# Part I

# ESSENTIAL COMPONENTS OF CROSS-CULTURAL COUNSELING

A quick look at the table of contents of this text reveals that almost 80% of the chapters—the 20 chapters that make up Parts II through V—focus on specifically targeted perspectives and topics that are systematically spread across important clusters of interrelated chapters. Thus, the operative phrase that they share is *specificity of function.* All of these 20 chapters feature topics that can, if one desires, be read as unified independent presentations. For instance, if a counselor wishes to review key aspects of counseling Asian clients, or refugees, or issues pertaining to families, specific chapters can serve as informative packages in and of themselves. The operative phrase in Part I, in contrast, is *foundational perspectives.* The intent of this beginning group of four chapters is to provide a broader view that will help form a coherent basis for the rest of the text. We strongly believe that all approaches used in cross-cultural counseling are best implemented when important generic areas, fundamentally related to all other counseling-oriented topics, are woven into the fabric of counselors' specific purposes. In that sense, Part I has an *integrative* function for the text. We recommend reading it first. In this introduction we present only fragmentary comments on the four chapters.

Chapter 1 focuses on inclusive cultural empathy, or ICE. Empathy, like related concepts such as sympathy and compassion, is a human universal. It has almost certainly been part of the collective human psyche across countless millennia. A temporary state of emotional symbiosis seems to characterize empathy. One has only to study Rembrandt's 17th-century masterpiece *The Return of the Prodigal Son* to see and even feel that acts of empathy, compassion, and sympathy predate the introduction of the

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# TOWARD EFFECTIVENESS THROUGH EMPATHY

Paul B. Pedersen and Mark Pope

**Primary Objective**

- To provide an overview of the significance and importance of inclusive cultural empathy

**Secondary Objectives**

- To reframe the counseling concept of "individualistic empathy" into inclusive cultural empathy
- To develop a more relationship-centered alternative based on Asian ways of knowing and healing

Good relationships in counseling psychotherapy emerge as a necessary but not sufficient condition in all research about effective mental health services. Good relationships depend on establishing empathy. Empathy occurs when one person vicariously experiences the feelings, perceptions, and thoughts of another. Most of the research on empathy is predicated on the shared understanding of emotions, thoughts, and actions of one person by another. In Western cultures, psychologists typically focus exclusively on the individual, whereas in traditional non-Western cultures, empathy more typically involves an inclusive perspective focusing on the individual and significant others in the societal context. This chapter explores the reframing of "empathy," based on an individualistic perspective, into "inclusive cultural empathy," based on a more relationship-centered perspective, as an alternative interpretation of the empathetic process (Pedersen, Crethar, & Carlson, 2008).

The world has changed to make us totally interdependent on a diversified model of society, requiring us to find new ways of adaptation.

**Editors' Note:** Paul B. Pedersen received the Award for Distinguished Contributions to the International Advancement of Psychology. Award winners are invited to deliver an award address at the APA's annual convention. The original article was prepared for presentation as an award address at the 118th annual meeting, held August 12–15, 2010, in San Diego, California. Articles based on award addresses are reviewed, but they differ from unsolicited articles in that they are expressions of the winners' reflections on their work and their views of the field. The original reference citation is as follows: Pedersen, P. B., & Pope, M. (2010). Inclusive cultural empathy for successful global leadership. *American Psychologist, 65*(8), 841–854. 

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# COUNSELING ENCOUNTERS IN MULTICULTURAL CONTEXTS

## *An Introduction*

Juris G. Draguns

**Primary Objective**

- To help make counseling both more effective and more culturally sensitive

**Secondary Objectives**

- To respond to the challenge of evidence-based treatments in counseling within and across cultures
- To emphasize the importance of relationship-based aspects of culturally oriented counseling, such as the therapeutic alliance and empathy
- To highlight the importance of cultural adaptations of counseling in delivering services to culturally diverse populations
- To narrow the gulf between research and practice by encouraging the further investigation of independent versus interdependent self, individualism–collectivism across and within cultures, and other relevant topics
- To integrate universal, cultural, and individual strands of counseling into a practically applicable model of delivering human services to a culturally heterogeneous population

## Preliminary Considerations

### The Nature of Counseling

In Laungani's (2004) pithy definition, the gist of counseling has been equated with "helping people to help themselves" (p. 97). Although the contemporary repertoire of counseling interventions features a great many specific and directive techniques, its ethos remains unchanged: Counseling is principally concerned with facilitating, rather than more directively bringing about, adaptive coping in order to alleviate distress, eliminate dysfunction, and promote effective problem solving and optimal decision making. The more general and

ambitious objectives of counseling are the fulfillment of personal aspirations and the actualization of personal potentials. Counseling achieves all of these goals by marshaling the person's own resources while scrupulously trying to avoid the imposition of the counselor's solutions, values, and attitudes on the client. The counselor's role can then be likened to that of a catalyst; his or her actions are geared to help the counselee seek, find, and apply his or her own most fitting answers to the dilemmas of living.

