CROSS-CULTURAL LEGAL COUNSELING

INTRODUCTION

This student article focuses on the role of the attorney as a counselor in a cross-cultural setting—when the attorney and the client do not share the same customary beliefs, social forms, values, and common linguistic patterns. It is critically important to successful legal counseling that attorneys recognize and deal with the special difficulties that arise in such cross-cultural contexts.\(^1\) The purpose of this article is (1) to provide an overview of various aspects of cross-cultural legal counseling; (2) to encourage cross-cultural counseling skill training; and (3) to stimulate interest in further research by others on cross-cultural legal counseling. Unfortunately, because of the paucity of research and writing on cross-cultural legal counseling and the lack of legal teaching materials addressing the topic, it has been necessary in this article to rely on applicable concepts, both theoretical and empirical, from the social sciences.\(^2\)

Part I of this article introduces the topic by discussing the differences between “traditional” counseling and legal counseling and how those differences are important in cross-cultural attorney-client relationships. Part II delineates various barriers as well as benefits that may arise during the course of cross-cultural legal counseling. Part III examines some of the counseling tools that may be employed to overcome cross-cultural barriers and promote more meaningful and effective legal consultation sessions. Part IV shifts the focus to the “cross-cultural” client and provides an opportunity for the reader to review specific cases that illustrate problems which may arise in cross-cultural legal counseling. Also discussed in Part IV are potential problems that may surface when minority attorneys counsel minority clients. Finally, Part V offers some recommendations for training law students and lawyers in cross-cultural legal counseling.

THE ATTORNEY AS COUNSELOR

It is important to recognize from the outset that legal counseling differs from “traditional” counseling in several respects. First, unlike

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1. Although problems in cross-cultural legal counseling are similar to those in traditional non-cross-cultural contexts, the solutions to the former may vary with the cultural group involved. Furthermore, cross-cultural legal counseling involves a complex system of interaction with its own particular characteristics. See Vontress, Racial and Ethnic Barriers in Counseling, in Counseling Across Cultures 42-43 (1976). See also notes 128-31 and accompanying text infra.

2. See Watson, The Lawyer as Counselor, 5 J. Fam. L. 7, 17 (1965).
other "ministries" of an essentially similar nature (religious, medical, psychiatric, etc.), legal counseling emphasizes ethical-legal considerations and invokes legal insights, special skills, and means of law to resolve the client's difficulty.  

Second, legal counseling may be distinguished from traditional counseling from a more practical standpoint. Traditional counseling generally is therapeutic and relies heavily on a subjective evaluation of an individual. On the other hand, legal counseling is more structured and often focuses on "objective" facts surrounding a particular situation.

Third, in traditional counseling, the counselor usually conducts an in-depth study of the client's history prior to deciding on an appropriate approach. This study enables such counselors to assist their clients in setting long-term goals to alleviate their problems over an extended period of time. Contrarily, because legal counseling is geared more toward the resolution of immediate problems, the actual consultation usually is short-term, and the attorney does not delve deeply into the client's total history.

Fourth, the available options in a traditional counseling situation generally are varied and flexible. On the other hand, the options available in legal counseling are restricted principally by the parameters of legal jurisprudence.

These distinctions between traditional counseling and legal counseling are especially important in a cross-cultural setting. In legal counseling, as noted above, attorneys usually restrict the amount of information received from clients to the salient facts that are relevant to determining and analyzing a client's particular legal problem.

3. Redmount, *Humanistic Law Through Legal Counseling*, 2 CONN. L. REV. 98, 99 (1969) (Redmount also points out that "[l]egal counseling is generally and basically counseling with an attendant emphasis and available specialized capacities relating to law"). *See also* Redmount, *Client Counseling and the Regulation of Professional Conduct*, 26 ST. LOUIS L. REV. 829 (1982). Redmount states that it is salutary to observe ethical precepts developed by other counseling professions "as a guide for client counseling in the legal profession." For example, sections 1.1 and 1.3 of the Code for Nurses provide:

Age, sex, race, personality, or other personal attributes, as well as individual differences in background, customs, attitudes, and beliefs, influence nursing practice only insofar as they represent factors the nurse must understand, consider, and respect in tailoring care to personal needs and in maintaining the individual's self-respect and dignity. Consideration of individual value systems and lifestyles should be included in the planning of health care for each client.

*Id.* at 847-48.

4. For a discussion of distinctions between legal counseling and traditional counseling, see H. FREEMAN, *COUNSELING IN THE UNITED STATES* 164-66 (1967), which sets out thirteen distinctions between legal counseling and other types of counseling taken from questionnaires and interviews.
Therefore, to understand adequately any significant cultural problems and influences that their cross-cultural clients are experiencing, attorneys must rely on knowledge previously obtained about a particular minority culture and variations within it. In many cases, attorneys will have gained this "knowledge" primarily from stereotypes endorsed by and embedded in the dominant culture and conjecture. As discussed in the following sections, reliance on knowledge derived in this way can create barriers to effective legal counseling and can cause other serious problems.

**Cross-Cultural Legal Counseling: Barriers and Benefits**

*Barriers*

A number of writers discussing cross-cultural counseling have recognized various barriers that impede the consultation process when majority-culture counselors counsel minority-group clients.\(^5\) This part of this section briefly examines these barriers. *Transference* occurs when clients respond to attorneys in a manner similar to the way they responded to someone else in the past. This transference, for example, may manifest itself as either a liking or a disliking of the counselor.\(^6\) Thus, rather than allowing clients to begin anew with their attorneys during the initial interview, transference causes a reaction in clients based on preconceived notions or prior experiences.

*Countertransference* occurs when attorneys respond to their clients in a manner similar to the way they responded to someone else in the past.\(^7\) Countertransference is particularly difficult for some attorneys to address because they refuse to consider the possibility that they may not accept, respect, or like some of their clients. Countertransference has been described as "the great white father syndrome."\(^8\) This syndrome is most evident in situations involving majority-group attorneys who communicate to their minority-group clients that they are not only omnipotent but also mean their clients.

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5. See, e.g., Padilla, Ruiz, & Alvarez, Community Mental Health Services for the Spanish-Speaking / Surnamed Population, in D. Atkinson, G. Morton, & D. Sue, Counseling American Minorities: A Cross-Cultural Perspective (2d ed. 1983) (specifically recognizing four barriers: (1) language differences; (2) class-bound values; (3) culture-bound values; and (4) geographic isolation).


