, answers research question number 1) namely, are colleges and universities funded by the Rehabilitation Services Administration offering curricula with cultural sensitivity courses relevant to African Americans? This section examines each college and university individually. The second section presents the findings from question, number 2) how many and what percentage of universities and colleges funded by the Rehabilitation Services Administration are offering a minimum of 9-12 credits in courses that are African American cultural sensitivity specific to achieve cultural competency? Section three presents findings and analysis of data that answers question, number 3) Are colleges and universities in a specific region of the country offering more African American cultural sensitivity specific courses to meet cultural competency than those educational institutions in other regions of the country?

Research Question I

Research question, number one: Are colleges and universities funded by the Rehabilitation Services Administration offering curricula with cultural sensitivity courses relevant to African Americans? This

question was analyzed by reviewing the "Curricula Summary' and the "Cultural Diversity' publications and devising a listing of the universities and the colleges based on cultural diversity courses and African American specific courses (see Appendix 1 and Appendix 2).

The listing of the fifty-five colleges and universities based on the name, rehabilitation program, location in the country by state and region including African American courses follows:

1) Located in region (4), Auburn, Al: Auburn University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

2) Located in region (6), Fayetteville, Ar: The University of Arkansas offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

3) Located in region (9), Tuscon, Az: The University of Arizona offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers one cultural sensitivity course which is not African American sensitive.

4) Located in region (9), Fresno, Ca: California State University offers a master's degree in rehabilitation counseling and it has reported to

the Rehabilitation Services Administration that it offers no cultural sensitive courses.

5) Located in region (9), Los Angeles, Ca: The University of California offers a rehabilitation for the blind program and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

6) Located in region (9), San Francisco, Ca: San Francisco State University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that if offers no cultural sensitivity courses.

7) Located in region (9), San Diego,Ca: San Diego State University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers one cultural sensitivity course which is African American specific.

8) Located in region (8), Greeley, Co: The University of Northern Colorado offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

9) Located in region (3), Washington, D. C.: The George Washington University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it

offers one cultural sensitivity course which is not African American specific.

10) Located in region (4), Gainesville, Fl: The University of Florida offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

11) Located in region (4), Tampa, Fl: The University of South Florida offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers five cultural sensitivity courses which are all African American specific.

12) Located in region (4), Athens, Ga: The University of Georgia offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

13) Located in region (4), Atlanta, Ga: Georgia State University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

14) Located in region (8), Des Moines, Ia: Drake University offers a rehabilitation and facility personnel program and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity

courses.

15) Located in region (8), Iowa City, Ia: University of Iowa offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

16) Located in region (5), Carbondale, Il: Southern Illinois University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

17) Located in region (5), Carbondale, Il: The University of Illinois-Urbana/Champaign offers a master's degree in rehabilitation counseling it has reported to the Rehabilitation Services Administration that if offers one cultural sensitivity course which is African American specific.

18) Located in region (5), Dekalb, Il: Northern Illinois University offers an undergraduate rehabilitation program and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

19) Located in region (7), Emporia, Ks: Emporia State University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services that it offers no cultural sensitivity courses.

20) Located in region (4), Lexington, Ky: The University of

Kentucky offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

21) Located in region (6), Baton rouge, La: Southern University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

22) Located in region (1), Boston, Ma: Boston University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

23) Located in region (1), Boston, Ma: The University of Massachusetts offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

24) Located in region (1), Springfield, Ma: Springfield College offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

25) Located in region (3), College Park, Md: The University of Maryland offers a master's degree in rehabilitation counseling and it has

reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

26) Located in region (5), East Lansing, Mi: Michigan State University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers one cultural sensitivity course which is African American specific.

27) Located in region (5), Mankato, Mn: Mankato State University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

28) Located in region (7), Columbia, Mo: The University of Missouri offers a master's degree rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

29) Located in region (4), Jackson, Ms: Jackson State University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

30) Located in region (4), Mississippi State, Ms: Mississippi State University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers one

cultural sensitivity course which is African American specific.

31) Located in region (8), Pablo, Mt: Salish Kootenai College offers an undergraduate program in rehabilitation and it has reported to the Rehabilitation Services Administration that it offers two cultural sensitivity courses; one is African American specific.

32) Located in region (4), Greenville, NC: East Carolina University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

33) Located in region (8), Grand Fork, ND: The University of North Dakota offers an undergraduate program in rehabilitation and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

34) Located in region (2), New York, New York: The New York University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

35) Located in region (2), Syracuse, NY: Syracuse University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

36) Located in region (5), Columbus, Ohio: Ohio State University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers one cultural sensitivity course and it is African American specific.

37) Located in region (5), Athens, Ohio: The Ohio University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

38) Located in region (5), Dayton, Ohio: Wright State University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services administration that it offers no cultural sensitivity courses.

39) Located in region (5), Kent, Ohio: Kent State University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

40) Located in region (6), Ada, Ok: East Central University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

41) Located in region (10), Portland, Or: Portland State University

offers a master's degree in rehabilitation counselling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

42) Located in region (3), Pittsburgh, Pa: The University of Pittsburgh offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers one cultural sensitivity course which is African American specific.

43) Located in region (3), University Park, Pa: Penn State offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

44) Located in region (4), Knoxville, Tn: The University of Tennessee/Knoxville offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

45) Located in region (4), Memphis, Tn: Memphis State University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

46) Located in region (6), Denton,Tx: The University of North Texas offers a master's degree in rehabilitation counseling and it has

reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

47) Located in region (6), Edinburg, Tx: The University of Texas-Pan American offers an undergraduate rehabilitation program and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

48) Located in region (8), Logan, Ut: Utah State University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers one cultural sensitivity course which is African American specific.

49) Located in region (3), Richmond, Va: Virginia Commonwealth University offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

50) Located in region (10), Seattle, Wa: The University of Seattle offers a master's degree in rehabilitation psychology and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

51) Located in region (5), Madison, Wi: The University of Wisconsin-Extension offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it

offers no cultural sensitivity courses.

52) Located in region (5), Madison, Wi: The University of Wisconsin-Madison offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

53) Located in region (5), Menomonie, Wi: The University of Wisconsin-Stout offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

54) Located in region (5), Milwaukee, Wi: The University of Wisconsin-Milwaukee offers a master's degree in rehabilitation counseling and has reported to the Rehabilitation Services Administration that it offers one cultural sensitivity course and it is African American specific.

55) Located in region (5), Morgantown, WV: The University of West Virginia offers a master's degree in rehabilitation counseling and it has reported to the Rehabilitation Services Administration that it offers no cultural sensitivity courses.

A table denoting the colleges and universities, the regions, cultural sensitive courses, African American specific courses, and credit hours are found in (Appendix 2).

Twelve (12) of the fifty-five (55) educational institutions offered

cultural sensitivity courses. This is 21.8% of the universities that offered cultural sensitivity courses (See Chart 1).

