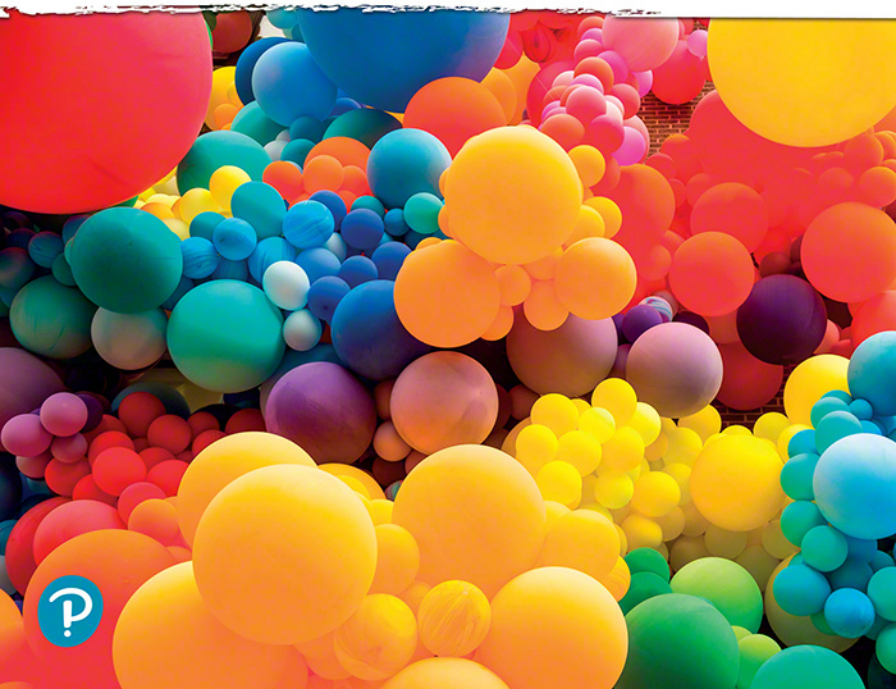
The Merrill Counseling Series

4TH EDITION

DEVELOPING MULTICULTURAL COUNSELING COMPETENCE

A Systems Approach

DANICA G. HAYS BRADLEY T. ERFORD



Fourth Edition

Developing Multicultural Counseling Competence

A Systems Approach

Danica G. Hays
University of Nevada, Las Vegas

Bradley T. Erford
Peabody College at Vanderbilt University

Pearson

Content Development: Curtis Vickers
Content Management: Rebecca Fox-Gieg
Content Production: Yagnesh Jani
Product Management: Drew Bennett
Product Marketing: Krista Clark
Rights and Permissions: Jenell Forschler

Cover Image by lazyllama/Shutterstock

Copyright © 2023, 2018, 2014 by **Pearson Education, Inc.** or its affiliates, 221 River Street, Hoboken, NJ 07030. All Rights Reserved. Manufactured in the United States of America. This publication is protected by copyright, and permission should be obtained from the publisher prior to any prohibited reproduction, storage in a retrieval system, or transmission in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise. For information regarding permissions, request forms, and the appropriate contacts within the Pearson Education Global Rights and Permissions department, please visit *www.pearsoned.com/permissions/*.

Acknowledgments of third-party content appear on the appropriate page within the text.

PEARSON are exclusive trademarks owned by Pearson Education, Inc. or its affiliates in the U.S. and/or other countries.

Unless otherwise indicated herein, any third-party trademarks, logos, or icons that may appear in this work are the property of their respective owners, and any references to third-party trademarks, logos, icons, or other trade dress are for demonstrative or descriptive purposes only. Such references are not intended to imply any sponsorship, endorsement, authorization, or promotion of Pearson's products by the owners of such marks, or any relationship between the owner and Pearson Education, Inc., or its affiliates, authors, licensees, or distributors.

Library of Congress Cataloging-in-Publication Data

To Come

ScoutAutomatedPrintCode

Rental
ISBN 10: 0-13-747419-9
ISBN 13: 978-0-13-747419-6

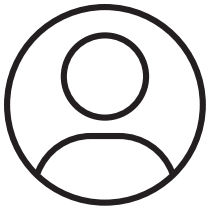
For those we have lost in the struggle for peace.