8. Vontress, supra note 1, at 50.
nothing but good. Furthermore, even in situations when attorneys acknowledge that the majority culture has mistreated or discriminated against their minority clients, many attorneys psychologically separate themselves from that wrongdoing.

The existence of value conflicts also impedes cross-cultural counseling. One of the most fundamental and recognizable differences between majority and minority cultural groups is their value constructs. While the dominant culture places its values in one area, minority cultures may place their values in others; therefore, value conflicts inevitably surface.

Conflicting cultural values are apt to enter into a legal counseling session in any or all of four ways. One point of entry may be through the attorney's cultural background. Another point of entry may be through the client's cultural background. Still another may be through the type of legal problem that is presented. Finally, the environment that surrounds the consultation may introduce conflicting cultural values into the counseling session. Often in cross-cultural legal counseling, attorneys may be unaware of the values of a minority client and, therefore, do not understand why their clients adhere to them. Similarly, clients may shy away from particular attorneys because they do not understand nor support the value system of those attorneys.

Language differences also contribute to problems that exist in cross-cultural legal counseling. In effective attorney-client relationships, the participants must be capable of understanding each other. The most obvious problem created by language barriers arises when English-speaking attorneys attempt to counsel non-English speaking clients. The use of an inappropriately selected interpreter may exacerbate the problem even further because an interpreter may miscommunicate the client's problems to the attorney.

A more subtle language problem arises when both the attorney and the client speak English, but, because of cultural colloquialisms and nuances peculiar to each, the parties have difficulty communicating. Still another language barrier exists when clients lack the verbal skills required to benefit from oral communication, especially when they are confronted by attorneys using complex legal terminology.

9. Id.
Another significant potential barrier is stereotyping, which may be broadly defined as the application of rigid preconceptions to all members of a group, regardless of individual variations. Thus, an attorney who truly believes that Blacks are "lazy" and "less intelligent" is likely to deal with a Black client based on these preconceptions. Similarly, a Black client who harbors stereotypical beliefs that dominant-culture lawyers are condescending and arrogant is likely to behave accordingly toward non-minority attorneys. Because the step between cultural sensitivity and cultural stereotyping is as short as it is long, attorneys in a cross-cultural setting must make an effort to focus on the individuality of the client rather than on preconceived views about a client's culture or race.

Bias also sometimes exists in cross-cultural legal counseling. Biases are prejudices or tendencies toward a particular matter, based on personal experiences. For example, because of prior experiences with certain non-minorities, some minority clients may perceive a legal interview as an evaluative process at which their attorney will form an impression of them. Therefore, such clients will attempt to create a favorable impression. As a result, they may tend to display substantial bias in their presentation, particularly when they feel pressured to overcome the hurdle of intercultural value differences.

Biases may become evident in the behavior of attorneys. Their mannerisms may evoke particular response patterns from clients. These response patterns may merely reinforce the biases of the attorney. For example, a brusque, unsympathetic attorney may elicit hostile behavior from a client which the attorney may then falsely interpret as being characteristic of that type of client. A similar problem may arise when an attorney is unsympathetic or brusque when a minority client seeks representation in a race discrimination claim.

Benefits

Several beneficial aspects of cross-cultural counseling should be
noted. For example, some clients view cross-cultural counseling as better for discussing personal matters. A client may find it easier to "share information that is looked on as socially unacceptable [when it is viewed] without censor from the therapist." Thus, when clients feel assured that such information will not be exposed to undesirable sources within their social community, their willingness to disclose information is enhanced.

Another beneficial aspect of cross-cultural counseling is that it provides valuable learning experiences for attorneys. Furthermore, the cross-cultural counseling process—with its disclosure of attitudes, values, and sometimes intense emotional feelings—can help the attorney and client gain a perspective on each other's culture that would not be experienced outside of counseling.

CROSS-CULTURAL LEGAL COUNSELING: TOOLS

Counseling practitioners in all fields would surely agree with the proposition that the ability to use the "tools of the trade" is critical to successful counseling. This section discusses various counseling tools that are especially useful in promoting effective cross-cultural legal counseling relationships.

Rapport

Establishing rapport is critical to the professional relationship between the attorney and the client. Rapport is defined as the comfortable and unconstrained mutual trust and confidence which exists between two or more persons. In cross-cultural legal counseling, culturally different interactants in a counseling session may enter into the relationship with differing values and expectations. Be-

22. Id.
23. Id. For example, in a small but growing Hispanic community which enjoys the economic benefit of having member-residents patronize only the community's Hispanic businesses, the residents of the community become very familiar with each other as well as with the local entrepreneurs. Should a resident Hispanic councilperson decide to divorce her husband, she may feel it necessary and beneficial for her own solace to seek legal counsel outside of the Hispanic community in order to protect the confidentiality of the matter. Hence, her propensity to retain a non-Hispanic attorney is increased. The same may be true for a young Hispanic gang member who is the son of a high school principal within the community. The Hispanic father/principal may find it beneficial to his career to seek legal assistance outside of the community.
24. Id. at 25.
25. Id.
27. See Pederson, The Field of Intercultural Counseling, in COUNSELING ACROSS CULTURES 34-35 (1976) (discussing expectations of clients in counseling situations); see
cause of these differing values and expectations, mutual trust and confidence may be lacking. In order to establish trust and confidence, the attorney must familiarize himself with the values and expectations of the client. The attorney may do so by "feeling the client out" early in the interview. Depending upon the client's reactions and responses, the attorney may either ask specific questions of the client or allow the client to talk. Establishing rapport assists the attorney in factually developing the client's case. It also increases the accuracy and effectiveness of the attorney's legal advice and, on a broader scale, enhances the image of the legal profession.

Structuring the Relationship

For a variety of reasons, many minority-group members do not hire the services of professional counselors or attorneys without an immediate need to do so. Once such a decision to hire or seek out assistance is made, these minority group members are confronted with a situation with which they are unfamiliar and, therefore, not totally comfortable. In order to place such clients at ease, it is important for attorneys to structure the attorney-client relationship. Attorneys may accomplish this goal by defining their role early in the relationship with these clients. The attorney should carefully and completely explain the who's, what's, when's, where's, and why's of the legal process to clients who are unfamiliar with it as well as the lawyer's and client's respective roles in it. This information will allow clients to understand the attorney's function. Attorneys also should actively participate in developing and clarifying the expectations of the client and others who may be involved. This approach will help to alleviate problems of miscommunication and misunderstanding later on.