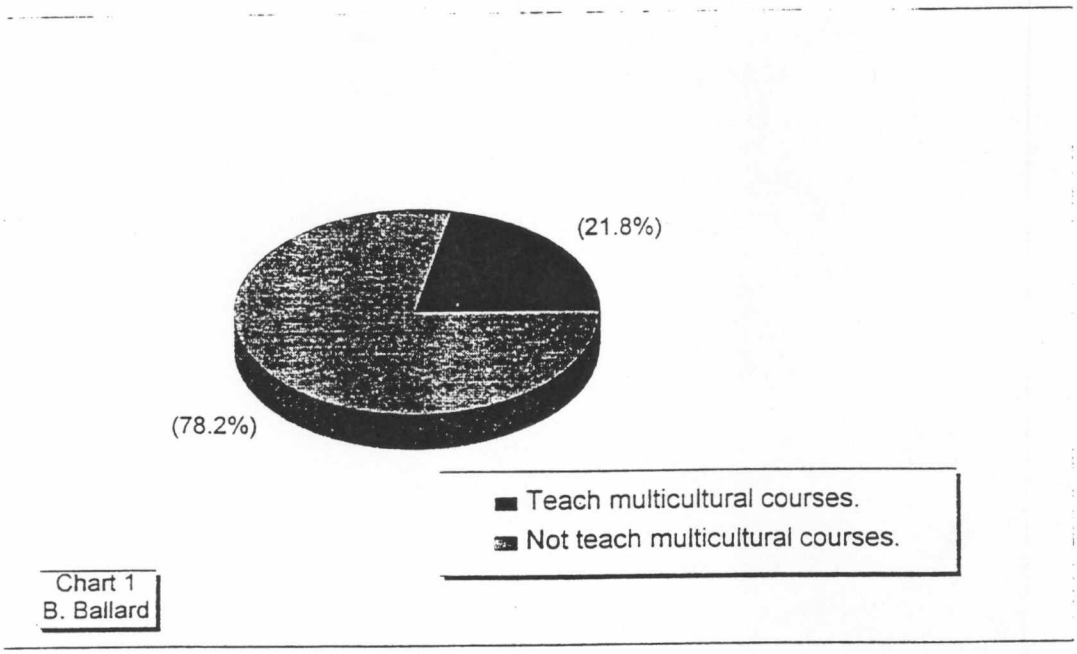


Chart 1: Universities that offer multicultural courses.

The twelve (12) educational institutions that offered cultural courses were University of Arkansas, San Diego State University, George Washington University, University of South Florida, University of Illinois-Urbana/Champaign, Mississippi State University, Salish Kootenai College, Ohio State University, University of Pittsburgh, Utah State University, Michigan State University, and the University of Wisconsin-Milwaukee.

The majority (i.e., 81.8%) of the colleges and universities did not offer African American sensitivity courses, while 18.2% did. (See Chart

2).

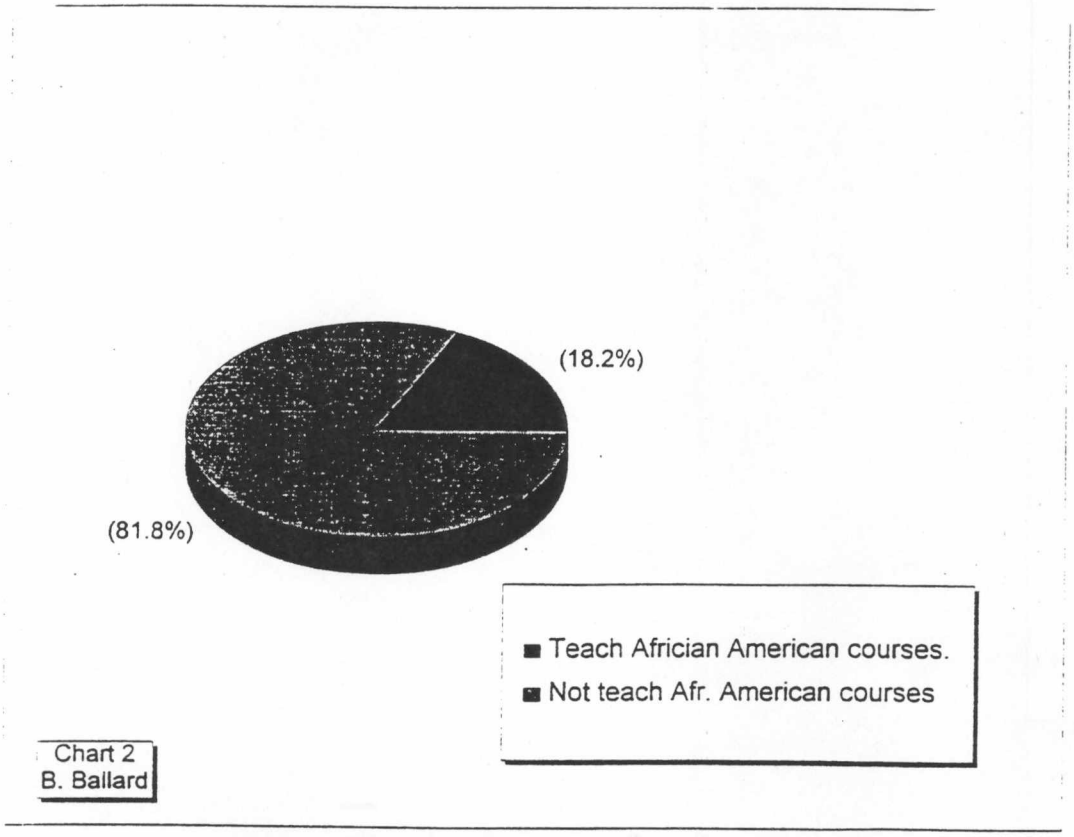


Chart 2: Universities offering African cultural sensitivity specific courses.

The colleges and universities that taught African American cultural sensitivity specific courses were San Diego State University, University of South Florida, University of Illinois-Urbana/Champaign, Michigan State University, Mississippi State University, Salish Kootenai College, Ohio State University, University of Pittsburgh, and Utah State University.

Research Question II

Research question number two: How many and what percentage of

university and college Rehabilitation Counselor Education programs funded by the Rehabilitation Services Administration are offering a minimum of 9-12 credit hours in courses that are African American cultural sensitivity specific to achieve cultural competency:

In order to answer this question, the Cultural Diversity publication and the College Catalog Collection on Microfiche were reviewed. These documents were utilized to determine whether the courses were African America specific and how many credit hours were offered for the courses. The findings revealed that only (1) university out of fifty-five universities and colleges offered a minimum of 9-12 credits hours. It offered exactly twelve (12) credit hours in African American cultural sensitivity specific coursework. Therefore, only 1.8% of the Rehabilitation Services Administration funded colleges and universities offered enough African American cultural sensitivity course to meet the cultural competency level. Ninety-eight percent (98%) of the educational institutions did not meet the cultural competency level (See Chart 3).