—dgh

This effort is dedicated to The One: the Giver of energy, passion, and understanding; Who makes life worth living and endeavors worth pursuing and accomplishing; the Teacher of love and forgiveness.

—bte

Pearson's Commitment to Diversity, Equity, and Inclusion



Pearson is dedicated to creating bias-free content that reflects the diversity, depth, and breadth of all learners' lived experiences.

We embrace the many dimensions of diversity, including but not limited to race, ethnicity, gender, sex, sexual orientation, socioeconomic status, ability, age, and religious or political beliefs.

Education is a powerful force for equity and change in our world. It has the potential to deliver opportunities that improve lives and enable economic mobility. As we work with authors to create content for every product and service, we acknowledge our responsibility to demonstrate inclusivity and incorporate diverse scholarship so that everyone can achieve their potential through learning. As the world's leading learning company, we have a duty to help drive change and live up to our purpose to help more people create a better life for themselves and to create a better world.

Our ambition is to purposefully contribute to a world where:

- Everyone has an equitable and lifelong opportunity to succeed through learning.
- Our educational content accurately reflects the histories and lived experiences of the learners we serve.
- Our educational products and services are inclusive and represent the rich diversity of learners.
- Our educational content prompts deeper discussions with students and motivates them to expand their own learning (and worldview).

Accessibility

We are also committed to providing products that are fully accessible to all learners. As per Pearson's guidelines for accessible educational Web media, we test and retest the capabilities of our products against the highest standards for every release, following the WCAG guidelines in developing new products for copyright year 2022 and beyond.

You can learn more about Pearson's commitment to accessibility at **https://www.pearson.com/us/accessibility.html**

Contact Us

While we work hard to present unbiased, fully accessible content, we want to hear from you about any concerns or needs with this Pearson product so that we can investigate and address them.

Please contact us with concerns about any potential bias at **https://www.pearson.com/report-bias.html**

For accessibility-related issues, such as using assistive technology with Pearson products, alternative text requests, or accessibility documentation, email the Pearson Disability Support team at **disability.support@pearson.com**

Pearson

PREFACE

Becoming culturally competent is a lifelong process. It is both a personal and professional journey of cultural understanding and systemic advocacy. It is a personal as well as a professional journey in that we are constantly striving for meaning as cultural beings. We define culture in terms of the intersections among our race, ethnicity, nationality, geographic origin, gender, sexual and affectional orientation, education level, family values, language, immigration history, social class, socioeconomic level, ability status, and spirituality, to name only a few ways. At times culture may be visible: our race or gender might be quite apparent to others. However, culture is not always visible; it may be a shared history of kinship, community practices and norms, discrimination, historical and political power, or resilience. Developing multicultural competence is a professional journey in that it involves promoting optimal counseling relationships, processes, and outcomes among individuals of unique cultural identities. This practice may occur in the counseling session and in the larger community.

Many concepts are related to the process of developing multicultural counseling competence: self-awareness; sensitivity to diversity, equity, and inclusion; knowledge of cultural values; and social advocacy. The core of developing multicultural counseling competence is possessing awareness, knowledge, and skills related to each of these concepts. It is also recognizing resilience in our clients as well as in ourselves. Resilience grows from adversity and can be supported through reclaiming cultural ways of knowing and being. Oftentimes, the cultural values and identities we possess are partly a product of our resilience from systemic barriers. We build community by identifying individual and shared social, political, and historical experiences, as well as affirming others' experiences within a multicultural world.

Developing multicultural counseling competence challenges us to do what we ask of our clients: to aspire to greater personal insight about what makes us members of various cultural groups and to examine the ways we are shaped by familial, community, and historical systems. Multicultural counseling competence involves allowing ourselves to be vulnerable and to reflect on our personal wounds, addressing mixed emotions of anger, grief, sadness, guilt, shame, and many others that accompany our privilege and oppression experiences. To this end, developing multicultural counseling competence means acknowledging our resistance to engage in lifelong cultural learning and reveal how our privilege and oppression experiences affect our relationships with others. Only after we engage in self-exploration, experience the consequences, and begin to change because of these consequences, can we be free to understand and counsel others. Social advocacy starts when we connect our personal growth and initiative to change the status quo for those unjustly affected within various social systems by forms of oppression such as structural racism, sexism, heterosexism, classism, ableism, and ageism.