More than usual attention should be paid to structuring the attorney-client relationship when the member of the subcultural group is suspicious of outsiders and when the socialization patterns of the group encourage a structured, well-ordered interactive process. In structuring the attorney-client relationship, particularly from a cross-

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29. Vontress, supra note 1, at 45.
30. Id.
31. Id.
32. Id. at 48.
cultural standpoint, it is important that the attorney recognize the
tolerances and needs of such minority-group members. Conscientious
and perceptive attorneys will be able to develop a structure neutral
enough to adapt to most counseling situations, regardless of the par-
ticular minority-group member being counseled. In other words,
while a rigid structure may be suitable for some clients, it may alien-
ate others.

Empathy

“First of all,” he said, “if you can learn a simple trick, Scout,
you’ll get along a lot better with all kinds of folks. You
never really understand a person until you consider things
from his point of view —”
“Sir?”
“—until you climb into his skin and walk around in it.”33

The above quotation from To Kill a Mockingbird accurately de-
scribes the meaning of empathic understanding. Empathic under-
standing is literally an understanding of the emotions and feelings of
another, not by the cognitive process, but by a projection of one’s own
personality into that of another.34

Empathic understanding is an important counseling device for
attorneys in a cross-cultural counseling situation. Common experi-
ence reveals that individuals find it more difficult to establish empa-
thy with those unlike themselves.35 The ability of attorneys to “step
into the shoes” of their clients allows them to think, act, and feel as
their clients do. Admittedly, this step may be a quantum leap for an
attorney from a dissimilar cultural background. Clients, however,
search for empathy and shared feelings and emotions at least as often
as they seek a purely intellectual relationship. Once attorneys are
prepared to try to think, act, and feel as their clients do, they are bet-
ter able to understand the client’s problems and assist the client in
deciding on a workable solution. Heightened sensitivity to the cli-
ent’s background and attendant personality and priorities, of course,
should not be a complete substitute for appropriate legal counseling.
However helpful it may be for the attorney to fully understand the
client, the attorney nonetheless must remain objective in providing
legal advice to solve the client’s problem.

33. Henderson, Toward a Helping Relationship, in Understanding and Counsel-
ing Ethnic Minorities, 485, 496 (G. Henderson 1979), citing H. Lee, To KILL A MOCK-
ingBIRD 34 (1960).
34. Henderson, supra note 33, at 496-97.
Communication

In order to properly represent a client, the attorney must understand the case. To do so, the relevant facts must be communicated effectively to the attorney. Effective communication involves the two-way transmittal of clear and consistent verbal and non-verbal messages.36

A principal medium through which communication occurs is speech.37 Every minority group and separate nationality has its own idiomatic expressions, some of which defy exact translation.38 To communicate effectively with a client in a cross-cultural setting, attorneys must recognize that real differences exist in the language of subgroups and that understanding and distinguishing a client’s language and speech patterns give a valuable clue to “where he’s at.”39

Good listening is another requisite to effective communication.40 Attorneys are trained as advocates and, therefore, excel in speaking skills. Little time, if any, is spent developing listening skills, but to effectuate a meaningful legal counseling relationship with a client, attorneys also must be good listeners. Good listening involves, but is not limited to, the following:41

1. Taking an active rather than indifferent attitude toward the client;
2. Thinking about the client, not only yourself;
3. Being physically alert and interested;
4. Constructing the client’s main ideas and purposes;
5. Evaluating objectively what the client says;
6. Pausing and listening to the client; and
7. Allowing the client time to speak.

THE "CROSS-CULTURAL" CLIENT

Each minority-group client enters into an attorney-client rela-

36. See Vontress, Racial and Ethnic Barriers in Counseling in COUNSELING ACROSS CULTURES 51 (1976) ("In order to communicate effectively with minority group clients the counselor must be able to understand the verbal and nonverbal language of his counselors"); see also Fey & Goldberg, supra note 18, at 219 (discussing the importance of being able to diagnose verbal and nonverbal cues); Smith & Nesler, Lawyers, Clients and Communication Skill, 1977 B.Y.U. L. REV. 275, 290-95 (discussing a variety of ways in which the lawyer communicates with the client).
37. See generally Zelko, Speech in Lawyer-Client Relations, 22 ROCKY MTN. L. REV. 261 (1950) (discusses the speaking responsibilities of the lawyer in lawyer-client relations).
38. Tepper, Communication Problems with the Long-Hair Client, 16 PRAC. LAW., Nov. 1970, at 31, 34.
39. Id. at 35.
40. Zelko, supra note 37, at 263-64.
41. Id. at 264.
tionship as a distinct individual with distinct values, beliefs, and purposes. Although the attorney should perceive and counsel each minority-group client as an individual, certain commonalities exist which may be associated with clients of specific minority groups. It should be carefully noted, however, that precise categorizations of minority groups often are relied upon to the detriment of the counseling relationship since members of a minority group may not behave according to generalizations.

Keeping in mind this caveat, this section discusses clients drawn from three distinct types of minority-group clients—Blacks, Hispanics, and Native Americans. Specific case illustrations are used to illustrate various barriers that can stifle the cross-cultural counseling relationship. These case illustrations are followed by a discussion of how the counseling tools outlined earlier may be used to improve the counseling relationship.

The Black Client

During the early fifties and sixties, America witnessed the most gallant mainstream push for civil rights in its history. American Blacks spearheaded an unprecedented demand for equal rights and expressed an unfettered pride for their heritage and culture. The repeated echoes of "Black Power" exposed the country to cultural patterns, language, and values that had been suppressed since the country's formation. Whether implicitly or explicitly acknowledged, existent in this "forced" exposure to the Black race was the recognition that the Black culture differs from the dominant culture. Some obvious differences are skin color, hair texture, and slave heritage. More subtle differences include cultural traits, value systems, and language.

A number of the differences between Blacks and majority-group

42. Draguns, supra note 16, at 1, 11 (stressing the importance of focusing on the individual and stating that "it can [still] be maintained that the search for empirically demonstrable commonalities across [cultures] is a legitimate undertaking").
43. See generally J. FRANKLIN, FROM SLAVERY TO FREEDOM (3 ed. 1966) (discussing the history of Blacks in America by tracing this history from the "cradle of civilization" to the present).
44. See id.
45. See generally H. MCADOO, BLACK FAMILIES (1981) (discussing traits and values of Black families in terms of economics, education, attitudes, socialization, and policies); see also G. KINLOCH, supra note 17 (reviewing Black culture, values, literature, family life, youth, education, etc.).
46. See generally G. KINLOCK, supra note 17.
culture members remain apparent today and often plague cross-cultural legal counseling relationships. In short, attorneys and clients participate in counseling relationships with a host of preconceived notions and attitudes toward each other. Oftentimes, these notions and expectations are shattered when one of the parties acts outside of the other party's contemplation. The following case illustrations exemplify the difficulties which may arise in cross-cultural legal counseling involving Black clients.