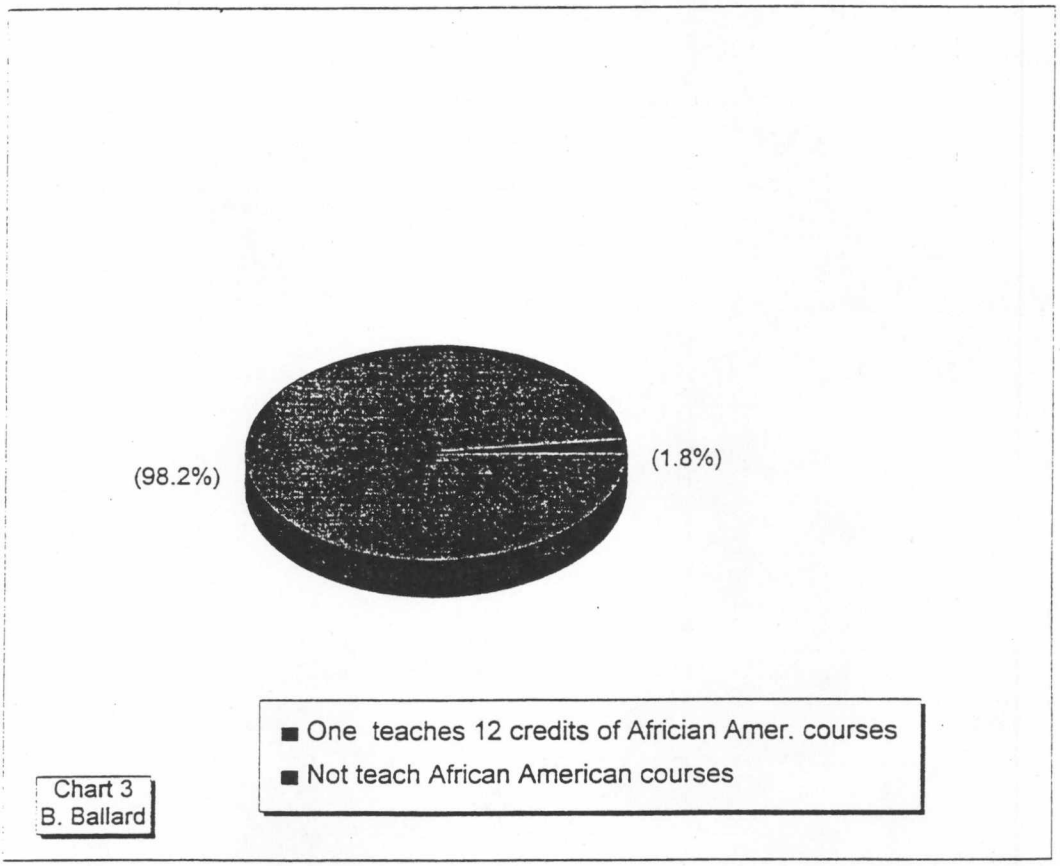


Chart 3: Universities that meet African American cultural sensitivity specific competency.

University of South Florida located in Tampa, Florida meets the competency level by offering twelve credit hours of African American cultural sensitivity courses. Seven colleges and universities offered one African American cultural sensitivity course that equaled three credit hours. One college offered a course that equaled to five (5) credits hours. One other university offered a course that equaled to one-half (1/2) unit or credit hour (See Appendix 2).

Research Question III

Research question number three: Are colleges and universities in a specific region of the country offering more African American cultural sensitivity specific courses to meet cultural competency than educational institutions in other regions of the country?

The states are divided into ten regions (see Appendix 3). This information was used to depict how the educational institutions are grouped by the Rehabilitation Services Administration structure.

Region four (4) includes a total of eight states in the southeastern section of the country. There were only two colleges that offered African American cultural sensitivity courses. The University of South Florida met African American cultural competency by offering twelve (12) credits. Mississippi State University offered three (3) credits (see Table 1).

Table 1. Region 4. States/Universities offering African American courses

States	Universities	Credits
1. Alabama	1. Uni. of South Fl	12
2. Florida	2. Miss. State Uni.	3
3. Georgia		
4. Kentucky		
5. Mississippi		
6. North Carolina		
7. South Carolina		
8. Tennessee		

Region five (5) includes six states that are highly populated. There were four colleges and universities that offered African American cultural sensitivity courses. The University of Illinois-Urbana/Champaign offered one-half (1/2) of a credit. Michigan State University, Ohio State University, and University of Wisconsin-Milwaukee offered one course each for three credit hours (See Table 2).

Table 2. Region 5. States/Universities offering African American courses

States	Universities	Credits
1. Illinois	1. Uni. of Ill-Urbana	1/2
2. Indiana	2. Michigan State Uni.	3
3. Michigan	3. Ohio State Uni.	3
4. Minnesota	4. Uni. of Wis./Milwau	3
5. Ohio		
6. Wisconsin		

In region three (3), five states and the District of Columbia are represented. There was only one college in this region that offered an African American cultural sensitivity specific course (See Table 3).

Table 3. Region 3. States/Universities offering African American courses

States	Universities	Credits
1. Delaware	1. Uni. of Pittsburgh	3
2. Maryland		
3. Pennsylvania		
4. Virginia		
5. West Virginia		
6. District of Columbia		

Region eight (8) includes five states. Two of the educational institutions offered an African American cultural sensitivity course. Utah State University offered one course for three credit hours. Salish Kootenai College also offered one course for three credit hours (See Table 4).

Table 4. Region 8. States/Universities offering African American courses

States	Universities	Credits
1. Colorado	1. Utah State	3
2. Montana	2. Salish Kootenai	3
3. North Dakota		
4. South Dakota		
5. Utah		

Region nine (9) includes three western states, Hawaii, and an area called the Pacific Basin. San Diego State University was the only institution that offered an African American cultural sensitivity course which equals three (3) credit hours (See Table 5).

Table 5. Region 9. States/Universities offering African American courses

States	Universities	Credits
1.Arizona	1. San Diego State Uni.	3
2. California		
3. Hawaii		
4. Nevada		
5. Pacific Basin		

CHAPTER V

SUMMARY AND CONCLUSIONS

The primary concern of this study was that African Americans with disabilities are neither rehabilitated, trained nor educated in proportion to European American clients. Patterns of inequitable treatment of African American applicants and clients have been documented in all major areas of the vocational rehabilitation process. These problems have been linked to a lack of cultural sensitivity on the part of rehabilitation professionals. African American cultural sensitivity specific training is critical for all rehabilitation counselors but especially for European American counselors (who are the majority counselors) who tend to be inadequately trained in understanding cultural issues concerning the African American client (Price & Harris, 1994).

A study of curricula of fifty-five (55) colleges and universities revealed that 78.2 % of these postsecondary institutions did not offer any multicultural courses, while 21.8 % taught some type of multicultural courses. Only 18.2 % of the institutions offered courses relevant to the African American culture. However, only 1.8% of these universities offered the number of courses required to meet cultural competency.

These results show that a very small percentage of rehabilitation counselor education programs offer cultural sensitivity courses relevant to

disabled African Americans. It is evident that Rehabilitation Counselor Education Programs would benefit both pre-service counselors and African American clients if their curricula were updated to offer a minimum of 9-12 credit hours of cultural sensitive coursework. Rehabilitation counselors would be better prepared to meet the needs of African American clients during the counseling relationships.

Cultural sensitivity training helps trainees to translate knowledge into practice. Appropriate skills for cultural competent counselors would include being able to recognize the importance of cultural differences, being able to utilize appropriate counseling techniques, having knowledge of how culture influences behaviors, and being able to test cultural competency while working with culturally diverse clients (Collins & Watson, 1993).

If rehabilitation counselors were competent in culturally sensitive matters concerning African American clients, the counselors would be more aware of negative attitudes and beliefs on the part of the both counselors and clients. African American clients possibly have more educational opportunities and better paying jobs. Private-for-profit and private-for-nonprofit rehabilitation systems might also provide more effective services to African Americans through appropriate pre-service and continuing education.

Cultural sensitivity requires that rehabilitation professionals understand that African American clients experience barriers to success based on racism, economic oppression, stereotyping, and prejudice. Rehabilitation counselors and other rehabilitation professionals must have the necessary skills and, preferably, experience to work with African American clients and other ethnic minorities. Discernment, understanding, sensitivity, and appreciation of African American culture by rehabilitation professionals would be helpful in working with African Americans who in the past have been underserved in the vocational rehabilitation process.

Geographical Location and the African American Client

A review of the Rehabilitation Counselor Education Programs did not reflect that colleges and universities, located in states or regions of high concentrations of African American clients, offered more or less cultural sensitivity courses than educational institutions in other areas of the country. The 1990 United States Census Bureau lists 1, 744, 882 African Americans living in the state of Georgia. There were also 4, 161, 119 noninstitutionalized disabled persons who were sixteen (16) to sixty-four (64) years of age. According to Wright (1993), many African Americans who live in southern, mid-Atlantic, and northeast areas of the country are disabled and not working or receiving quality rehabilitation services.