ORGANIZATION OF TEXT

This text is intended to facilitate the journey of developing multicultural counseling competence. Each of the 18 chapters is infused with several self-development opportunities that foster an increase in awareness, knowledge, and skills for understanding cultural makeup and privilege and oppression experiences, understanding others of diverse identities and experiences, and engaging in facilitative counseling relationships. These opportunities are outlined in boxes inset throughout the text and include case studies, classroom and outside activities,

self-reflection activities, tables, figures, and knowledge-building exercises. In addition, "Voices from the Field" are included throughout the text to highlight student, client, practitioner, and scholar perspectives on various cultural topics.

The text is divided into four sections that build on one another. Foundational aspects of multicultural counselling competence are presented in Section One. Some of the major constructs described in multicultural counseling scholarship over the past several decades are described. The authors of Chapter 1 (Hays & Gay) provide an overview of key multicultural terms, U.S. demographic information and rates of mental illness, and the processes that competent counselors should be aware of as they work toward a systems approach in developing multicultural competence. The unique manifestations in counseling of clients' cultural experiences are introduced, including the role of communication and contextual variables such as inaccessibility of services, stigma and mistrust, prejudice and discrimination, immigration, acculturation and enculturation, and individual and collective trauma. After presenting an approach to multicultural counseling competence that incorporates individual, family, community, and historical systems, key ethical considerations in multicultural counseling are presented. Cartwright and Hammonds (Chapter 2) integrate some of these foundational aspects of multicultural competence and present several cultural identity development models. These models highlight racial, ethnic, gender, sexual, and spiritual identity development among counselors as well as clients. This chapter specifically highlights that cultural identity can develop only in reflection of one's social, political, and historical contexts.

With a fundamental knowledge of key multicultural constructs and interpersonal processes relevant to counseling, the reader is presented in Section Two with scholarship of how differential amounts of power, access, advantage, and social status are available to clients based on cultural makeup. Because shared contemporary and historical experiences of privilege and oppression partly guide our personal development and thus cultural values for the cultural groups to which we belong, it is imperative the origins of and rationale for social injustices and subsequently social advocacy are discussed. Specifically, Section Two opens with a discussion of social justice counseling, the fifth force of counseling (Chapter 3, Gnilka et al.) and continues with a focus on racism, White supremacy, and White privilege (Chapter 4, Hays & Shillingford-Butler), gender and sexism (Chapter 5, Singh & Mingo), sexual and affectional orientation and heterosexism (Chapter 6, Chaney & Brubaker), social class and classism (Chapter 7, Clark), and disability, ableism, and ageism (Chapter 8, Berens). Discourse for each newly presented form of privilege and oppression integrates that of previous chapters so the reader can better understand how clients may have unique combinations of privileged and oppressed statuses.

Section Three incorporates various privilege and oppression experiences into the framework of counseling multicultural populations that include individuals and families of African/African American, Arab/Arab American, Asian/Asian American, Latin/Latin American, Native American, European/European American, and multiracial backgrounds. Specifically, common cultural values, support systems, mental health concerns, and culturally specific interventions are presented in Chapters 9 through 16. The authors of Chapter 9 (Bounds et al.) outline Black culture and values that characterize families, couples, children, Black middle-class individuals, males and females, elderly people, and Black LGBTQ+ individuals. Common mental health issues and support systems are presented, and an Afrocentric psychological perspective and Black psychology are described. Nassar and Dari (Chapter 10) provide information about the immigration history, cultural values, role of Islam, discrimination and resilience experiences, and individual differences in acculturation, ethnicity, and gender identity of Arab

Americans. In addition, best practices for working with individuals and families of Arab and Arab American descent are provided.

Luu et al. (Chapter 11) outline heterogeneity among Asian Americans, shared cultural values, individual differences based in differential experiences of immigration, enculturation and acculturation, ethnicity and race, gender roles, and sexual identity. Guidelines for working with individuals and families of Asian and Asian American descent are presented in the context of common mental health concerns and help-seeking and coping behaviors. In articulating multiculturally competent practice with individuals and families of Latin descent, Storlie (Chapter 12) discusses the four major Latin American groups, Latino/a/x values, and individual differences with respect to immigration, generational, and socioeconomic statuses. After articulating mental health issues related specifically to Latin Americans negotiating their cultural identities, counseling considerations across the life span are discussed. The final commonly presented racial/ethnic minority group, Native Americans, is described in Chapter 13 (Turner et al.). Turner et al. present an account of Native American history, common social and political issues, Native American values, and guidelines for counseling Native American clients. McMahon et al. (Chapter 14) offer the reader a conceptualization of the evolution and maintenance of the "White American ethnic," describing European American history and heterogeneity, experiences of European immigrants, and counseling considerations for European and European American descent individuals and families. McDonald (Chapter 15) provides information on counseling individuals and families of multiracial descent. Definitional, historical, and clinical perspectives for addressing the experiences of this growing population are provided. Section Three closes with a chapter on spiritual diversity (Chapter 16, Cashwell & Giordano). Cashwell and Giordano highlight important cultural dimensions universal to individuals and families of racially and ethnically diverse backgrounds.