Case Illustration One: A Black client walked into a law office for the first time, and the attorney asked her what her problem was. The client rambled on about her problem for fifteen minutes. After the client stopped talking, the attorney assured the client that he would look into the matter. The client went on her way feeling frustrated.

The major problem with the attorney's approach in Case Illustration One is its lack of structure. Had the approach been structured, the attorney may have been able to establish a positive rapport with the client early during the interview. This Black client would have adjusted more readily to an attorney who was organized and straightforward. An attorney who appears "ready" and seems "to have his act together" often will gain the trust of those Black clients who prefer this approach. Also, an attorney who "sets it out" rather than "beats around the bush" lets such clients know exactly where the attorney stands and how the attorney intends to deal with them and their problems.

In this case illustration, the attorney's organization could be improved by communicating a willingness to do what could be done for the client, explaining the structure of the interview, clarifying the importance of confidentiality, explaining the fee schedule, and so forth. The attorney could have helped the client explain her problem by asking open-ended and close-ended questions. Such questions would have provided a sense of direction for the client in the recitation of her problem. The attorney also could have given the client an opportunity to ask any questions that she may have had. Had the attorney done these things, the client would not have left the office feeling uncertain about the attorney's ability to understand and handle her problem.

48. See D. Atkinson, G. Morten, & D. Sue, supra note 5, at 21; Hallauer, supra note 28, at 200; Zeitz, supra note 28, at 309 (discussing attitudes and expectations of clients). See also notes 6-9 and accompanying text supra.

49. The case illustrations used in this article are based on actual counseling situations.

50. See generally Higgens & Warner, Counseling Blacks, in UNDERSTANDING AND COUNSELING ETHNIC MINORITIES 101, 104 (G. Henderson 1979). Although Higgens and
Case Illustration Two: A Black client walked into an attorney's office. After the two were seated, the client said to the attorney, "Those some BAD shoes you got on." The attorney was upset because he assumed the client was being critical.

Later during the interview, the client stated, "I left the gig and went to the crib to get some bread to check out a flick. . . . Me and blood is tight. . . . Only a chump would try to knock-off dem dudes. . . . I don't have no mo' rap." The attorney was silent.

Case Illustration Two exemplifies how essential effective verbal communication is in attorney-client relationships. Attorneys may experience difficulties understanding not only slurred pronunciations but also idioms and slang endemic to the Black community. In order to ensure an accurate interpretation of the client's communication, attorneys should periodically recapitulate what their clients have said and should ask their clients to verify their interpretation. For example, in Case Illustration Two, the attorney could have responded to the client's first statement by saying, "Oh, you don't like my shoes?" Directing this closed-ended question to the client would have provoked a response from the client that would have clarified for the attorney the client's initial statement. Had the client said, "No, I don't like your shoes," the attorney could have inferred that "Those shoes are bad" translates into "I don't like your shoes." Had the client said, "Yes, I like your shoes," the attorney could have inferred that "Those shoes are bad" translates into "I like your shoes."

Some attorneys who are too embarrassed to confess that they cannot or do not understand the client's patois continue the dialogue with the hope of figuring out what the client is talking about later. However, at the time that the client does stop talking, they are so baffled and befuddled by the client's language and its nuances that they may be unable to respond. This point is illustrated by the client's second statement in Case Illustration Two.

To understand the dynamics of the client's second statement in

Warner deal specifically with counseling Black students, their article addresses several specific approaches that can be used with Black clients. An action-oriented approach is most favored. Other approaches include a physical-action approach, a direct approach, a task-oriented approach, and a reality-therapy approach. Id. at 104.


53. In Case Illustration 2, it would also have been appropriate for the attorney to ask, "What do you mean?"
Case Illustration Two, an explanation of the difference between the term “Black English” and the term “standard English” is necessary. The term “Black English” refers to the speech of Blacks who retain their native dialect rather than utilize the grammatical shibboleths of their linguistic system. The term “standard English” refers to the mainstream American middle-class dialect. In Case Illustration Two, the attorney must translate the client’s argot from Black English to standard English to understand what the client is saying. To do so, the attorney must have some knowledge of the values, lifestyle, and cultural traits of the client. Once the attorney has familiarized himself with characteristics peculiar to the Black client, the attorney may be able to translate the client’s statement as follows: “I left my job and went home to get some money to go to the theater. . . . He and I are good friends. . . . Only a pushover would kill the guys. . . . I have nothing more to say.”

Case Illustration Three: A Black client entered an attorney’s office and was asked to be seated on the plush leather sofa situated against the wall. The attorney then seated himself on the same sofa beside the client. The client became somewhat fidgety. The attorney interpreted the client’s actions as reflecting hostility and dishonesty.

Case Illustration Three demonstrates how nonverbal communication may be transmitted and how its transmission may be misinterpreted. Many Blacks prefer and sometimes require a greater amount of personal space than do other sociocultural groups. When the personal space of this Black client was invaded in Case Illustration Three, the client communicated nonverbal escape behaviors. When such an invasion occurs, clients may tend to lean backward, to lean away from the attorney, or to become fidgety. If the attorney misinterprets this nonverbal communication, the attorney is likely to inaccurately relate the client’s behavior to other aspects of the interview. Attorneys should recognize escape behaviors that result from the invasion of the client’s personal space and attribute these behaviors to such a violation.

The Hispanic Client

The Hispanic culture encompasses a variety of subcultures, including immigrants from Central and South America and Spain, refugees from Castro’s Cuba, migrant Americans, Puerto Ricans, and

54. See Channault, supra note 12, at 72.
55. Id.
56. Id.
58. Fey & Goldberg, supra note 18, at 224.
Mexican Americans. The Hispanic culture constitutes a heterogeneous mass of persons from the former Spanish colonies and the Spanish-speaking countries of the world.\(^5\) Although some of the culture's members speak little or no Spanish whatsoever, the group has been given the generic label of "Spanish-speaking." Although many of its members bear names which do not fall within the generalization, the group has also been given the generic label of "Spanish-surnamed." Furthermore, although many of its members' faces reflect images of their Indian and African predecessors, the group nonetheless has been ascribed the generic label of "Spanish origin or ancestry."