Georgia State University is located in the metropolitan area of Atlanta, Georgia, a city and state with a dense population of African Americans. This university, however, reported to the Rehabilitation Services Administration that it does not offer any African American cultural sensitivity specific courses. Another example is George Washington University, located in the metropolitan city of Washington, D. C., also densely populated with African Americans. The 1990 U. S. Census Bureau reported that there were 399, 751 African American citizens living in Washington, D. C. More than twice the number of other racial and ethnic groups that reside there. George Washington University, however, reported to the Rehabilitation Services Administration that it teaches one cultural sensitivity course that is sensitive to only the Hispanic population. These are only two of the geographical areas that are highly populated with African Americans but which do not prepare pre-service rehabilitation counselors to effectively counsel this specific racial group. On the other hand, Utah State University, which is not densely populated with African Americans, offered one three credit hour course on cultural sensitivity that deals with the culture of African Americans and other ethnic groups.

Located in a southeastern state densely populated with African Americans, Mississippi State University offered one African American cultural sensitivity course for three credit hours. The study revealed that

only one college in the United States currently offers 9-12 credit hours of coursework that is African American culturally sensitive, that is, the University of South Florida in Tampa. This university offers twelve (12) credits. The University of South Florida awarded forty-four degrees in rehabilitation counseling in 1993. In 1994, there were forty-four fulltime students (44) and seventy-eight (78) part-time students. However, there were only nine African American students (Peterson, 1995). The 1990 U.S. Census Bureau revealed that of Florida's 12, 937, 926 persons, there were 1, 755, 954 African Americans. Another 1, 555, 031 persons were of Hispanic origin. There were 3, 737, 259 person who were of other ethnic and racial backgrounds. There were 7, 809, 820 persons who were disabled. It is appropriate, therefore, for the University of South Florida to offer twelve (12) credits of cultural diverse courses. This education and training should enable the program graduates to provide equitable and appropriate services to minorities with disabilities.

African American cultural sensitivity specific courses offered at the University of South Florida are taught by Dr. Tennyson Wright, an African American. The syllabus for one of the courses describes the counseling skills that should be learned, skills that would be utilized in serving African Americans as well as other racial and ethnic groups. Dr. Wright has published many articles concerning rehabilitation of ethnic

minorities. Dr. Wright has also co-authored a Report to the President and Congress concerning the needs of minorities with disabilities in this country (Wright & Leung, 1993).

Little is known whether rehabilitation educators feel comfortable in teaching African American cultural sensitivity specific courses. This could be an issue for future research. Atkins (1988) points out that "rehabilitation . . . continues to fall short of having equitable proportions of African Americans in positions which impact positive images" (p. 46). Atkins and Wright (1980) discovered that African American counselors have a low representation in regard to professional staff of state rehabilitation agencies across the country.

Rehabilitation educators, typically, have employment backgrounds as practitioners. If African Americans are underrepresented as practitioners, they may be underrepresented as rehabilitation educators. It may be helpful for rehabilitation educators to serve as mentors for African American students and practitioners. Mentoring and encouragement might assist more African Americans to become rehabilitation educators. Rehabilitation educators, who are African Americans, would be qualified to teach coursework that is African American sensitive and which would address issues that confront this group of clients with disabilities.

Price and Harris (1994) believe that multicultural courses assist pre-

service rehabilitation counselors in understanding issues that impact African American clients in the rehabilitation counseling process. An understanding of African Americans culture enhances rehabilitation professionals' self awareness and their understanding of their biases, prejudices, and stereotypes, as well as how these variables can hinder the rehabilitation counseling process.

This thesis argues that colleges and universities should take responsibility to offer more cultural sensitivity courses relevant to African Americans and other ethnic groups in order to properly prepare pre-service and in-service rehabilitation counselors to meet the needs of these groups. Wright (1993) made several recommendations concerning African American clients and public vocational rehabilitation:

> 1) Establish Rehabilitation Services Administration mandates to recruit and train service providers who are knowledgeable and skilled in the unique needs of this population; 2) establish accreditation standards for rehabilitation counselor education programs that require relevant dissemination of information and knowledge and skills development; and 3) provide in-service and pre-service training of rehabilitation personnel to increase understanding of the problem and provide appropriate services. (p. 25)

Names and Descriptions of Multicultural Courses

Many universities and colleges probably will be adding multicultural courses to their curricula. The titles of courses provided in the Cultural Diversity book were varied, including Multicultural Dimensions in Counseling, Counseling Latino Populations, Counseling Ethnic Minorities with Disabilities, Seminar in Ethnic Rehabilitation I, II, III, IV, Social and Cultural Context of Disability, Multicultural Counseling, Counseling the Cultural Different, Cultural Relations, Living in Two Worlds, Multicultural Issues in Education, and Cultural Issues in Rehabilitation.

Course descriptions can provide the details that would benefit pre-service counselors in selecting courses that would assist them in becoming multicultural counselors. In the course, Counseling Ethnic Minorities with Disabilities, for instance, Dr. Wright describes his course in the following manner:

> Counseling ethnic minorities with disabilities requires a knowledge and understanding of the cultural and ethnic values of African Americans, Hispanic/Latinos, Native Americans and Asian Americans with disabilities. This course will explore the skills which are important to effectively counsel these specific persons. Emphasis on developing and demonstrating these skills will be

provided through direct contact with ethnic persons in the Summer Youth Employment and Training Program. (p. 99)

The course requires a detailed knowledge and understanding of the cultural and ethnic values of African Americans and other ethnic minority groups. The course also provides practical experience thus allowing the pre-service counselor to work directly with ethnic minorities. These future counselors spend time working with minorities in the Summer Youth Employment and Training Program.

It is highly recommended that all rehabilitation counselor education programs implement multicultural courses in their curricula and also provide the student with opportunities to practice counseling techniques with members of ethnic minority groups.

The client can give feedback to the student regarding bonding. Thompson and Rudolph (1992) advocate that the counselors' best teachers are the clients. Clients can teach rehabilitation professionals about cultural values, needs, and differences. This procedure eliminates much of the pressure that ethnically different rehabilitation professionals experience as they work with minority clients. Counselors must use their new knowledge and skills to enhance the counseling relationship and work with each client on an individual basis.

Literature Used in Multicultural Courses

The Cultural Diversity book was reviewed to identify literature that was being utilized in multicultural courses (See Appendix 4). Journals such as the Journal of Multicultural Counseling, Journal of Applied Rehabilitation Counseling, Journal of Rehabilitation, Journal of Counseling and Development, Rehabilitation Education, Vocational Evaluation and Work Adjustment Bulletin, and the Journal of Vocational Rehabilitation are recommended to keep rehabilitation educators and students abreast of updated research on teaching and applying multicultural counseling techniques.

Textbooks being utilized include Sue's and Sue's (1990), Counseling the Culturally Different; Pedersen's and Ivey's (1993), Culture-Centered Counseling and Interviewing Skills; and Pedersen's (1988), A Handbook for Developing Multicultural Awareness. These publications and others provide details on the need for multicultural counseling while providing training and techniques that are effective when counseling ethnic minorities. Multicultural research on various ethnic minorities and their cultures are detailed in a variety of these publications. There are examples of counseling sessions that are unique to different ethnic minority groups which can be modeled by rehabilitation educators when teaching classes to pre-service counselors. These examples can enhance the educator's self

confidence while assisting students to become culturally competent. Rehabilitation educators and rehabilitation professionals are reminded of Corey's (1986) statement that "counseling of people of cultural diverse backgrounds by counselors who are not trained or competent to work with such groups should be regarded as unethical" (p. 349).