The final section of the text is intended to challenge the reader to think about how multicultural client concerns can be conceptualized. With an understanding of current social and political issues as well as racially and ethnically specific cultural values and counseling practices, it is imperative to consider how cultural awareness, knowledge, and skills manifest in counseling practice. Chapter 17 (La Guardia) connects the concept of worldview and introduces alternative approaches to the development of theory in multicultural counseling. Specifically, applications of counseling theory across cultures are presented. The text concludes in Chapter 18 (Kress et al.) as concerns of misdiagnosis and ethnocentric views on normality and psychopathology are raised to challenge the reader to be cautious when applying a diagnostic label for culturally diverse groups that typically experience social injustices, including racial and ethnic minorities and females. The authors provide some solutions for culturally competent case conceptualization and diagnosis.

NEW TO THIS EDITION

- **State of the research**: Each chapter now includes a concise review of recent trends in the research associated with the chapter's topic. In addition to identifying trends and sources for further discussion, these sections also indicate areas within the content that will require further research in the coming years, helping students discover potential research topics and frameworks that can be applied in their own careers.
- **Attention to intersectionality**: We now include an expansive discussion of intersectional considerations so that counselors can readily apply learning regarding identity development and privilege and oppression experiences.

- **New integration of Multicultural and Social Justice Advocacy Counseling Competencies:** Chapters include more in-depth application of the Multicultural and Social Justice Counseling Competencies, particularly in the counseling implications section of each chapter.
- **New focus on White supremacy**: Beginning with Chapter 4 and continuing throughout the text, we address directly the role of White supremacy on the communities examined. By identifying the effects of a legacy of White supremacy, the text will enable students to see its continued impact on day-to-day life and use an appropriate framework to address it within their practice and throughout their careers.
- **Expansive focus on gender**: We provide a deeper focus on the complexities of gender and gender identity, including highlighting considerations for affirmative counseling trans and nonbinary individuals of intersecting identities.
- **Learning outcomes**: To support comprehension and to identify key concepts, each chapter includes between 4 and 8 Learning Outcomes. Grouped at the beginning of each chapter, they are repeated within the chapter under the heading with the content to which it refers.

KEY CONTENT UPDATES BY CHAPTER

Chapter 1: The chapter includes updated U.S. population demographics by race and ethnicity, nationality, age, socioeconomic status, as well as data regarding intersecting cultural identities (e.g., gender and socioeconomic status). In addition, we include a new table that outlines major mental disorder rates by cultural identity (i.e., gender, race and ethnicity, sexual orientation, age). Furthermore, the chapter opens with a new activity to sharpen reflective, active listening, and self-care skills that can be employed as readers build their multicultural social justice competency.

Chapter 2: In addition to a shift in discussion of transgender identity development models to the gender identity development section, we introduce two additional transgender models since the last edition. Additional models related to spiritual identity development as well as sexual identity development are also included in the chapter.

Chapter 3: Along with updated media resources and an updated historical timeline of social advocacy in counseling, this chapter includes a new section related to social justice and mental health and presents a greater application of the Multicultural and Social Justice Advocacy Counseling Competencies to social justice advocacy.

Chapter 4: In this chapter, White supremacy and its link to White privilege are introduced. Additional new terms are also included in this chapter, such as *anti-racism* and *ally*. Furthermore, we discuss the role of White supremacy and racism in immigration today and update the historical timeline of combatting racism for people of color.

Chapter 5: In an effort to broaden the discussion of gender and gender identity, terms such as cisgender and nonbinary individuals are introduced. New sections regarding counseling transgender and nonbinary individuals and examining the role of White colonization in perpetuating sexism are included.

