

Preparing Students for Success in a Multicultural World: Faculty Advisement and Intercultural Communication

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U.S. academic advisors are challenged to adapt to the educational needs of a culturally diverse student body. They are expected to prepare advisees for success in a multicultural, multilingual world. Presented are key findings from counseling, advisement, and intercultural communication literature that are associated with multicultural competence, including the academic and modeling role of the advisor. The authors also provide a promising conceptual framework of standards that can guide advisors who want to increase their multicultural communication advisement competence and who want to create a more systematic and comprehensive approach to expanding multicultural advisement scholarship.

The 1990 census figures reflect a dramatic change in the racial and ethnic composition of the U.S. population, with nearly one in four Americans identifying himself or herself as Black, Hispanic, Asian and Pacific Islander, or American Indian (Barringer, 1991). In fact, racial and ethnic minorities will become a numerical majority in the United States by 2010 (Sue, 1991). Yet, American colleges have systematically ignored the rapid increase in minority U.S. populations and have not been planning for the Asian American, African American, Hispanic, and Native American students of the future (Hodgkinson, 1983). Because the United States has become a multicultural and multilingual nation engaged in multinational affairs, colleges and universities must prepare students to adapt to ongoing domestic and global changes (Johnston, 1994; Locke, 1992).

A student's education goes beyond the classroom and continues in the advisement context. Crockett (1985) identified academic advisors as providing a critical linkage among students, curricula, and colleges; academic advisement is mentioned as the campus service most associated with student retention and success. Hawkins (1991) concurred that frequent, quality contact with academic advisors is associated with increased undergraduate retention.

The primary purpose of academic advisement is "to assist students in the development of meaningful education plans that are compatible with

their life goals" (Kramer, 1995, p. 64) and focuses more on students' academic rather than personal well-being. Advisement is typically conducted by either faculty or professional advisors, although full-time faculty continue to be the primary advising group in community colleges (Habley, 1993; King, 1993).

Key findings regarding two central ways that academic advisors can prepare all students for success in a multicultural world are reported in this paper. First, academic advisors should be fully aware of the academic and extracurricular opportunities available to students on- and off-campus and promote advisees' participation in a variety of these enrichment programs. Second, academic advisors should model competent intercultural communication by demonstrating cultural awareness and sensitivity and by having a command of communication skills that lead to successful interactions with diverse persons. Throughout this paper, the term "multicultural" refers to cultural diversity; the term "intercultural" refers to the interactions among representatives from different cultural backgrounds.

Multicultural Enrichment for Students

Academic advisors can play a major role in helping students structure their college experiences to include both social and vocational interaction with those who are culturally different from themselves. In particular, advisors should be aware of students' individual and cultural characteristics and be prepared to accommodate needs. One way to understand a student is to consider her or his life stage of cognitive and ethical development (Raushi, 1993). For example, a student who is at a simplistic cognitive development stage and views life through "either-or" lenses is much more resistant to understanding cultural pluralism and the value of multicultural programs than the student who is at a more cognitively complex stage. Consequently, advisors' methods of encouraging students' participation in academic and extracurricular multicultural enrichment opportunities may vary among advisees. For example, the advisor may need to motivate a resistant student to take Spanish by pointing out that it will increase advisee marketability; how-

ever, a receptive student can be encouraged to take Spanish because the course will provide greater insight into the Latin American culture (Raushi, 1993).

Courses in which students increase awareness of themselves and their culture, gain knowledge of other cultures, and acquire related skills will equip them for intercultural encounters (Samovar, Porter, & Stefani, 1998). First, students can be encouraged to expand their academic programs to include culturally rich, general education courses such as cultural anthropology, world regional geography, and foreign language. Advisors also can urge their advisees to participate in cultural-oriented classes in their major (e.g., a communication major could take intercultural communication or rhetoric courses devoted to a variety of oral traditions). Second, advisors can share information about campus organizations that teach an appreciation for cultural diversity. Some of these associations offer volunteer opportunities in culturally diverse environments. For example, members of a service organization might teach English as a second language to children living in a predominately Spanish-speaking neighborhood or cosponsor an activity with an international student organization. Third, advisors can assist students in acquiring additional intercultural contact by arranging domestic or international internships and cooperative education experiences. These programs bring students into close working contact with a variety of people or include intercultural-communication learning goals. Fourth, advisors can direct advisees to study abroad programs that immerse students in a contrast culture and create more opportunities for student understanding of themselves and others than textbooks can provide (Shaffer, 1998). In addition, by knowing campus professors from culturally diverse backgrounds or who are particularly well-versed in diversity issues, advisors can suggest taking classes with faculty instructors who can broaden students' cultural awareness and understanding (Roberts, 1997).