Similar to the plight of the Black culture in past decades, the Hispanic culture likewise has struggled for the survival of its identity. This struggle has not gone untainted by faulty perceptions and stereotypes by the majority culture. For example, Hollywood films and television commercials have reinforced the image of the mysterious, unpredictable, charmingly irresponsible, and indolent Latins.\(^6\)

Also emanating from majority-culture stereotypes are well-known figures like Frito Bandito, Speedy Gonzalez, Chiquita Bananas, and dozers under sombreros.\(^6\)

Although it is important in cross-cultural legal counseling that the attorney recognize that subcultures exist within the Hispanic culture, it is equally important that the attorney understand the similarities and differences existing among the subcultures. Each subculture has recognizable patterns of unique traits that may be peculiar to that particular subculture. The following illustrations point out the differences that may exist between the Hispanic culture and the majority culture as well as differences among Hispanic cultures. They also demonstrate the importance of recognizing such differences in attorney-client relationships.

**Case Illustration Four:** A dominant culture law school set up a clinical program to provide third-year law students with experience in providing tax assistance to low income clients. The community to be served was seventy-five percent Hispanic and twenty-five percent Anglo. Law students and clients were matched up in the following manner: lists of the last names of clients seeking assistance were posted in the law clinic. Students were instructed to sign up to work with three clients each. After over fifty percent of the dominant culture students had signed up, it became obvious that the students were


\(^6\) Id. at 190.

\(^6\) Id.
signing up to work with clients other than those whose last names were obviously Hispanic.

Case Illustration Five: A Spanish speaking couple entered an attorney's office to discuss a legal problem. The couple neither understood nor spoke English. The attorney used the couple's nine year-old son as an interpreter. The couple felt uncomfortable about the use of their son in this role.

These two case illustrations reflect the varying aspects of communication problems that may exist between Hispanic clients and dominant culture attorneys. Case Illustration Four demonstrates the unwillingness of some law students and attorneys to participate in a cross-cultural counseling session, of which a large part may be attributed to their inability to communicate with the client. To alleviate this problem, they should attempt to do two things. First, they should honestly examine any personal prejudices and become aware of attitudes harbored toward Hispanics. Negative feelings which exist toward a particular group are unlikely to be disregarded in a counseling relationship. Second, they should develop at least a cursory understanding of such things as the values, goals, behaviors, religion, and history of the Hispanic culture. Accomplishing these two things will enhance their ability to communicate with the culturally distinct client.

A bilingual attorney whose native language is Spanish would be ideal in a cross-cultural counseling session such as that described in Case Illustration Five. Nevertheless, because attorneys often are not bilingual, the use of interpreters is frequently necessary. Selection of the interpreter, which may be left to the client, is crucial to effective communication. The interpreter must possess, at a minimum, two traits. First, the interpreter must be fluent in both Spanish and English to accurately interpret, translate, and communicate the dialogue between the parties. Second, the interpreter must be someone whom the client trusts and respects, without which the client's will-
ingness to provide thorough and accurate information may be impeded.

In situations such as Case Illustration Five, the attorney should have refrained from using the Hispanic couple’s son as the interpreter.\textsuperscript{66} One reason is that the son may not understand totally the problem and, therefore, may not accurately translate it.\textsuperscript{67} Another reason is that using the son as an interpreter places the parent in a dependent role.\textsuperscript{68} A third reason is that most married couples would not choose their children as spokespersons when discussing important and potentially sensitive matters with others. There is no reason why an Hispanic couple should be expected to do so.

\textit{Case Illustration Six: An Hispanic couple rushed into a legal aid office and requested to see an attorney. An irate white attorney remarked, “These people don’t believe in making appointments.”}

It is imperative that attorneys in cross-cultural counseling situations recognize that different cultural groups may have different perceptions of time. One common stereotype of the Hispanic culture is that its members are presumably present-time oriented, unduly emphasize immediate gratification and display underdeveloped skills in future planning.\textsuperscript{69} Whatever accuracy there may be to these propositions, the dominant-culture attorney must recognize and adjust to possible conflicts in time perception existing between the dominant-culture attorney and the minority client. Only then will the attorney begin to understand why this Hispanic couple may have acted as they did in Case Illustration Six.

The demeanor of this particular Hispanic couple in Case Illustration Six also may be explained by the Spanish term \textit{personalismo}.\textsuperscript{70} This term denotes the preference of many Hispanics for personal contact and individualized attention. An attorney who is familiar with this term may be able to work more effectively with this Hispanic client. Recognizing that this Hispanic client is placing immediate emphasis on an emergency situation, the attorney may be

\begin{itemize}
\item \textsuperscript{66} See Christensen, \textit{supra} note 62, at 277.
\item \textsuperscript{67} See id.
\item \textsuperscript{68} See id.
\item \textsuperscript{70} Ruiz & Padilla, \textit{supra} note 69, at 227.
\end{itemize}
inclined, when possible, to permit a client consultation as soon as a problem arises, preferably the same day to promote client rapport and satisfaction.  

The Native American Client

The Native American culture is a conglomeration of over four hundred distinct tribes within the United States. As in the Hispanic culture, the Native American culture reflects a myriad of subcultures. Emanating from the varying subcultures are differences ranging from language dissimilarities, including sign language, to diverse and distinct tribal customs. The level of Native American assimilation and interaction with the dominant culture also varies from subculture to subculture.

Notwithstanding the fact that Native American subcultures continue to maintain their distinctiveness and individuality, characteristics of the traditional Native American culture known as “Indian ways” still exist among some Native Americans. These characteristics include tribal loyalty, respect for elders, reticence, humility, avoidance of personal glory and gain, giving and sharing with as many as three generations of relatives, an abiding love for their own land, attribution of human characteristics to animals and nature, and strong spiritual beliefs.