Chapter 6: Counseling strategies for working with clients who are LGBTQ+ are expanded, including a focus on LGBTQ+ affirmative counseling. Furthermore, this chapter significantly extends the discussion of how sexual and affectional orientation intersect with race and ethnicity, gender, age, educational status, social class, spirituality, and relationship status.

Chapter 7: The construct of social class, and its relationship to socioeconomic status, is introduced in this edition. In addition, advocacy strategies to address poverty are updated to reflect the Multicultural and Social Justice Advocacy Counseling Competencies.

Chapter 8: In this chapter, strategies for fostering counselor competency to address the impact of ableism are expanded. Furthermore, intersectional considerations when counseling older adults have been added.

Chapter 9: Discussion of the discrimination experiences for Black individuals and families, along with clinical interventions, has been expanded in this edition.

Chapter 10: This chapter has been updated to reflect contemporary events affecting individuals and families of Arab and Arab American descent.

Chapter 11: In this chapter, there is greater focus on intersectional considerations when counseling individuals and families of Asian and Asian American descent. In addition, media resources about Asian American culture have been updated in this edition.

Chapter 12: Updated statistics regarding mental and physical health issues for those of Latin and Latin American descent are provided. Furthermore, new data regarding employment trends are included.

Chapter 13: This chapter includes new information regarding intersectional considerations when counseling individuals and families of Native descent. Additional information regarding helping clients to heal from historical trauma is also provided.

Chapter 14: Information regarding White supremacy and its development and sustainment among individuals and families of European and European American descent is new to this edition. Additional discussion of multicultural and social justice counseling strategies with White clients is also provided.

Chapter 15: In this chapter, scholarship regarding the intersecting influences of sexual orientation and gender for multiracial individuals was added. A new lifespan model of multiracial identity development is also included.

Chapter 16: Counseling considerations for integrating spirituality are bolstered in this chapter, with updated case studies to reflect contemporary issues in spiritual identity.

Chapter 17: More strategies for using traditional counseling theoretical approaches with culturally diverse clients are included in this edition.

Chapter 18: In this chapter, updated information on prevalence data and culturally responsive diagnoses is provided. A new section of referring clients is also included.

PEDAGOGICAL FEATURES

The text has several pedagogical features to extend student learning.

Activities provide students the opportunity to apply key chapter content to their lives and careers.

Reflections include prompts for students to consider chapter material in a more personal way, such as opportunities to consider their own cultural identities and multicultural and social justice-related experiences.

Case Studies illustrate various counseling concerns of actual or hypothetical clients to show how chapter material can be applied to working with them in a multiculturally and social just manner.

Review Questions are included at the conclusion of each chapter to help students recall, synthesize, and apply learning within a respective chapter.

Voices from the Field highlight real perspectives from counseling practitioners and trainees on a variety of multicultural and social justice counseling topics to elucidate how chapter material applies to clients.

LEARNING MANAGEMENT SYSTEM (LMS)-COMPATIBLE ASSESSMENT BANK, AND OTHER INSTRUCTOR RESOURCES

LMS-Compatible Assessment Bank

With this new edition, all assessment types—quizzes, application exercises, and chapter tests—are included in LMS-compatible banks for the following learning management systems: Blackboard (9780137473892), Canvas (9780137473922), D2L (9780137474004), and Moodle (9780137474127). These packaged files allow maximum flexibility to instructors when it comes to importing, assigning, and grading. Assessment types include:

- **Learning Outcome Quizzes** Each chapter learning outcome is the focus of a Learning Outcome Quiz that is available for instructors to assign through their Learning Management System. Learning outcomes identify chapter content that is most important for learners and serve as the organizational framework for each chapter. The higher-order, multiple choice questions in each quiz will measure your understanding of chapter content, guide the expectations for your learning, and inform the accountability and the applications of your new knowledge. When used in the LMS environment, these multiple-choice questions are automatically graded and include feedback for the correct answer and for each distractor to help guide students' learning.
- **Application Exercises** Each chapter provides opportunities to apply what you have learned through Application Exercises. These exercises are usually short-answer format and when used in the LMS environment, a model response written by experts is provided after you submit the exercise. This feedback helps guide your learning and can assist your instructor in grading.
- **Chapter Tests** Suggested test items are provided for each chapter. When used in the LMS environment, multiple-choice questions are automatically graded, and model responses are provided for short answer and essay questions.