Modeling Intercultural Communication Competence

Studies that explore students' perceptions about advisor preference and perceived advisor competence provide some insight into intercultural communication competence issues. For the most part, these studies focused on ethnic minority students' perceptions and did not address Anglo student viewpoints. The majority of academic advisors are Anglo, and researchers may

have assumed that culture would not be a barrier to Anglo advisee-advisor communication (Collier, 1988).

A study by Burrell and Trombley (1983) revealed that although minority students perceive academic advising as the most important of seven support services, including career planning or placement, minority student programs, counseling, housing or residential life, student activities, and student affairs or dean's offices, few minority students seek guidance from Anglo professionals. Another study (Atkinson & Lowe, 1995) suggested that although there are distinguishing characteristics within ethnic groups, most ethnic minority clients prefer counselors with an ethnic background similar to their own over ethnically dissimilar counselors; they may view the ethnically similar advisor as more credible, may be more willing to meet with him or her, and might benefit more from their meetings. In contrast, Atkinson, Poston, Furlong, and Mercado (1989) concluded from two studies involving African Americans, Mexican Americans, and Asian Americans that preference for ethnically similar counselors may be less important to them than other counselor characteristics: being older, having more education, having similar attitudes, and having similar personality compared to themselves. More recently, researchers cited additional studies regarding the optimal match between advisors and advisees and suggested that students' individual needs should prevail in a developmental advising context (Daller, Creamer, & Creamer, 1997).

Advisement and communication scholars suggest that academic advisors can increase their competence by establishing positive relationships with their culturally diverse students. They suggest using a variety of communication strategies including negotiating advisor-advisee roles, rapport building that recognizes perceived status and power differences, and acknowledging potential cultural differences between academic advisors and their diverse advisees.

Advisor-Advisee Role Negotiation

Two popular perspectives regarding the roles of advisors and students are the prescriptive and the developmental methods (Crookston, 1972). Debate continues about whether these paradigms are distinctive or whether they rest on an advising-services continuum. Regardless, aspects of the prescriptive and descriptive paradigms are useful when defining the role relationships between an advisor and advisee.

Developmental advising refers to the process of advising the whole person and working with a student at the advisee's life stage of development. It is a collaborative and empowering process that is both goal-centered and student-ownership based (Raushi, 1993). Developmental advising is a decision-making process by which a student realizes his or her maximum education potential through dialogue with advisors. The advisor serves as a facilitator of communication; a coordinator of learning experiences through course selection, career planning, and academic progress review; and an agent of referral to other campus agencies as necessary (Habley, 1993; Kramer, 1995). To effectively meet developmental advising goals, the advisor needs to be aware of the student's stage of cognitive and ethical development.

For students from non-Anglo cultural backgrounds, the developmental approach calls upon advisors to understand ethnic minority students' development by examining "social environmental factors such as economics (especially poverty), ethnic or cultural background, and racial and gender bias and their interactive effects on American society and on minority college student's growth" (Wright, 1987, p. 11). For example, McEwen, Roper, Bryant, and Lange (1990, p. 430) describe nine factors related to developmental tasks for African Americans that require understanding from a culture-specific perspective: "developing ethnic and racial identity, interacting with the dominant culture, developing cultural aesthetics and awareness, developing identity, developing interdependence, fulfilling affiliation needs, surviving intellectually, developing spiritually, and developing social responsibility." They also emphasized that these factors may apply to other cultures and cautioned that individual differences must be considered among culturally similar people.

In contrast, Crookston (1972) described the traditional relationship between the academic advisor and the student as "prescriptive," where the advisor is in charge. Under a prescriptive advising paradigm, advisors either assert their authoritarian nature or question students' abilities to be independent and assume responsibility. If an advisor is concerned about the student's welfare and interprets the advisee as being uninformed, confused, or upset about how to approach college, she or he might prescribe courses of action that are likely to be successful. Whatever the circumstances, the primary motivation appears to be expediency rather than interest for the advisee's development. Counter to the developmental

method that he considers more egalitarian and facilitative of student growth and development, Crookston argued that students seldom take responsibility for poor decisions when the prescriptive approach is applied because the onus of responsibility is placed on the advisor (e.g., if the advice results in a bad outcome the student blames the advisor).