Together with the gamut of overlapping and interrelated human helping services, such as psychotherapy, guidance, and personal coaching, counseling is prototypically an interpersonal experience between a professional counselor and a help-seeking counselee.[1] Encounter and dialogue are the two cardinal features of counseling. Counseling proceeds between two (or sometimes more than two) individuals and is embedded in distinctive sociocultural milieus. Each participant in a counseling project brings to it his or her assumptions, expectations, aspirations, and apprehensions, and many of these are widely shared within the participants' respective cultural settings. The cultural component, then, can be plausibly construed as an interpersonal experience between a counselor and a counselee extended over time, in which culture is the third, implicit and silent, yet essential, participant (Draguns, 1975).

Two Canadian psychologists, Arthur and Collins (2010), have introduced the new term *culture-infused counseling*, which they describe as "the conscious and purposeful infusion of cultural awareness and sensitivity into all aspects of the counseling process" (p. 18). This definition is especially apposite to the culturally diverse environments in Canada and the United States that are the focus of this book, which is primarily addressed to and designed for the practitioners and students of counseling in these two countries who work with culturally diverse clienteles.

## Multicultural Diversity: The Populations to Which It Pertains

Cultural diversity is prominently manifested in the provision of counseling services to persons in the major ethnoculturally distinctive groupings—Native Americans, Asian Americans, African Americans, Latina/os, and Arabs and other Middle Easterners—to which Chapters 5–9 are devoted. Challenging and stressful cultural transitions across time and space, exemplified by voluntary migrations or forcible displacements, discussed in Chapter 15, and by extended sojourns abroad by international students, discussed in Chapter 14, bring to the fore special problems in counseling and demand innovative solutions. So do the experiences of trauma and disaster, naturally caused or human-made, that are addressed in Chapter 16. Population segments that have been historically excluded from full participation in the American culture, such as lesbians and gays, now seek to assert themselves in dignity and freedom and to benefit from appropriate and sensitive counseling services, as discussed in Chapters 10 and 13. Programs have also been developed and applied to the broader categories of culturally marginalized persons, addressed in Chapter 11, and even though the population of North America and elsewhere is more or less evenly divided between males and females, counseling and other helping services began as a male-dominated endeavor. The current state of the efforts to correct this imbalance is the subject of Chapter 10, while the special problems and challenges in counseling families are presented in Chapter 21, and those encountered in the school setting are the focus of Chapter 12. The process of acculturation or coming to terms with a new and differen

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# ASSESSMENT OF PERSONS IN CROSS-CULTURAL COUNSELING

Walter J. Lonner

**Primary Objective**

- To present a general overview of contemporary issues and perspectives associated with the assessment of individuals whose cultural or ethnic origins differ from those of the professional counselors conducting the assessment

**Secondary Objective**

- To provide counselors and other professionals with resources designed to increase their competence in a broad spectrum of culture-sensitive assessment

Half a century ago there was an unprecedented flurry of activity involving the translation of many popular, and almost entirely American, tests, scales, and inventories for first-time use in other countries and among U.S. ethnic groups (see Lonner, 1976, in the first edition of *Counseling Across Cultures,* for an earlier description of this activity). Much has been learned since then about how such adaptations should be done correctly and fairly. But, despite its importance, psychological testing is not the only perspective that will be discussed in this chapter. Psychological assessment in various facets of the mental health field should not be limited to Western-based psychometric devices that employ a variety of formats designed to provide information that can be analyzed statistically and, of utmost importance, help counselors understand their clients. As they conduct their multifaceted jobs, mental health professionals are constantly assessing and evaluating clients in numerous ways, many of which have little or nothing to do with measurement of the kind traditionally used by test-oriented psychologists. Additionally, professional counselors should be assessing and monitoring *themselves* in terms of possible biases or prejudices that may surface in specific cases. Assessment across cultures—"testing"—is still a necessary and vibrant activity in the field of counseling, but assessment in general has become much broader and more informed, thanks to advances made by thousands of culture-oriented psychologists.