Instructor's Manual (9780137474141)

The Instructor's Manual is provided as a Word document and includes resources to assist professors in planning their course.

PowerPoint® Slides (9780137474158)

PowerPoint® slides are provided for each chapter and highlight key concepts and summarize the content of the text to make it more meaningful for students. Often times, these slides also include questions and problems designed to stimulate discussion and to encourage students to elaborate and deepen their understanding of chapter topics. Note: All instructor resources—LMS-compatible assessment bank, instructor's manual, and PowerPoint slides are available for download at www.pearsonhighered.com. Use one of the following methods:

- From the main page, use the search function to look up the lead author (i.e., Hays), or the title (i.e., Developing Multicultural Counseling Competence). Select the desired search result, then access the "Resources" tab to view and download all available resources.
- From the main page, use the search function to look up the ISBN (provided above) of the specific instructor resource you would like to download. When the product page loads, access the "Downloadable Resources" tab.

ACKNOWLEDGMENTS

All the contributing authors are to be commended for lending their expertise in the various topical areas. As always, Rebecca Fox-Gieg, of Pearson has been wonderfully responsive and supportive. Special thanks go to the reviewers, whose comments helped provide substantive improvement to the original manuscript:
Brandee Appling, Auburn University
Giac-Thao (Alisia) Tran, Arizona State University
Michele Mahr, California State University, Sacramento
Sejal Barden, University of Central Florida

BRIEF CONTENTS

SECTION ONE The Foundations of Multicultural Counseling 1

Chapter 1 The Culturally Competent Counselor
■ Danica G. Hays and Jan L. Gay 2

Chapter 2 Cultural Identity Development
■ Angie D. Cartwright and Dominique S. Hammonds 46

SECTION TWO Social Advocacy 81

Chapter 3 Social Justice Counseling
■ Philip B. Gnilka, Caroline O'Hara, and Catherine Y. Chang 82

Chapter 4 Racism and White Supremacy
■ Danica G. Hays and Ann Shillingford-Butler 110

Chapter 5 Gender and Sexism
■ Anneliese A. Singh and Taryne M. Mingo 156

Chapter 6 Sexual and Affectional Orientation and Heterosexism
■ Michael P. Chaney and Michael D. Brubaker 189

Chapter 7 Social Class and Classism
■ Madeline Clark 225

Chapter 8 Disability, Ableism, and Ageism
■ Debra E. Berens 267

SECTION THREE Counseling Multicultural Populations 301

Chapter 9 Individuals and Families of African and African American Descent
■ Patrice S. Bounds, Ahmad R. Washington, and Malik S. Henfield 302

Chapter 10 Individuals and Families of Arab and Arab American Descent
■ Sylvia C. Nassar and Tahani Dari 335

Chapter 11 Individuals and Families of Asian and Asian American Descent
■ Linh P. Luu, Arpana G. Inman, and Alvin N. Alvarez 373

Chapter 12 Individuals and Families of Latin and Latin American Descent
■ Cassandra A. Storlie 419

Chapter 13 Counseling Individuals and Families of Native American Descent

■ Sherri L. Turner, Carolyn A. Berger, Amanda F. Peterson, and Maddy C. Kern 456

Chapter 14 Individuals and Families of European and European American Descent

■ H. George McMahon, Pamela O. Paisley, Bogusia Skudrzyk, and Chelsea Scoffone 495

Chapter 15 Individuals and Families of Multiracial Descent

■ C. Peeper McDonald 535

Chapter 16 Spiritual Diversity

■ Craig S. Cashwell and Amanda L. Giordano 570

SECTION FOUR Multicultural Conceptualization 603

Chapter 17 Using Counseling Theories in Multicultural Contexts

■ Amanda C. La Guardia 604

Chapter 18 Multicultural Diagnosis and Conceptualization

■ Victoria E. Kress, Laura R. Shannonhouse, and Christina M. Woloch 633

Appendix Multicultural and Social Justice Counseling Competencies 671
References 681
Index 739