More recently, Brown and Rivas (1994) called into question Crookston's attack of the prescriptive method as it relates to appropriate academic advisement interventions with multicultural populations. They favored a developmental-continuum practice that includes both the prescriptive and the developmental advising approaches. For example, an advisor may be more prescriptive in the early stages of the advising relationship until he or she recognizes that the student is becoming cognitively complex. Then, the advisement relationship could shift to a more relational mode with the advisor and the student working together to form an action plan.

Brown and Rivas (1993) and Sue and Sue (1990) claimed that many persons of color prefer and profit from a more directive, prescriptive helping relationship because some may wish more structure and guidance early in the advising relationship. This claim is consistent with King's (1993) view that minority students are likely to have had limited experiences with advising interactions; consequently, advisors should be aware that assumptions about common ground or shared expectations are likely incorrect. A nondirective developmental approach may confuse and disorient a minority student.

Brown and Rivas (1994) suggested four ways that a prescriptive approach may be relevant and appropriate while working with minority students on their journey along the simple-to-complex cognitive continuum. First, a nondirective approach may be counter to cultural experiences of students accustomed to hierarchical interaction patterns and who show deference to authority figures (e.g., Asian cultures, such as Vietnamese and Chinese, as well as Native American, and Latino students may be uncomfortable talking freely with an older adult). Second, although developmental advising requires establishing a caring relationship, with both the student and advisor assuming responsibility for the relationship, the advisor must take primary responsibility for its initial establishment. Third, advisors must realize that minority students' socialization experiences may have taught them to distrust bureaucracies and their agents (e.g., college advisors). As a result, a

nondirective advisor may be viewed as withholding information and being untrustworthy while an advisor who provides as much information as possible may be perceived as supportive. An advisor using an initial prescriptive approach can build trust with a student who is developing more complex levels of relating to the advisor. Although trust is an important factor in the advising relationship, perceived expertness is more crucial to developing a productive, ongoing advisor-advisee interaction.

Academic advisors can help by being prescriptive early in the relationship and help students understand the curricula, campus resources, and graduation requirements. An advisor who communicates authoritatively (i.e., assuredness, steadiness, and calm) is likely to help anxious, doubtful students feel secure as they approach the challenges of college and decision making; an advisor who communicates with an authoritarian style (i.e., appears superior) will undercut feelings of confidence toward the advisor (Brown & Rivas, 1994).

Awareness of the descriptive and prescriptive approaches to advisement and related multicultural research can illuminate advisor-advisee roles. Successful role negotiation can lead to increased advisor competence and positive advisement relationships.

Advisor-Advisee Rapport Building

Advisement scholars encourage advisors to empathically listen to advisees (Pedersen & Ivey, 1993; Ridley & Lingle, 1996). Empathy also has been identified as a key skill across cultures (Gudykunst & Kim, 1992; Samovar et al., 1998) and is linked to intercultural communication competence. Broome (1991) suggested that relational empathy is important when students attempt to communicate with those whose cultural backgrounds differ from their own. Efforts to take another's perspective can lead to both greater rapport and more accuracy in the co-creation of meaning.

Advisor competence in building relationships with advisees was the focus of a study by Collier (1988) who explored advisor communication that students from three culturally different backgrounds viewed as appropriate for rapport building. She chose to study Anglo advisors with minority advisees because Anglo advisors are prevalent at 4-year colleges and are often perceived as having the most socio-economic and social power. Collier argued that Anglo advisors are likely to behave "based upon a 'white, main-

stream, middle-class' perspective" (1988, p. 4). She reasoned that persons sharing a cultural background may share perceptions of competent behavior that conforms to rules. These rules are post hoc descriptions of appropriate behavior according to a cultural system.