Implications and Recommendations for Future Research

The findings of this study reveal that only 1.8 % of colleges and universities, funded by the Rehabilitation Services Administration, are offering a sufficient number of multicultural courses to pre-service rehabilitation counselors. Unless more attention is given to multicultural education and practical training, pre-service rehabilitation counselors will continue to leave educational institutions ill-prepared to meet the needs of minorities with disabilities. Without appropriate education, rehabilitation professionals will continue to feel uncomfortable in addressing such issues as racism, prejudice, stereotypes, and discrimination. They may also be unproductive in working with clients of different cultures.

Wright (1988) made the following statement in regard to appropriate education and training for pre-service counselors:

> In order to enhance the professional preparation of rehabilitation counselors for improving services to ethnic minorities with disabilities, research and training programs

> must be developed and incorporated into all Rehabilitation Counselor Education Programs. The implementation and impact of these will insure the highest quality and quantity of rehabilitation services available to ethnic minorities with disabilities. (p. 9)

Likewise, Atkins (1988) recommends that employees must be provided in-service, continuing education, and practical experience in providing services to African Americans.

Across the country, rehabilitation educators and rehabilitation counselors are being challenged to become culturally competent. Midgette and Meggert (1991) advocated a programmatic approach to muticultural training, whereby, the students as well as the faculty should enroll in a minimum of 9-12 credit hours of classroom training. Multicultural training could be incorporated into courses such as Counseling Theory, Group Counseling, Counseling Practicum, Case Management, Family Counseling, Job Placement, and Internship. Upon completion of the rehabilitation counselor education program, the new rehabilitation counselor would be better prepared to meet the challenge of serving African Americans and other ethnic minority clients.

A recommendation for future research is to determine whether the Rehabilitation Services Administration's long term training program,

Rehabilitation Cultural Diversity Initiative (RCDI), mandated by Congress in 1992, has been effective in assisting colleges and universities, as well as rehabilitation agencies, to become culturally sensitive. Research should be conducted to determine whether the Rehabilitation Counselor Education Programs have implemented the guidance provided by the Rehabilitation Cultural Diversity Initiative.

Conclusion

Colleges and universities are not providing sufficient multicultural training, specific to African American clients, to pre-service rehabilitation counselors. Postsecondary institutions in one geographic location in the United States were not more effective in teaching African American cultural sensitivity specific courses than educational institutions in other regions of the country. Only 1.8% of the Rehabilitation Services Administration funded educational institutions offer courses that prepare pre-service rehabilitation counselors to become culturally competent in the African American culture. Rehabilitation counselors and other rehabilitation professionals need knowledge, skills, and experience necessary to work effectively with persons of different cultures who have disabilities. Rehabilitation educators and rehabilitation professionals must become culturally sensitive and utilize their knowledge and skills to help improve the quality of life of African Americans and other racial/ethnic

persons with disabilities. Finally, rehabilitation educators are challenged to prepare their students for effective service delivery to African Americans with disabilities who desire to reach their maximum potential.

BIBLIOGRAPHY

BIBLIOGRAPHY

Alston, R. J., and McCowan, C. J. (1994) . African American women with disabilities: Rehabilitation issues and concerns. The Journal of Rehabilitation, 60 (1), 36-40.

Alston, R. J., and Mngadi, S. (1992). The interaction between disability status and the African American experience: Implications for rehabilitation counseling. Journal of Applied Rehabilitation Counseling, 23 (2), 12-16.

Atkins, B. J. (1988). Rehabilitating Black Americans who are disabled. In S. Walker, J. W. Fowlee, R. W. Nicholls & K. A. Turners (eds.), Building bridges to independence. Washington DC: Howard University.

Atkins, B. J. (1988). An asset-oriented approach to cross-cultural issues: Blacks in rehabilitation. Journal of Applied Rehabilitation Counseling, 19 (4), 45-49.

Atkins, B. J. (1993). Cultural diversity: A rehabilitation asset. The Leading Edge 2 (2), 3-5.

Atkins, B. J., and Wright, G. N. (1980). Vocational rehabilitation of Blacks: The statement. The Journal of Rehabilitation, 46 (2), 40, 42-46.

Atkinson, D. R., Morton, G., & Sue, D. W. (1983). Counseling American minorities: A cross-cultural perspective (2nd ed.) . Dubuque, Iowa: William C. Brown Company.

Atkinson, D. R., Morton, G., & Sue, D. W. (1979). Counseling American minorities: A cross-cultural perspective: Dubuque, Iowa: William C. Brown Company.

Bass, B. A., Wyatt, G. E., & Powell, G. J. (1982). The Afro American family, assessment, treatment, and research issue. New York: Grune and Stratton.

Briggs, E. D. (1988, April). Special needs of minority persons with disabilities. In T. Wright (ed.), Enhancing the professional preparation of rehabilitation counselors for improved services to ethnic minorities with disabilities. Journal of Applied Rehabilitation Counseling 19 (4), 4-10.

Career Guidance Foundations (1994, December). College catalog collection microfiche, 21 (3), 43: San Diego, Ca.

Cassell, J. L. & Mulkey, S. W. (1985). Rehabilitation caseload management concepts and practice. Pro-ed: Austin, Tx.

Casas, J. M. (1984). Handbook of counseling psychology. New York: Wiley.

Corey, G. F. (1986). Theory and practice of counseling and psychotherapy (3rd, ed.) . Monterey, Ca: Brook and Cole Publishing Company.

Corey, G. F., & Corey, M. S. (1992). Group process and practice: Pacific Grove, Ca: Brook/Cole Publishing Co.

Courtland, C. L., & Kurilla, V. (1993). Ethics and multiculturalism: The challenge of diversity. Ethical Issues in Professional Counseling 1 (3), 3.

Danek, M., & Lawrence, R. (1982, September). Client-counselor racial similarity and rehabilitation outcome. Journal of Rehabilitation, 48 (3), 54-58.

Devore, W., & Schlesinger, E. G. (1981). Ethnic-sensitive social work practice. St. Louis, Mo: The C. V. Mosby Company.

Draguns, J. G. (1989). Dilemmas and choices in cross-cultural counseling: The universal versus the cultural distinctive. In Pedersen, P. B., Draguns, J. G., Lonner, W. J., & Trimble, J. E. (eds.) . Counseling across cultures. Honolulu: University of Hawaii Press.

Fobbs, J. M. (1994). Cultural diversity and disability: A workshop manual. The University of Tennessee, Knoxville, Tn.

Franklin, N. B. (1989). Black families in therapy: A multisystems approach. New York: The Guilford Press.

Goodyear, R. K., & Sennett, E. R. (1984) Current and emerging ethical issues for counseling psychology. Counseling Psychologist 12 87-98.

Green J. W. (1982). Cultural awareness in the human services. New Jersey:

Prentice-Hall, Inc.

Gunnings, T. S. (1971). Preparing the new counselor. The Counseling Psychologist 2 199-201.

Herbert, J. T., & Cheatham, H. E.(1988). Afrocentricity and the Black disability experience: A theoretical orientation for rehabilitation counselors. Journal of Applied Rehabilitation Counseling 19 (4), 50-54.

Hill, R. (1972). The strengths of black families. New York: Emerson-Hall.

International classifications of impairments, disabilities, and handicaps. (1980). Geneva, Switzerland: World Health Organization.

Jackson, D. N., & Hayes, D. H. (1993). Multicultural issues in consultation. Journal of Counseling and Development 72 (2), 144-147.

Johnson, S. D. (1987). Knowing that versus knowing how: Toward achieving expertise through multicultural training for counselors. The Counseling Psychologist 15 320-331.