CONTENTS

About the Editors xxviii

About the Contributing Authors xxix

SECTION ONE The Foundations of Multicultural Counseling 1

Chapter 1 The Culturally Competent Counselor
■ Danica G. Hays and Jan L. Gay 2

Preview 2

Learning Outcomes 2

The Culturally Competent Counselor 3

Key Terminology of Multicultural Counseling 3

U.S. Demographics 10

Race and Ethnicity 10

Nationality 11

Age 12

Socioeconomic Status 12

Rates of Mental Illness 13

Mental Health Treatment and Multicultural Populations 16

Counseling versus Cultural Norms of Diverse Populations 16

Inaccessibility of Services 17

Stigma and Mistrust 18

Prejudice and Discrimination 19

Immigration 20

Acculturation and Enculturation 22

Individual and Collective Trauma 24

The Role of Communication in Multicultural Counseling 25

Verbal Communication 25

Nonverbal Communication 26

Emotional Expression 27

Communication Patterns of Clients and Counselors 28

Developing Multicultural Counseling Competence 28

A Systems Approach to Multicultural Counseling Competence 33

Ethical Considerations in Multicultural Counseling 37

State of the Research: Multicultural Counseling Competency 43

Summary 44

Review Questions 45

Chapter 2 Cultural Identity Development
■ Angie D. Cartwright and Dominique S. Hammonds 46
Preview 46
Learning Outcomes 47
Racial and Ethnic Identity Development 47
Racial Identity Models 48
Phinney's Model of Ethnic Identity 53
Biracial and Multiracial Identity Development 56
Addressing Racial and Ethnic Identity in Counseling 60
Gender Identity Development 61
Gender Identity Models 61
Addressing Gender Identity in Counseling 66
Sexual Identity Development 66
Sexual Identity Models 66
Addressing Sexual Identity in Counseling 70
Spiritual and Faith Identity Development 72
Spiritual Identity Models 73
Addressing Spiritual Identity in Counseling 77
State of the Research: Cultural Identity Development 78
Summary 79
Review Questions 80

SECTION TWO Social Advocacy 81

Chapter 3 Social Justice Counseling
■ Philip B. Gnilka, Caroline O'Hara, and Catherine Y. Chang 82
Preview 82
Learning Outcomes 82
Key Constructs for Understanding Social Advocacy 83
Social Justice and Mental Health 89
Historical Context 90
Counselors as Social Advocates 92
Advocacy in Professional Counseling Standards 92
Three-Tiered Model of Social Advocacy 96
Challenges and Benefits of Social Justice Counseling 103
State of the Research: Social Justice Counseling 107
Summary 108
Review Questions 109

Chapter 4 Racism and White Supremacy
■ Danica G. Hays and Ann Shillingford-Butler 110
Preview 110
Learning Outcomes 110
Race and Racism 111
Social Construction of Race 113
Defining Racism 115
Costs of Racism for People of Color 120
Cognitive Costs 121
Affective Costs 122
Interpersonal Costs 123
Physical Costs 124
Efforts to Combat the Costs of Racism 125
White Supremacy 127
White Privilege 129
White People's Psychological Responses to Racism and White Privilege 132
White Fragility 132
Being American 133
Racial Microaggressions and Macroaggressions 134
Color-Blind Racial Attitudes 135
Myth of Meritocracy 135
Focus on Exceptions 136
The Costs of Racism for White People 137
Cognitive Costs 137
Affective Costs 138
Interpersonal Costs 138
State of the Research: Racism, White Supremacy, and White Privilege 139
Becoming Antiracist 140
Counselor Self-Awareness 141
Client Services 144
Community Collaboration 148
Addressing Racism Within Other Systems 148
Taking Action 152
Summary 154
Review Questions 155

Chapter 5 Gender and Sexism
■ Anneliese A. Singh and Taryne M. Mingo 156
Preview 156
Learning Outcomes 156

Understanding Gender and Sexism 157
Gender and Counseling Considerations 161
Counseling Cisgender and Trans Girls and Women 163
Counseling Cisgender and Trans Men 165
Counseling People Who Are Trans and Nonbinary 169
Historical Context of Sexism 173
White Colonization, Enslavement, and Warfare 174
World War II and Women's Return "Home" 174
Historical Resistance to Sexism: Womanist and Feminist Movements 175
Cultural Intersections of Gender 177
Gender and Sexism for Individuals of African and African American Descent 177
Gender and Sexism for People of Native American Descent 178
Gender and Sexism for Individuals of Asian and Asian American Descent 179
Gender and Sexism for Individuals of Latin and Latin American Descent 179
Gender and Sexism for People of Arab and Arab American Descent 180
Consequences of Sexism 180
Mental Health Consequences of Sexism 180
Physical Consequences of Sexism 182
Social Consequences of Sexism 183
Addressing Sexism in Counseling 184
Men as Feminists 185
Expanding Resilience and Social Justice 186
State of the Research: Gender and Sexism 187
Summary 188
Review Questions 188