Collier's (1998) findings suggest that the three surveyed ethnic groups, Asian American, African American, and Latino advisees, have different preferences regarding competent behavior by Anglo advisors. One broad implication of the study is that advisor intercultural communication competence is linked with behavior flexibility toward students from different cultures. The analysis of rules and the outcomes associated with conforming or violating rules indicated that rules may be role specific: advisors are expected to give concrete advice, advisees and advisors should make mutual decisions, and advisees anticipate receiving accurate information from advisors. Other rules, such as those regarding respect and responsiveness of the advisor to the student, may be culturally derived. Violations of cultural rules lead to negative consequences. Cultural rules and preferred outcomes emerging from Collier's study, which were consistent with previous research, are as follows:

Asian-Americans preferred a more formal relationship with direct advice, Black-Americans preferred being treated as unique individuals with direct and concrete advice, and Latinos preferred relational reinforcement and support and concrete advice. This study provided support for negative consequences for rules violations by Anglo advisors. (p. 20)

Collier's (1998) recommendations for communication competency are consistent with the intercultural communication literature that identified communicator flexibility as a significant factor in intercultural communication competence (Brislin & Yoshida, 1994; Samovar et al., 1998). However, further research is needed to confirm Collier's role-specific and culture-specific advisor communication competencies. One must also recognize that not every individual will value the specific competencies associated with his or her culture.

Advisor Awareness of and Knowledge about Cultural Differences

In addition to competent advisor-advisee role negotiation and basic rapport building, advisors need to expand their knowledge of other cultural

groups. Samovar et al. (1998) frame relevant knowledge in terms of deep structures of culture and related surface messages. Advisors need not only be cognizant of possible cultural differences among students, but they also must be knowledgeable about the specific differences across cultures (Brown & Rivas, 1993). Deep structures include issues related to a culture's values, worldview, history, and family structures and functions, and each helps mold the perceptions of its members. Cultural values suggest what is important and worthwhile to a culture; while a culture's worldview typically projects the predominant religious beliefs that are often reflected in the culture's values. Cultural history describes the events that form the character of a culture and includes a record of the experiences of various ethnic groups in relation to each other and the dominant culture. Families perform the central role of being preservers and teachers of that culture. These deep structures impact surface messages, namely, verbal and nonverbal communication choices. For example, an Asian American student who has been socialized to appreciate cooperation, achievement, and respect for elders and authority figures may reflect these values by indirect eye contact and few oral comments; she or he expects the advisor to provide structure.

It is beyond the scope of this article to include extensive information about the ways that cultures may vary according to their deep structures and surface messages, but advisors who wish to increase their knowledge would benefit from referring to related culture-specific readings. See, for example, Hecht, Collier & Ribeau (1993); Hecht, Ribeau, & Sedano (1990); Kochman (1981); Min (1995); Paniagua (1994); Ponterotto, Casas, Suzuki, & Alexander (1995); and Sue & Sue (1990).

To become culturally competent, advisors cannot merely increase awareness and knowledge about those from other cultures. They must also recognize themselves as cultural creatures and realize that they must first know themselves to appreciate the cultural lenses through which they interpret others (Lou, 1997).

Developing a Systematic Model for Competent Intercultural Advisement

Scholars of advisement and communication literature propose that advisor competence may be both advisor-role specific and culture specific. Jenkins's (1990) research suggested that students linked faculty competence to development of general advisement skills as well as sensitivity to

and awareness of the particular needs of minority students. One can find a modest amount of articles about multicultural academic advisement, but barely any literature addresses the communication aspects of multicultural academic advisement. No research in the academic advisement field comprehensively addresses the intercultural competence modeling role of advisors; however, a growing body of recent research in the counseling field provides a viable guide for improving intercultural advisement. In fact, some of the counseling literature refers to academic and career development concerns. For example, Sue and Sue (1990) are prominent scholars and practitioners in multicultural counseling, and much of their model and many of their examples apply to academic advising (Brown & Rivas, 1993).

Sue and Sue (1990) reviewed the literature about culturally skilled counselor characteristics and organized them according to three dimensions: A culturally skilled counselor is one who a) is actively in the process of becoming aware of his or her own assumptions about human behavior, values, biases, preconceived notions, personal limitations, and so forth; b) attempts to understand the worldview of his or her culturally different client without negative judgments; and c) is in the process of developing and practicing appropriate, relevant, and sensitive intervention strategies and skills in working with his or her culturally different clients.