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# MULTICULTURAL COUNSELING FOUNDATIONS

## *A Synthesis of Research Findings on Selected Topics*

Timothy B. Smith, Alberto Soto,
Derek Griner, and Joseph E. Trimble

**Primary Objective**

- To review and synthesize selected multicultural counseling research regarding counselor attributes, client attributes, and counseling methods to illustrate how research can inform counseling practice

**Secondary Objectives**

- To provide research evidence regarding the effectiveness of multicultural training for counselors to reduce personal biases and enhance their multicultural competence
- To identify and describe how clients' experiences of acculturation, racial and ethnic identity, and perceived racism can affect their well-being and perceptions of counseling
- To present research evidence regarding clients and counselor match according to race and ethnicity and regarding cultural adaptations to counseling that facilitate positive client outcomes

Riza had never attended counseling and was nervous. She had trusted the advice of a coworker and made the appointment, but now that she had entered the counselor's office, she did not know what to say. Her problems seemed impossible to overcome and were so complex. She loved her husband, but they fought bitterly. Her husband's family entrusted her with caring for two nephews, who had become like sons to her. She had felt sadness since the boys' parents died, yet the children provided her with some joy. Most of all, she felt terribly alone since emigrating from her native country. Would the counselor understand anything of her Filipino culture, her religious faith, and her secret yet to be shared?

Effective counseling requires trust and mutual understanding between counselor and client. A client cannot be

# Part II

# ETHNOCULTURAL CONTEXTS AND CROSS-CULTURAL COUNSELING

The focus of the five chapters in Part II is an acknowledgment of the substantial contributions to the multicultural perspective made by Arabs and Muslims, African Americans, Asian Americans, Latinos, and Native Americans, the ethnocultural groups featured in this section. Most of the early and contemporary writings in the field of multiculturalism have approached ethnicity from the perspective that the persons who make up these groups are members of ethnocultural *minority* groups. The very term *minority,* however, has become divisive and contentious because of the implicit stigma sometimes associated with it and the fact that these groups are increasing in size; together, their population will soon exceed that of what was once considered the *majority* group in the United States.

The U.S. Census Bureau (2013) predicts that by 2050, the U.S. population will reach more than 600 million, about 47% larger than in the year 2010. The primary ethnic "minority" groups—namely, Latinos, African Americans, Asian Americans, American Indians, Alaska Natives, Native Hawaiians, and Pacific Islanders—will constitute more than 50% of the population. About 57% of the population younger than age 18 and 34% older than age 65 will be members of these groups. The demographic profile based on the 2010 census indicates that during the preceding decade, the Latino population grew at a rate eight times faster than that of Whites. Asian Americans and Pacific Islanders also had rapid growth rates, in part due to immigration from Southeast Asia. For Latinos, increased immigration and high birthrates explain the population increase. Projections for the year 2020 suggest that Latinos will be the largest ethnic group, second only to White Americans, and followed by African Americans.

Considering the increasing ethnic and cultural diversity occurring in the United States, attention should be given to the growing Muslim population. According to a recent survey, Muslims constitute about 2% of the U.S. population. A 2011 study conducted by the Pew Research Center found that the majority of Muslims in the country are African Americans, Arabs, and Asians, and that overall Muslim Americans come from 77 different countries. The U.S. Census Bureau does not collect information on individuals' religious affiliations

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# COUNSELING ASIAN AMERICANS

## *Client and Therapist Variables*

Frederick T. L. Leong, D. John Lee, and Zornitsa Kalibatseva

**Primary Objective**

- To inform the reader about some cultural factors related to client and therapist variables that may play a significant role in the provision of effective counseling for Asian American clients

**Secondary Objectives**

- To expand and update the earlier literature review provided by Leong (1986)
- To contribute to the process of bridging the gap between research and clinical practice in the existing knowledge base

With the growing cultural diversity in the United States, it is inevitable that mental health service providers will increasingly encounter clients with widely varying cultural backgrounds who may also present with clinical issues that are different from those generally seen among members of the mainstream culture. In response to this demographic shift, it is important for counselors and psychotherapists to increase their levels of cultural awareness and competency in working with a diverse clientele. The development of cross-cultural counseling is a continual process, and the purpose of the present chapter is to contribute to that process by updating and bridging gaps within the knowledge base on counseling across cultures.