A closer look at these characteristics reveals that some of these “Indian ways” are diametrically opposed to “dominant culture ways.” For example, the traditional Native American is portrayed as being present-time oriented; the majority culture is portrayed as being future-time oriented. The traditional Native American is said to practice cooperation while the majority culture practices competition. Unlike the aggression that is displayed by the majority culture, submissiveness is seen as a tactic employed by the traditional Native American. In short, the traditional Native American is viewed as working for present needs while the dominant culture strives to get

1. Id.
3. Id. (stating that over 400 recognized tribes exist). See also id. at 330 (stating that different language exists, but that there are general characteristics common to all Native Americans).
4. Id. at 329.
5. Id. at 330.
7. Id.
8. Youngman & Sadongei, supra note 72, at 330.
9. Id.
10. Trimble, supra note 76, at 70.
Recognizing that the traits and values of those Native Americans who retain them may be significantly different from those of the dominant culture, attorneys must strive to work with such Native American clients within the context of the client's background while maintaining requisite objectivity for effective legal counseling. The following case illustrations exemplify problems that have transpired during legal counseling of Native Americans following such traditional Indian ways.

Case Illustration Seven: While en route to a scheduled interview at an attorney's office, Tom, a Native American, encounters an old friend. Rather than meeting his scheduled appointment, Tom spends the afternoon sharing old-time experiences with his friend.

An attorney who is unfamiliar with the Native American culture would probably interpret Tom's behavior as irresponsible since according to the dominant culture's standards, punctuality is expected of all clients. On the other hand, an attorney who is aware of the traditional Native American's philosophy of sharing may interpret Tom's actions differently. For such Native Americans, sharing is more important than punctuality and can be expressed in many forms. For them, a person's wisdom is measured by his ability to share knowledge and experiences. A person's material worth is measured by his willingness and ability to share tangible items. Conversely, punctuality is devalued. Such a traditional Native American places little importance on meeting tight, regimented schedules.

Case Illustration Eight: A traditional Native American went to visit an attorney regarding an eviction. The attorney asked the client a host of questions, both relevant and irrelevant. The client was unresponsive.

Establishing communication in a cross-cultural counseling session such as this one may be particularly difficult for the attorney. Generally, traditional Native American culture discourages intrusion by outsiders into the affairs of its members; therefore, this client may be hesitant to answer the attorney's questions. Some Native Americans appear to be extremely suspicious of too much talking, too many questions, and too much "putting on the dog".

81. Id. at 70-71.
82. Lewis & Ho, supra note 69, at 66.
83. Id.
84. Id.
85. See note 69 and accompanying text supra.
86. Lewis & Ho, supra note 69, at 69.
87. Vontress, supra note 1, at 47 (stating that American reservation Indians appear to be extremely suspicious of too much talking, too many questions, and too much "putting on the dog").
Americans are particularly reluctant to discuss openly a legal matter with an attorney, traditional Native American clients first may attempt to resolve problems within their family or tribal group. An attorney who incessantly questions such a client may be regarded as violating the privacy of the client, who may be extremely suspicious of too much talking and answering too many questions. Only after such a client has had an opportunity to test the attorney will the client reveal important information.

Attorneys who are unfamiliar with traditional Native American culture may misinterpret this client's unwillingness to either answer questions or impart information as apathy, laziness, or even ignorance. However, a closer look at the client's culture may reveal that this client is merely quiet and soft-spoken, exuding poise and stoicism when interfering with extra-cultural persons.

To facilitate effective communication with such traditional Native American clients, attorneys should, when appropriate, emphasize with the client for the social injustices that have plagued Native Americans. Also, after recognizing those traits of the client that are inconsistent with those of the dominant culture, attorneys should tactfully address the client's concerns.

Minorities Counseling Minorities

Minorities counseling minorities may arise in two distinguishable ways: (1) through inter-cultural legal counseling and (2) through intra-cultural legal counseling. In inter-cultural legal counseling situations in which minority attorneys provide legal counsel to minority clients, both the attorney and the client are minority-group members. However, the attorney and the client are members of different minority groups, for example, an Hispanic attorney counseling a Black client. In intra-cultural legal counseling in which minority attorneys counsel minority clients, both the attorney and the client are from the same or similar minority cultural groups.

Many of the characteristics that are attributable to conventional cross-cultural legal counseling likewise exist in inter-cultural legal counseling situations in which minority attorneys counsel minority

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88. Trimble, supra note 76, at 66 ("Indians place a great deal of emphasis on familial relationships. They highly value kinship relations and will more than likely look to their kin for assistance when they are troubled").
89. Vontress, supra note 1, at 47.
90. Lewis & Ho, supra note 69, at 67.
91. Id. at 65.
93. Id. at 23-24.
94. See notes 5-41 and accompanying text supra.
clients. Nonetheless, a few distinctions between the two should be mentioned. In an inter-cultural legal counseling session in which a minority attorney counsels a minority client who is from a different minority group, the attorney may be benefited by the client’s open communication because the client may feel that the attorney has either experienced or been exposed to a lifestyle not too different from that of the client. The resulting comraderie will likely assist the attorney in establishing a positive rapport early in the counseling relationship. Of course, should the attorney happen to belong to a minority group toward which the client is resentful, communication and rapport-building may be impeded.95

The same is true in intra-cultural legal counseling situations. In some cases, shared experiences between the minority attorney and the minority client may enhance the client’s willingness to disclose information.96 This willingness particularly may occur when the attorney and the client use a common mode of communication. The “in-group lawyer,” remembering personal hardships from the past, may be better equipped to appreciate what the client is experiencing.97 The in-group lawyer also may recognize the minority client’s difficulty in verbalizing feelings and may understand how to interpret any unverbalized feelings.98

In other situations, however, a minority client may be suspicious of a successful minority attorney who has emerged from the client’s cultural group.99 The client may view the achiever as a collaborator with the “enemy.”100 Furthermore, the client may be jealous of the attorney and, therefore, unwilling to cooperate.101

TRAINING IN INTER-CULTURAL LEGAL COUNSELING

This section recommends training that may assist law students and attorneys who desire to improve their skills in cross-cultural legal counseling. The primary focus is on cultural training. Also dis-

96. See id. at 26 (stating that some critics maintain that a counselor who is a member of a particular race will understand a client who is of that racial origin better than a counselor of a different race will).
97. H. FREEMAN & H. WEIHOFEN, supra note 4, at 452 (“A lawyer who is himself a member of the client’s ethnic group may be better able to establish communication than an outsider.” Such attorneys are referred to as “in-group lawyers.”).
98. Id.
99. Id. See also Vontress supra note 1, at 46.
100. H. FREEMAN & H. WEIHOFEN, supra note 4, at 452 (stating that “[t]he Negro client who sees the white establishment as the enemy may see the Negro lawyer as a collaborator with the enemy”). See also Vontress, supra note 1, at 46 (stating that “[i]n the United States, most minorities are so disadvantaged that any one of their kind who succeeds often is suspect . . . as a collaborator with the ‘enemy’”).
101. See id. at 46.
CROSS-CULTURAL COUNSELING

Cultural Training

Cultural training is a process that teaches, disciplines, or drills information which is characteristic of a particular cultural group to one who is, because of a lack of exposure to that group, unfamiliar with its traits and characteristics. Although there are no set procedures by which cultural training must be administered, cultural training for law students and attorneys should accomplish certain goals. First, cultural training should assist them in becoming familiar with dimensions of the minority culture which provoke interpersonal behaviors different from those in the majority culture. Second, cultural training should teach them when and how to apply what they have learned about the minority culture to new situations with new clients. Third, cultural training should teach them how to make judgments about the causes of the minority client's behavior. Fourth, cultural training should teach the implications of working with clients from a different culture.