In 1992, Sue, Arredondo, and McDavis expanded upon Sue and Sue's (1990) work to include 31 multicultural counseling competencies that contain attitudes/beliefs, knowledge, and skills within a conceptual framework of counselor cultural assumptions, values, and biases; awareness of client's worldview; and culturally appropriate intervention strategies. See Figure 1. These multicultural counseling competencies were proposed for four groups: African Americans, Asian Americans, Native Americans, and Latinos. Some suggest that these standards might apply to any minority group. The guidelines direct counselors to the types of competencies that are crucial to intercultural communications. Advisors can measure themselves against these criteria to determine their competence levels and areas for additional training or practice.

Beyond knowing themselves as cultural beings, advisors also need to be knowledgeable and empathic about others' cultural differences. They need to acquire the verbal and nonverbal communication skills necessary to be appropriately and effectively adaptable to students.

Figure 1 Counseling competencies and standards

Cross-Cultural Counseling Competencies: A Conceptual Framework

COUNSELOR AWARENESS OF OWN CULTURAL ASSUMPTIONS, VALUES, AND BIASES

Beliefs and Attitudes

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

Knowledge

1. Culturally skilled counselors have specific knowledge about their own racial and cultural heritage and how it personally and professionally affects their definitions and biases of normality-abnormality and the process of counseling.
2. Culturally skilled counselors possess knowledge and understanding about how oppression, racism, discrimination, and stereotyping affect them personally and in their work. This allows them to acknowledge their own racist attitudes, beliefs, and feelings. Although this standard applies to all groups, for White counselors it may mean that they understand how they may have directly or indirectly benefitted from individual, institutional, and cultural racism (White identity development models).
3. Culturally skilled counselors possess knowledge about their social impact upon others. They are knowledgeable about communication style differences, how their style may clash or facilitate the counseling process with minority clients, and how to anticipate the impact it may have on others.

Skills

1. Culturally skilled counselors seek out educational, consultative, and training experiences to enrich their understanding and effectiveness in working with culturally different populations. Being able to recognize the limits of their competencies, they (a) seek consultation, (b) seek further training or education, (c) refer out to more qualified individuals or resources, or (d) engage in a combination of these.
2. Culturally skilled counselors are constantly seeking to understand themselves as racial and cultural beings and are actively seeking a nonracist identity.

COUNSELOR AWARENESS OF CLIENT'S WORLDVIEW

Beliefs and Attitudes

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

Knowledge

1. Culturally skilled counselors possess specific knowledge and information about the particular group that they are working with. They are aware of the life experiences, cultural heritage, and historical background of their culturally different clients. This particular competency is strongly linked to the "minority identity development models" available in the literature.
2. Culturally skilled counselors understand how race, culture, ethnicity, and so forth may affect personality formation, vocational choices, manifestation of psychological disorders, help-seeking behavior, and the appropriateness or inappropriateness of counseling approaches.

Figure 1 Counseling competencies and standards *continued*

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

Skills

1. Culturally skilled counselors should familiarize themselves with relevant research and the latest findings regarding mental health and mental disorders of various ethnic and racial groups. They should actively seek out educational experiences that enrich their knowledge, understanding, and cross-cultural skills.
2. Culturally skilled counselors become actively involved with minority individuals outside the counseling setting (community events, social and political functions, celebrations, friendships, neighborhood groups, and so forth) so that their perspective of minorities is more than an academic or helping exercise.

CULTURALLY APPROPRIATE INTERVENTION STRATEGIES**Attitudes and Beliefs**

1. Culturally skilled counselors respect clients' religious and/or spiritual beliefs and values about physical and mental functioning.
2. Culturally skilled counselors respect indigenous helping practices and respect minority community intrinsic help-giving networks.
3. Culturally skilled counselors value bilingualism and do not view another language as an impediment to counseling (monolingualism may be the culprit).

Knowledge

1. Culturally skilled counselors have a clear and explicit knowledge and understanding of the generic characteristics of counseling and therapy (culture bound, class bound, and monolingual) and how they may clash with the cultural values of various minority groups.
2. Culturally skilled counselors are aware of institutional barriers that prevent minorities from using mental health services.
3. Culturally skilled counselors have knowledge of the potential bias in assessment instruments and use procedures and interpret findings keeping in mind the cultural and linguistic characteristics of clients.
4. Culturally skilled counselors have knowledge of minority family structures, hierarchies, values, and beliefs. They are knowledgeable about the community characteristics and the resources in the community as well as the family.
5. Culturally skilled counselors should be aware of relevant discriminatory practices at the social and community level that may be affecting the psychological welfare of the population being served.