Kelly, E. W. Jr., (1994). Relationship-centered counseling: An integration of art and science. New York: Springer Publishing Company.

La Fromboise, T. D., & Foster, S. L. (1989). Ethics in multicultural counseling. In Pedersen, P. D., Draguns, J. G., Lonner, W. J., & Trimble, J. E. (eds). Counseling across cultures: Honolulu: University of Hawaii Press.

Locke, D. C. (1990). A not so provincial view of multicultural counseling. Counselor Education and Supervision 30 15-16.

Marshall, M. (1987, October). Fighting for their rights. In Ebony , 68-70.

McRae, M., & Johnson, S. D. (1991). Toward training for competence in multicultural counselor education. Journal of Counseling and Development 70 (2) , 131-135.

Microsoft, Excel 4.0 (1992). Microsoft Corporation. United States of America.

Midgette, T. E., & Meggert, S. S. (1991). Multicultural counseling instruction: A challenge for faculties in the 21st century. Journal of Counseling and Development 70 (2), 136-141.

Mitchell, H. (1979). Counseling Black students: A model in response to the need for relevant counselor training programs. In Atkinson, Dr. R., Morten, G. & Sue, D. W. Counseling American minorities: A cross-cultural perspective. Dubuque, Iowa: William C. Brown Company.

National Clearinghouse House of Rehabilitation Materials (1994). Curricula summary. Oklahoma State University: Stillwater, Ok.

National Clearinghouse House of Rehabilitation Materials (1994). Cultural diversity. Oklahoma State University: Stillwater, Ok.

Nobles, W. W. (1976). Black people in White insanity: An issue for Black community mental health. The Journal of Afro-American Issues (4), 21-27.

Pedersen, P., & Ivey, A. (1993). Culture-centered counseling and interviewing skills: A Practical Guide. Westport, Conn: Praeger.

Pedersen, P. R. (1991). Multiculturalism as a generic approach to counseling. Journal of Counseling and Development 70 (2), 6-12.

Petersen (1995). Guide to graduate programs in business, education, health and law. Peterson's Guides. Princeton, N. J.

Pine, G. J. (1972). Counseling minority groups: A review of the literature. Counseling and Values 17 35-44.

Price, S. (1994). African Americans with disabilities in vocational rehabilitation services: One state's view. University of Kentucky: Lexington, Ky.

Price, S. F., & Harris, D. J. (1994) Rehabilitation counseling: Issues specific to providing services to African American clients. The Journal of Rehabilitation 60 (4), 13-19.

Rehab Brief. Bringing research into effective focus rehabilitation of non-White people. (1986), Vol. IX. No. 10.

Rehab Brief. Bringing research into effective focus, culturally sensitive rehabilitation (1993). Vol. XV. No. 8.

Ridley, C. R. (1989). Racism in counseling as an adversive behavioral process. In Pedersen, P., Draguns, J. G., Lonner, W. J., & Trimble, J. E. (eds.). Counseling across cultures. Honolulu: University of Hawaii Press.

Ross, M. G., & Biggs, I. M. (1986). Vocational rehabilitation service delivery issues at referral (02) and closure(08, 26, 28, 30) in serving select disabled persons. In S. Walker; J. W. Fowler; R. W. Nicholls; and K. A. Turner (eds). Equal to the challenge: Perspectives, problems, and strategies in the rehabilitation of the nonwhite disabled. Proceedings of the National Conference of the Howard University model to improve rehabilitation services to minority populations with handicapping condition (ERIC Education Reproduction Service No. Ed 276 198).

Royal, R., & Corthell, D. (1981). Eighth institute on rehabilitation issues, delivery of rehabilitation services to inner-city non-Whites. Research and Training Center. University of Wisconsin-Stout: Menonnie, Wisconsin.

RSA/RCDI (1994). Videoconference Series: Diversity program development for rehabilitation: Washington, D. C.

Saafir, R. K. (1982). Implementing community programs:; The Black perspective in behavioral community psychology. In S. M. Turner., & R. Jones (eds). Behavior modification in Black populations: Psychosocial issues and empirical finding: New York: Plenum Press.

Scheer, S. J. (1991).,(Ed.) . Medical perspectives in vocational assessment of impaired workers. Maryland: Aspen Publishers, Inc.

Sheppard, C., Bruxton, J., Menifee, S., & Rocher, G. (1995). Rehabilitation service providers: A minority perspective. Journal of Applied Rehabilitation 26 (2), 36-40.

Smith, W. L. (1993). Diversity: A cause For celebration. The Leading Edge 2, 2.

Steenbarger, B. N. (1993). A multicontextual model of counseling: bridging brevity and diversity. Journal of Counseling and Development 72

(1), 8-15.

Sue, D. W., & Sue, D. (1990). Counseling the culturally different. New York: John Wiley and Sons, Inc.

Sue, D. W. (1981). Counseling the culturally different. New York: John Wiley and Sons.

Thompson, C. L., & Rudolph, L. (1992, ed.) Counseling children. Monterey, Ca: Brook/Cole Publishing Company.

United States Census (1990). CD-Rom summary tape files, 8 & 11, 3A(STF3A). Washingston, D. C.

United States Department of Education (1992). Catalogue of projects under the Rehabilitation Services Administration training programs: Office of Special Education and Rehabilitation Services. Washington, D. C.

Watson, A. L., & Collins, R. (1993). Cultural sensitive training for professionals. Journal of Vocational Rehabilitation 3 (1), 38-45.

White, J. L., & Parham, T. A. (1990). The psychology of Blacks. New Jersey: Prentice-Hall.

White, J. L. (1984). The psychology of Blacks: An Afro-American perspective. New Jersey: Prentice-Hall.

Williams, M. C. (1993). Urban ethnography: Another look. In Stanfield, J. H., & Dennis, R. M. Race & ethnicity in research methods: Newbury Pk, Ca: Sage Publications, Inc.

Wrenn, G. G. (1985). Afterward: The culturally encapsulated counselor revisited. In P. B. Pedersen (ed.). Handbook of cross-cultural counseling and therapy. Wesport, CT: Greenwood Press.

Wright, K. (1982). Sociocultural factors in child abuse. In B. Bass, G.E. Wyatt; & G. J. Powell. The Afro-American family assessment, treatment and research issues. New York: Grune & Stratton.

Wright, T. J. (1993). African American and the public vocational rehabilitation system. Journal of Vocational Rehabilitation 3 (1), 20-26.

Wright, T. J., & Leung, P. (1993). Meeting the unique needs of minorities with disabilities. A report to the President and the Congress. Washington, DC: National Council on Disability.

Wright, T. J. (1988). Enhancing the professional preparation of rehabilitation counselors for improved services to ethnic minorities with disabilities. Journal of Applied Rehabilitation Counseling 19 (4), 4-10.