As stated earlier, cultural training does not require any specific procedures. Rather, it may be administered in numerous ways. For example, attorneys may read literature or books that objectively set forth characteristics and customs of a particular minority group. Also, attorneys may obtain first-hand knowledge about a particular culture through direct contact with, or by residing in, a minority community. Another way attorneys may obtain cultural training is by participating in role-play situations that involve minority clients.

What Law Schools Can Do

As a rule, law schools traditionally have not considered counseling to be an important skill in the practice of law. This proposition

103. Id. at 39.
104. Id. at 27-29.
105. Id. at 27-28.
106. Id. at 28.
107. Id.
108. Id. at 29.
109. See id. at 39.
110. See H. Freeman, Counseling in the United States 97 (1976) (law schools do not test applicants to determine their counseling qualifications).
is evidenced in two ways. First, law school selection and admission processes historically have been based on undergraduate grade point averages and scholastic performances on law school admission tests.111 Neither of these two criteria measures a prospective student's ability to work with or counsel clients;112 therefore, it may be inferred that counseling skills are not considered to be an important prerequisite to the study of law. This conclusion raises a second relevant point. Once admitted to law school, required courses involving the teaching and improvement of attorney-client relations are virtually nonexistent.113 Law schools tend to emphasize courses concentrating on "black-letter" law. At most, law students may have available to them an optional course on legal interviewing and counseling.114

The problematic effect of not providing law students with the essential skills necessary for effective client counseling is exacerbated in cross-cultural legal counseling because, in addition to lacking basic counseling skills, law students may lack specific skills that enhance the ability to understand, develop empathy, establish rapport, and communicate with minority clients.115 Law schools today are populated predominately by students, faculty members, and administrators from middle and upper class backgrounds.116 For the most part, these backgrounds are vastly different from those of minority-group

111. Id.
112. Smith & Nester, supra note 36, at 365.
113. A review of selected 1984-85 law school course catalogs revealed the law schools apparently do not include a course in client interviewing and counseling among their required courses. See, e.g., The School of Law Academic Years 1983-1985, Northwestern University Bulletin; Bulletin of Yale University, Yale Law School 1984-85; Stanford University Bulletin School of Law 1984-85.
114. For example, Creighton Law School offers a course on "Legal Interviewing, Counseling, and Negotiation." This course focuses on lawyer-client relationships and the role of the attorney in negotiating on behalf of the client. Skills and methods in interviewing, counseling, and negotiating are developed through practical training and experience. Creighton University Bulletin Creighton Law School (Aug. 1984). Northwestern Law School offers a course on "Counseling, Negotiation, and Litigation." This course covers training in the techniques, tactics, and strategies involved in the litigation process from the initial interview with the client through pre-trial discovery. The course focuses on, inter alia, interviewing and counseling of clients. The School of Law Academic Years 1983-1985, Northwestern University Bulletin, supra note 113, at 27-28. Yale Law School offers a course on "Legal Assistance." This course is a clinical seminar that uses a combination of classroom, field work, and simulation experiences in providing legal assistance to the poor. Bulletin of Yale University, Yale Law School, supra note 113, at 39.
115. See generally D. Atkinson, G. Morten, & D. Sue, supra note 5, at 247, citing Bryson & Bardo, Race and the Counseling Process: An Overview, 4 J. Non-White Concerns in Personnel 5 (1975) ("it can no longer be assumed that techniques and strategies that are successful with one group of clients will work effectively with another group").
116. See H. Freeman, supra note 110, at 98.
members. Hence, it is incumbent upon the law schools to implement programs to cultivate cross-cultural counseling skills in its students. There are a number of ways law schools could do so, some of which are outlined below.

(1) **Develop a Course in Cross-Cultural Legal Counseling**

Such a course should familiarize law students with various minority cultures and examine common similarities and differences between minority groups. It also could provide conceptual approaches to hypothetical legal counseling situations. The law student would be able to apply those recommended counseling strategies to other cross-cultural legal counseling situations.

(2) **Include Cross-Cultural Training in Client Counseling Courses**

Some law schools offer courses in legal counseling. These courses could include segments on cross-cultural training that will assist students in counseling clients from various cultural groups. Also, textbook materials could be developed describing and discussing problems that may surface cross-cultural legal counseling.

(3) **Recruit Minority Faculty Members and Minority Students**

Law schools should persist in their efforts to recruit representative minority faculty members and students. Majority culture students can learn about minority cultures by interfacing with minorities in the law school. In addition, law schools could utilize the skills of minority faculty members and law students in teaching cross-cultural legal counseling.

(4) **Develop a Seminar in Cross-Cultural Legal Counseling**

Such a seminar could either discuss minority-group clients in general or specifically discuss particular cultural groups. There are two advantages to using a seminar approach to cross-cultural legal counseling. First, it enables the law school to bring in outside consultants or practitioners who are experts in the area of cross-cultural...
counseling. Second, the seminar could utilize lectures, discussions, and various role playing exercises, all of which would provide law students with an opportunity to interact with minorities and minority "clients." 

(5) Seek Minority Clients for Legal Clinics

Legal clinics provide law students with experience in representing clients, a step beyond the theoretical teachings of the classroom. Legal clinics provide an opportunity to counsel minority clients, who, in many cases, are unable to afford private attorneys. Such a clinical experience allows law students to interview the client, discuss the client's problem, and advise the client under faculty supervision. Afterwards, the student can discuss with the faculty advisor how the client's problem was handled, how the consultation could have been improved, and any relevant cross-cultural aspects of the interview.