Skills

1. Culturally skilled counselors are able to engage in variety of verbal and nonverbal helping responses. They are able to send and receive both verbal and nonverbal messages accurately and appropriately. They are not tied down to only one method or approach to helping but recognize that helping styles and approaches may be culture bound. When they sense that their helping style is limited and potentially inappropriate, they can anticipate and ameliorate its negative impact.
2. Culturally skilled counselors are able to exercise institutional intervention skills on behalf of their clients. They can help clients determine whether a "problem" stems from racism or bias in others (the concept of healthy paranoia) so that clients do not inappropriately blame themselves.
3. Culturally skilled counselors are not averse to seeking consultation with traditional healers or religious and spiritual leaders and practitioners in the treatment of culturally different clients when appropriate.

Figure 1 Counseling competencies and standards *continued*

4. Culturally skilled counselors take responsibility for interacting in the language requested by the client; this may mean appropriate referral to outside resources. A serious problem arises when the linguistic skills of the counselor do not match the language of the client. This being the case, counselors should (a) seek a translator with cultural knowledge and appropriate professional background or (b) refer to a knowledgeable and competent bilingual counselor.
5. Culturally skilled counselors have training and expertise in the use of traditional assessment and testing instruments. They not only understand the technical aspects of the instruments but are also aware of the cultural limitations. This allows them to use test instruments for the welfare of the diverse clients.
6. Culturally skilled counselors should attend to as well as work to eliminate biases, prejudices, and discriminatory practices. They should be cognizant of sociopolitical contexts in conducting evaluations and providing interventions, and should develop sensitivity to issues of oppression, sexism, and racism.
7. Culturally skilled counselors take responsibility in educating their clients to the processes of psychological intervention, such as goals, expectations, legal rights, and the counselor's orientation.

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For example, regarding the attitude and belief competencies area, an advisor working with a Latino advisee can become more aware of his or her own cultural heritage while learning to respect the Latino culture, be aware of his or her own stereotypes and biases about Latino culture, and value bilingualism rather than monolingualism. Regarding the knowledge competencies area, an advisor meeting with an African American advisee increases her or his skill by anticipating the effect of her or his communication style on the student; understanding the sociopolitical influences that affect student life, such as stereotyping and racism; and being aware of the potential bias in assessment instruments and adjusting accordingly. With any culturally different advisee, an advisor can increase skill competency by seeking further training, increasing intercultural interactions outside the work setting, and expanding the range of verbal and nonverbal responses that lead to greater adaptability to students' needs.

Conclusion

Competent multicultural advisement can play a major role in developing all students' abilities to be successful in a multicultural world. Advisement and communication scholars recommend that academic advisors be fully informed about the academic and extracurricular opportunities that can broaden students' multicultural expo-

sure and perspectives. In addition, advisors should model intercultural communication competence by employing a variety of interaction strategies including negotiating advisor-advisee roles, rapport building that recognizes perceived status and power differences, and acknowledging potential cultural differences between faculty advisors and their culturally diverse advisees.

More research is necessary to expand understanding of how academic advisors from diverse cultural backgrounds can model competent intercultural communication with a multicultural advisee population. To date, the advisement literature has been too generic, with little regard for cultural differences between advisors and advisees. Although valuable, the advisement and communication literature that addresses multicultural issues tends to focus primarily on the Anglo advisor and the ethnic minority advisee, or it targets narrow areas of interest.

The multicultural counseling competencies identified by Sue and Sue (1990) and Sue et al. (1992) provide a promising conceptual framework that can be applied to multicultural advisement. Pragmatically, advisors can use these multicultural competencies and standards to gain a more comprehensive understanding of intercultural communication advisement concerns. Advisors can systematically measure themselves against these competency standards to determine their areas of strength and those aspects that need

improvement. Consequently, the framework can be used by advisors individually to improve their multicultural competence, or it can be used to identify the types of advisor training that should be provided by the institution. Academic advisors can also use these multicultural competency standards to generate pertinent research questions and conduct systematic, comprehensive scholarship.

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