APPENDICES

APPENDIX 1

Names and addresses of Colleges and Universities

Contributing Universities

ALABAMA

Auburn University
Dept. of Counseling & Counseling Psychology
2014 Haley Center
Auburn, AL 36849

ARKANSAS

University of Arkansas
Dept. of Rehab. Education & Research
346 North West Avenue
West Avenue Annex
Fayetteville, AR 72701

ARIZONA

University of Arizona
College of Education
Tucson, AZ 85721

CALIFORNIA

California State University - Fresno
Rehabilitation Counseling Program
School of Education & Human Development
Fresno, CA 93740-0080

University of California - Los Angeles
5151 State University Drive
Los Angeles, CA 90032

San Francisco State University
Department of Counseling
School of Education
1600 Holloway Avenue
San Francisco, CA 94182

San Diego State University
Administration, Rehabilitation & Postsecondary Education
North Education 279
San Diego, CA 92182

COLORADO

University of Northern Colorado
Human Services
Greeley, CO 80639

DISTRICT OF COLUMBIA

George Washington University
Dept. of Human Services
Academic Center, T-605
801 22nd Street, N.W.
Washington, DC 20052

FLORIDA

University of Florida
Department of Rehabilitation Counseling
P.O. Box 100175, HSC
Gainesville, FL 32610-1075

University of South Florida
Dept. of Rehabilitation Counseling
4202 E. Fowler Avenue
Tampa, FL 33620

GEORGIA

University of Georgia
Rehabilitation Counseling
413 Aderhold Hall
Athens, GA 30602

Georgia State University
Department of Counseling & Psychological Services
University Plaza
Atlanta, GA 30602

IOWA

Drake University
2507 University Avenue
Des Moines, IA 50311-4505

University of Iowa
Rehabilitation Counselor Training Program
N352 Lindquist Center
Iowa City, IA 52242

ILLINOIS

Southern Illinois University
Rehabilitation Institute
Carbondale, IL 62901-4609

University of Illinois-Urbana/Champaign
Div. of Rehabilitation Education Services
1207 South Oak Street
Champaign, IL 61820

Northern Illinois University
Dept. of Communicative Disorders
DeKalb, IL 60115-2899

KANSAS

Emporia State University
Division of Counselor Education & Rehabilitation Programs
1200 Commercial
Campus Box 36
Emporia, KS 66801

KENTUCKY

University of Kentucky
Graduate Program in Rehabilitation Counseling
124 Taylor Education Bldg.
Lexington, KY 40506

LOUISIANA

Southern University
Department of Psychology
P.O. Box 9681
Baton Rouge, LA 70813

MASSACHUSETTS

Boston University
Dept. of Rehab. Counseling
Sargent College of Allied Health Professions
635 Commonwealth Ave.
Boston, MA 02215

University of Massachusetts - Boston
Harbour Campus
Boston, MA 02125-3393

Springfield College
Rehabilitation Services Department
Locklin Hall
210 Alden Street
Springfield, MA 01109

MARYLAND

University of Maryland
College of Education, Counseling & Personnel Services
College Park, MD 20742

MICHIGAN

Michigan State University
Counseling Educ., Psych., Special Educ. & Rehab. Counseling
College of Education
335 Erickson Hall
East Lansing, MI 48824-1034

MINNESOTA

Mankato State University
Dept. of Rehabilitation Counseling
College of Education
MSU Box 52
115 Armstrong Hall
Mankato, MN 56002

MISSOURI

University of Missouri - Columbia
Dept. of Educational & Counseling Psychology
16 Hill Hall
Columbia, MO 65201

MISSISSIPPI

Jackson State University
Rehabilitation Counselor Training Program
P.O. Box 17501
Jackson, MS 39217

Mississippi State University
Department of Counselor Education
P.O. Box GE
Mississippi State, MS 39762

MONTANA

Salish Kootenai College
Department of Human Services
Box 117
Pablo, MT 59855

NORTH CAROLINA

East Carolina University
Dept. of Rehabilitation Studies
School of Allied Health Sciences
Greenville, NC 27858-4353

NORTH DAKOTA

University of North Dakota
Department of Social Work
Box 8171
University Station
Grand Fork, ND 58202

NEW YORK

New York University
Rehabilitation Counseling Program
50 West 4th Street, Room 432
New York, NY 10012

Syracuse University
Rehabilitation Services
805 South Crouse Avenue
Syracuse, NY 13244-2280

OHIO

Ohio University
386 McCracken Hall
Athens, OH 45701

Ohio State University
Rehabilitation Services Program
1945 North High Street
356 Arps Hall
Columbus, OH 43210

Wright State University
Human Services Department
228 Millett Hall
Colonel Glenn Highway
Dayton, OH 45435

Kent State University
Room 310
White Hall
Kent, OH 44242

OKLAHOMA

East Central University
Department of Human Resources
Box Z-2
Ada, OK 74820

OREGON

Portland State University
Rehabilitation Counseling Program
School of Education
P.O. Box 751
Portland, OR 92707

PENNSYLVANIA

University of Pittsburgh
Psychology in Education
5C01 FQUAD
Pittsburgh, PA 15260

Penn State University
Division of Counseling, Educational
Psych & Career Studies
327 CEDAR Bldg.
University Park, PA 16802

TENNESSEE

University of Tennessee - Knoxville
Special Services Education
337 Claxton Addition
Knoxville, TN 37996-3400

Memphis State University
Rehabilitation Training
Patterson Building
Room 123A
Memphis, TN 38152

TEXAS

University of North Texas
Center for Rehabilitation Studies
P.O. Box 13438 UNT
Denton, TX 76203-3438

University of Texas - Pan American
Rehabilitation Services Program
1201 W. University Drive
Edinburg, TX 78539-2999

UTAH

Utah State University
Department of Special Education
Rehabilitation Services Program
Logan, UT 84322-2865

VIRGINIA

Virginia Commonwealth University
921 West Franklin Street
Room 301
Richmond, VA 23284

WASHINGTON

University of Seattle
School of Education
12th and Columbia
Seattle, WA 98122

WISCONSIN

University of Wisconsin - Extension
432 N. Lake Street
Madison, WI 53706

University of Wisconsin - Madison
Dept. of Rehabilitation Psychology &
Special Education
432 North Murray Street
Madison, WI 53706

University of Wisconsin - Stout
Department of Rehabilitation
Menomonie, WI 54751

University of Wisconsin - Milwaukee
Dept. of Educational Psychology
755 Enderis Hall
P.O. Box 413
Milwaukee, WI 53201

WEST VIRGINIA

University of West Virginia
Dept. of Counseling, Rehab. Counseling
& Counseling Psych.
P.O. Box 6122
Morgantown, WV 26506

APPENDIX 2

Rehabilitation Counseling Breakdown of Colleges and Universities as Reported to Rehabilitation Services Administration

Rehabilitation Counseling Breakdown of Colleges and Universities.
As Reported to Rehabilitation Services Administration