In 1986, Leong published a comprehensive review of the literature related to counseling Asian Americans that covered client and therapist variables as well as counseling process and outcome variables. Since that review appeared, the field has seen a substantial increase in research efforts with attention focused on Asian Americans. For example, in a bibliography on Asians in the United States published by the American Psychological Association in 1992, 1,057 relevant studies were identified (Leong & Whitfield, 1992), compared with more than 10,699 studies identified in a recent search on PsycINFO regarding Asians in the United States. Three particular research trends are evident in this burgeoning literature: (1) research on

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# COUNSELING PERSONS OF BLACK AFRICAN ANCESTRY[1]

Ivory Achebe Toldson, Kelechi C. Anyanwu, and Casilda Maxwell

**Primary Objective**

- To teach counselors how to identify and make reasonable accommodations for the unique psychological traits and sociocultural background of persons of Black African ancestry

**Secondary Objectives**

- To describe psychological, cultural, and sociopolitical issues that counselors might consider before working with clients of Black African ancestry
- To propose enhanced techniques and strategies for providing effective counseling services to African Americans and other clients of African descent

The purpose of this chapter is to help counselors explore practices and procedures that appreciate the culture, nomenclature, history, and clinical preferences of clients and counselor trainees of Black African ancestry. The chapter emphasizes ways in which counselors can enhance the quality and integrity of their services by developing a better understanding of (1) specific cultural norms and folkways, (2) how sociocultural power differentials manifest within a therapeutic context, and (3) how Black/African psychology tenets can shape clinical practice.

In many counseling settings, routine practices and compliance standards often diminish the quality of care for Black clients. Some counselors report that they often alter standards and bend rules, not only to enhance Black clients' services but also to protect them from maltreatment (Williams, 2005). For example, one Black counselor reported that he instructs his Black adolescent clients to use the title of "Brother" instead of "Mr." when addressing him. Another counselor described the dissonance she felt when she frankly told her client to "just ignore that label . . . that's not who you really are," when referring to her client's treatment plan diagnosis. Yet another counselor encouraged her client to call out the name of a deceased loved one to keep his memory alive

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# COUNSELING THE LATINO/A FROM GUIDING THEORY TO PRACTICE

## *¡Adelante!*

J. Manuel Casas, A. Pati Cabrera, and Melba J. T. Vasquez

**Primary Objective**

- To assist counselors and practitioners in becoming more competent in their efforts to work with persons who are ethnically, racially, and/or culturally different from themselves, particularly those identified as Latino/a

**Secondary Objectives**

- To provide a brief demographic overview of the diverse Latino/a population in the United States
- To provide the outlines of a theoretical approach that would unify theories of person, environment, and the counseling situation
- To present a framework that practitioners can use to direct and drive their work with Latino/a clients, including identifying likely sources of both friction and possibility

The subtitle of this chapter—"¡Adelante!"—translates loosely as "Moving forward!" The decision to include this subtitle was not made arbitrarily. After much thought, we decided that this term best conveys the major spirit that underlies our purpose in this chapter, which is to portray Latino/as, the largest ethnic "minority group" in the United States, as a significant and resilient portion of the American population; Latino/as continue to move forward in their efforts to overcome challenging social and economic living conditions. With this spirit as a driving force, this chapter is intended to help mental health practitioners, educators, and researchers become more culturally competent in their efforts to understand accurately and, in turn, work more effectively with members of this population. Underscoring a major challenge associated with

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# COUNSELING ARAB AND MUSLIM CLIENTS

Marwan Dwairy and Fatimah El-Jamil

**Primary Objective**

- To assist counselors in understanding the historical and cultural background they need to be effective in professional encounters with Arab and/or Muslim clients

**Secondary Objectives**

- To encourage counselors to revise or modify psychological theories and practices related to the development and assessment of mental health to fit Arab/Muslim beliefs and cultures
- To aid in the development or conceptualization of new mental health assessment and intervention tools that are suited to Arab/Muslim clients

A psychotherapist or counselor who works with Arab and Muslim clients may notice that these clients are more family or community oriented and therefore less individually oriented than most Western clients. Terms such as *self, self-actualization, ego, opinion,* and *feeling* have a collective meaning for them. These clients may be preoccupied by family issues, duties, expectations, and the approval of others; as such, in conversing with them, counselors may find it difficult to distinguish between their personal needs and opinions and those of their families. These primary psychocultural differences between Arab and Muslim clients and Western clients will be expanded upon in this chapter. While taking these differences into consideration, readers are advised to keep in mind both the large diversity that exists among Arabs and Muslims and the fact that they share many characteristics and features with members of other collectivistic cultures. Before we discuss these commonalities and differences, however, we offer a brief overview of the historical, cultural, and religious background of Arabs and Muslims. Such knowledge will help to clear up some of the many misunderstandings Arabs and Muslims have faced since the infamous attacks on New York City and Washington, D.C., on September 11, 2001.

## Arab and Muslim History, Culture, and Religion

Arabs are the descendants of Arabic tribes who lived in the deserts located in what are now known as the Saudi peninsula, Iraq, and Syria.