(6) Institute Internship Programs Which Expose Students to Various Cultural Groups

Most law schools have instituted internship programs. Law schools should include among their internships programs those that will expose law students to minority clients. For example, internships might be set up in community organizations, such as urban leagues, Chicano agencies, and Indian centers.

(7) Conduct Research and Writing in Inter-Cultural Legal Counseling

Very little research and writing has been done on cross-cultural legal counseling. Even the reasons for the apparent reluctance to research and write on cross-cultural legal counseling are unresearched; hence, to some extent, speculation is in order. One school of thought maintains that cultural factors do not influence consultations and that, therefore, cross-cultural legal counseling is

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125. Id. (commenting on role-play situations that required students to respond empathically to client statements). For an example of a cross-cultural counseling workshop, see Fukuyami & Neimery, Using the Cultural Attitudes Repertory Technique (CART) in a Cross-Cultural Counseling Workshop, 63 J. COUNSELING & DEV. 304 (1985) (describing the CART system, which is designed to help counselors articulate speech dimensions relevant to their cross-cultural counseling experiences).

126. See Smithe & Nester, supra note 36, at 324.

127. See Jackson, The Emergence of a Black Perspective in Counseling in UNDERSTANDING AND COUNSELING ETHNIC MINORITIES 75 (G. Henderson 1979) (stating that the counselor may gain special knowledge of a minority by studying its psychological and sociological background); D. ATKINSON, G. MORTEN, & D. SUE, supra note 5, at 237-38 (stating that counselors should meet with clients on the client's "turf").

128. In fact, surprisingly little research has been conducted in the area of attorney-client relations. See Smith & Nester supra note 36, at 323.

129. See, e.g., Barber, What the Lawyer Can Learn from Social Science, 16 J.
the same as traditional counseling. In other words, the same counseling concepts, approaches, and techniques should apply to both methods of counseling. If this theory is true, then research and writing cross-cultural legal counseling would be superfluous because pre-existing traditional counseling literature applicable to one cultural group is applicable to all other cultural groups. It is suggested, however, that important differences do exist and that there is a real need to conduct further research and writing on this topic.

Another possible reason for the paucity of literature on cross-cultural legal counseling might be that researchers and writers may feel that the topic is too controversial. Many minority groups feel that majority researchers and writers—even though they are recognized experts in the area of sociology and psychology—perform a disservice to minority groups when they create stereotypes about minorities upon which many readers and listeners rely.

What the Practicing Bar Can Do

The lack of cross-cultural counseling training available in the law school also is reflected in the practicing bar. However, a number of possible activities exist in which practicing attorneys could involve themselves to improve their cross-cultural legal counseling skills.

(1) Establish and Participate in Outreach Programs

Outreach programs require that attorneys go into the client’s community. In this way attorneys can meet with clients on the client’s “turf.” This approach assists attorneys in establishing rapport with clients and provides other inherent benefits. For example, the clients may have ready-access to any paperwork which the attorneys may request or attorneys may be able to investigate the scene of an alleged crime. Attorneys also may be able to readily interview witnesses or other important parties.

The practicing bar may utilize outreach programs to enhance its

LEGAL EDUC. 140, 148 (1963) (recognizing that there are social scientists who maintain that social inquiry can be value free; however, the author contends that values are implicit in every stage of research). See also, Jackson, supra note 127, at 71 (stating that “one long-standing barrier to innovation was the notion that everyone should be regarded as the same . . . culture . . . and . . . the ultimate objective of counseling entail[s] more than the development of academic skills”). But see Higgins & Warner, Counseling Blacks, in UNDERSTANDING AND COUNSELING ETHNIC MINORITIES 107 (G. Henderson 1979) (stating that “[w]hile recognizing the many special problems facing blacks and other minority groups in terms of providing good counseling services, perhaps we should spend more time finding out the common care of effective counseling than placing emphasis on racial and ethnic differences”).

130. D. ATKINSON, G. MORTON, & D. SUE, supra note 5, at 250.
131. Id. at 250-51.
132. See note 127 and accompanying text supra.
133. D. ATKINSON, G. MORTON, & D. SUE, supra note 5, at 237.
cross-cultural counseling skills in another way. Attorneys may use the outreach program to become involved in minority-culture activities. For example, attorneys might join the local chapter of the Urban League. By doing so, attorneys will be exposed to a variety of minority-culture programs and activities, an exposure that inevitably will assist them in becoming knowledgeable about the minority group and its members.

(2) Institute and Participate in Continuing Legal Education Programs

Many members of the practicing bar from time to time attend continuing legal education (CLE) programs. These programs generally are geared toward specific areas of substantive or procedural law, either because the law is rapidly changing or further explication or review is needed. A CLE program would be an appropriate avenue through which training in cross-cultural legal counseling could be provided. Although substantive matter of the program should vary depending on the needs of the group, the structures would parallel those of the training seminars discussed earlier.

(3) Integrate Law Firms

As was suggested for law schools that desire to improve teaching of cross-cultural legal counseling, the practicing bar also should work to diversify its ethnic representation. The advantage is that minority-culture law associates and partners could assist in communicating with and understanding minority-culture clients. Additionally, improving the ability to work and communicate effectively with all clients enhances the image of the entire legal profession.

(4) Self-Evaluation of Individual Cross-Cultural Counseling Skills

It is important that members of the practicing bar self evaluate, on an on-going basis, their cross-cultural counseling skills. They should ask: Was the client satisfied? If so, why? If not, why not? In almost all cases minority clients will give attorneys some indication of how they felt about the consultation. It may be a sincere smile, a weak handshake, an expression of gratitude, or a lack of any fur-
ther communication. Attorneys must be willing and able to analyze the client's response based on knowledge of the client and the client's background and must take an active interest in improving their cross-cultural counseling skills.

CONCLUSION

Developing cross-cultural legal counseling skills has been a neglected aspect of legal education. Yet attorneys often encounter situations when such skills are critical to effective lawyer-client relationships. This article has identified several barriers and problems that may arise in a cross-cultural legal counseling context. It has also suggested several techniques to deal with them.

In light of the importance of learning these techniques and the need to develop sensitivity to complex interaction involved in cross-cultural counseling, legal educators should implement programs to cultivate cross-cultural counseling skills and the practicing bar likewise would be well served by taking steps to improve the skills of its members in this area. If such programs are established and these steps are taken, both lawyers and their cross-cultural clients will reap great benefits.

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