	Universities	Region	RSA	Cult Cour.	Afr. Amer.	Credits
1	Auburn	4	Yes	No	No	N/A
2	Arkansas	6	Yes	No	No	N/A
3	Arizona	9	Yes	Yes	No	3
4	Calif. State	9	Yes	No	No	N/A
5	Ca./Los An	9	Yes	No	No	N/A
6	San. Fran.St	9	Yes	No	No	N/A
7	San. Diego	9	Yes	Yes	Yes	3
8	No. Colorad	8	Yes	No	No	N/A
9	Geo. Wash.	3	Yes	Yes	No	3
10	Un. of Fla.	4	Yes	No	No	N/A
11	Un. of So. Fl	4	Yes	Yes	Yes	12
12	Un. of Ga.	4	Yes	No	No	N/A
13	Ga. State	4	Yes	No	No	N/A
14	Drake Un.	8	Yes	No	No	N/A
15	Un. of Iowa	7	Yes	No	No	N/A
16	So. Illinois	5	Yes	No	No	N/A
17	No. Illinois	5	Yes	No	No	N/A
18	Ill.Urba/Cha	5	Yes	Yes	Yes	2
19	Emporia St.	7	Yes	No	No	N/A
20	Un. of Ky.	4	Yes	No	No	N/A
21	Southern Un.	6	Yes	No	No	N/A
22	Boston Un.	1	Yes	No	No	N/A
23	Un. of Mass.	1	Yes	No	No	N/A
24	Springfield	1	Yes	No	No	N/A
25	Un. of Md.	3	Yes	No	No	N/A
26	Mich. State	5	Yes	Yes	Yes	3
27	Mankato St	5	Yes	No	No	N/A
28	Un. of Mo.	7	Yes	No	No	N/A
29	Jackson St	4	Yes	No	No	N/A
30	Ms. State	4	Yes	Yes	Yes	3
31	Sal. Kooten.	8	Yes	Yes	No	3
32	E. Carolina	4	Yes	No	No	N/A
33	Un. of N. D.	8	Yes	No	No	N/A
34	N. Y. Uni.	2	Yes	No	No	N/A
35	Syracuse	2	Yes	No	No	N/A
36	Ohio Uni.	5	Yes	No	No	N/A
37	Ohio State	5	Yes	Yes	Yes	3
38	Wright St	5	Yes	No	Yes	N/A
39	Kent St	5	Yes	No	No	N/A
40	E. Central	6	Yes	No	No	N/A
41	Portland St.	10	Yes	No	No	N/A
42	Un. of Pittsb.	3	Yes	Yes	Yes	3
43	Penn State	3	Yes	No	No	N/A
44	Un. of Tn/Kx	4	Yes	No	No	N/A
45	Memphis St	4	Yes	No	No	N/A
46	No. Texas	6	Yes	No	No	N/A
47	Tx/Pan Am.	6	Yes	No	No	N/A
48	Utah State	8	Yes	Yes	Yes	3
49	Va. Comm.	3	Yes	No	No	N/A
50	Un/Seattle	10	Yes	No	No	N/A
51	Wis. Extent.	5	Yes	No	No	N/A
52	Wis. Madis.	5	Yes	No	No	N/A
53	Wis. Stout	5	Yes	No	No	N/A
54	Wis. Milwau.	5	Yes	Yes	Yes	3
55	West Va.	3	Yes	No	No	N/A

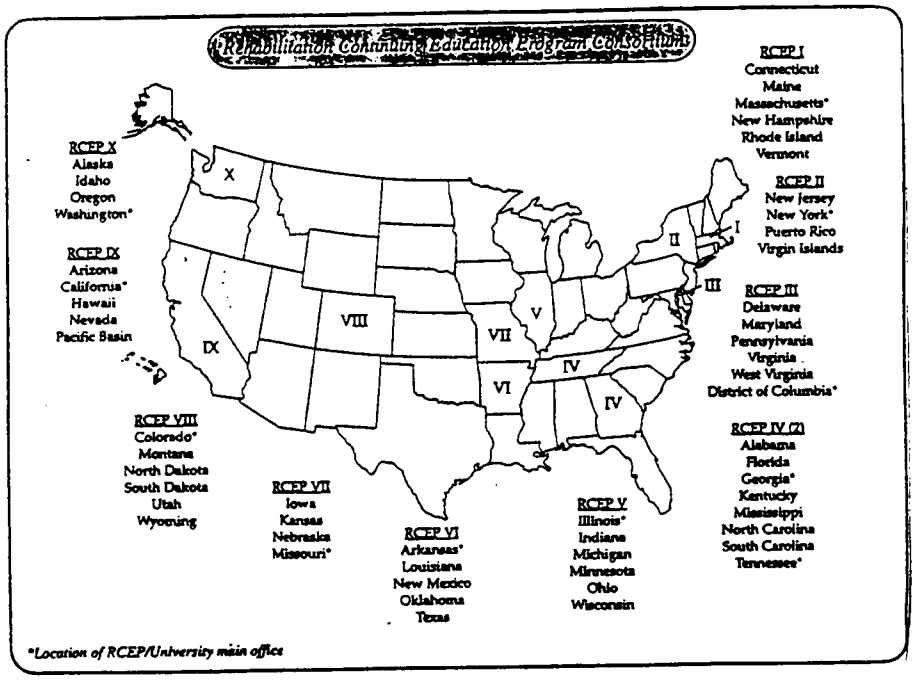
B. Ballard

APPENDIX 3

Map of States Divided into Regions by Rehabilitation Services Administration

APPENDIX 3

Map of States Divided into Regions by Rehabilitation Services Administration



APPENDIX 4

Common Publications used in Cultural Diversity Courses

Common Publications used in Cultural Diversity Courses

Alexander, T., & Sillen, S. (1972). Racism and psychiatry: New York: Brunner and Magel.

Allport, G. W. (1984). The nature of prejudice. Addison-Wesley Publishing Co.

Alston, R. J., & Mnagadi, S. (1992). The interaction between disability and the African American experience: Implications for rehabilitation counseling: Journal of Applied Rehabilitation Counseling ,23 (2), 12-16.

Atkinson, D. R., Morton, G., & Sue, D. W. (1993) Fourth Edition: Counseling American minorities: A cross-cultural perspective. Dubuque, Iowa: Brown & Benchmark.

Axelson, J. A. (1985). Counseling and development in a multicultural society: Belmont, Ca: Wadsworth.

Bowe, F. Black adults with disabilites: The President's Committee on Employment of the Handicapped, Washington, D. C.

Glock, C. Y., Sigelman, E. & Praeger, F. A. (1969). Prejudice U.S.A: New York.

Jenkins, A. H. (1983). The psychology of the Afro-American: A humanistic approach: New York: Pergamon Press.

Jones, R. L. (1972). Black psychology. Harper & Row.

Journal of Applied Rehabilitation Counseling, 19 (4). Winter, 1988, Special Issue.

Kardiner, A., & Ovesey, L. (1969). The mark of oppression. Cleveland, Oh: The World Publishing Company.

Kovel, J. (1984). White racism. New York: Columbia University Press.

Pedersen, P. (1988). A handbook for developing multicultural awareness. Alexander, Va: AACD.

Pedersen, P. (1985). Handbook of cross-cultural counseling and therapy. Westport, CT: Greenwood Press.

Sue, D. W. (1981). Counseling the culturally different. New York: John Wiley.

Sue, D. W. , & Sue, D. (1990). Counseling the culturally different. New York: John Wiley & Sons.

Vacc, N. A., Wittmer, J. , & DeVaney, S. (1988). Experiencing and counseling in multicultural and diverse populations. Munice, In: Accelerated Development.

Walker, S., Belgrave, F. E., Banner, A. M., & Nicholls, R. W. (1988). Equal to the challenges. Bureau of Educational Research School of Education. Howard University: Washington, D. C.

Wright, T., & Emener, W. G. (1989). Ethnic minorities with disabilities: An annotated bibliography of rehabilitation literature. University of South Florida: Tampa, Fl.

Recommended Journals

Journal of Applied Rehabilitation Counseling
Journal of Pscho-Social Rehabilitation
Journal of Rehabilitation
Journal of Counseling Psychologist
Rehabilitation Counseling Bulletin
Rehabilitation Literature
American Psychologist
Psychological Bulletin
Journal of Multicultural Counseling
Journal of Counseling and Development
Journal of Social Issues
Journal of Consulting Psychology
American Journal of Sociology
Social Casework
Journal of Clinical Psychology

VITA

Betty Jean Marshall Ballard was born in Blacksher, Alabama on October 29, 1952. She attended the public schools of Stockton and Bay Minette, Alabama, the Baldwin County Public School System, where she graduated from Baldwin County High School in May, 1971. She entered Georgetown University, Washington, D. C., June, 1971 and graduated May, 1975, receiving the Bachelor of Arts degree in Sociology. After practicing counseling for more than twenty years, she entered the Master's program in Rehabilitation Counseling at the University of Tennessee, Knoxville in August, 1994, officially receiving the Master's degree in December, 1995.

She plans to work in the area of private rehabilitation counseling in the United States or Canada. She also has plans to pursue her doctoral degree in rehabilitation counseling.