Chapter 6 Sexual and Affectional Orientation and Heterosexism ■ Michael P. Chaney and Michael D. Brubaker 189
Preview 189
Learning Outcomes 189
Key Constructs 190
Heterosexism and Homophobia 191
LGBTQ+ Demography 193
Intersectional Issues for LGBTQ+ Individuals 194
Race and Ethnicity 194
Gender 198
LGBTQ+ Youth 198

Age and Disclosure of Sexual and Affectional Orientation 199
Educational Status 201
Social Class 202
Spirituality 203
LGBTQ+ Relationships 203
Consequences of Heterosexism 204
Mental Health Consequences 205
Physical Consequences 208
Social Consequences 209
State of the Research: Sexual and Affectional Orientation 212
Socially Just, Nonheterosexist Training and Clinical Practice 214
Counselor Attitudes and Beliefs 215
The Counseling Relationship 216
Counseling LGBTQ+ Youth 216
Challenging Sexual Orientation Change Efforts 218
LGBTQ+ Affirmative Counseling 219
Counselor Training 220
Additional Systems Level Advocacy 222
Summary 223
Review Questions 224

Chapter 7 Social Class and Classism
■ Madeline Clark 225
Preview 225
Learning Outcomes 225
Social Class, Socioeconomic Status, and Classism 226
What is Social Class? 229
What Is Socioeconomic Status? 230
What Is Classism? 233
U.S. Class Structure 236
Classism, Racism, and Ethnocentrism 240
Poverty and Mental Health 243
Who Is Poor? 243
Risk Factors and Mental Health Consequences 244
Poverty: Perceptions and Identity 250
State of the Research: Social Class and Classism 252
Addressing Classism in Counseling 253
Awareness 254
Knowledge 256
Skills 257

Advocacy 261

Summary 265

Review Questions 266

Chapter 8 Disability, Ableism, and Ageism ■ Debra E. Berens 267

Preview 267

Learning Outcomes 267

Disability Defined 268

Types of Disability 270

Disability Statistics 270

Models of Disability 272

Variations on the Social Model of Disability 274

Counseling Individuals with a Disability 275

Disability, Ableism, and the Counseling Process 278

Ableism 278

Awareness 279

Knowledge 280

Skills 283

Disability-Affirmative Counseling and Cultural Intersections 286

Older Adults 287

Ageism and Adultism 289

Age, Ageism, and the Counseling Process 292

Awareness 293

Knowledge 293

Skills 297

State of the Research: Disability, Ableism, and Ageism 298

Summary 299

Review Questions 300

SECTION THREE Counseling Multicultural Populations 301

Chapter 9 Individuals and Families of African and African American Descent ■ Patrice S. Bounds, Ahmad R. Washington, and Malik S. Henfield 302

Preview 302

Learning Outcomes 302

Individuals and Families of African and African American Descent 303

Terminology 304

Demographics 305

Discrimination Experiences 307

Black Racial Identity and Acculturation 310
Black Culture and Values 312
Black Families 313
Black Couples 315
Interracial Couples 316
Black Children 316
Black Middle-Class Individuals 318
Black Elderly Individuals 318
Gender 318
Black LGBTQ+ Individuals 319
General Mental Health Issues and Counseling Approaches 319
Common Support Systems for Black Individuals 321
Traditional (Eurocentric) Counseling Approaches with Black Clients 321
An Afrocentric Psychological Perspective 327
Black Psychology 328
State of the Research: Black Individuals and Families 329
Summary 333
Review Questions 334

Chapter 10 Individuals and Families of Arab and Arab American Descent ■ Sylvia C. Nassar and Tahani Dari 335
Preview 335
Learning Outcomes 335
Arab American Heterogeneity 336
Contemporary Social Perceptions and Discrimination Experiences 339
Arab American Culture and Values 340
Collectivism 340
Religion and Faith 342
Education, Work, and Socioeconomic Status 344
Communication Styles 345
Individual Differences and Identities 346
Acculturation 346
Ethnicity 348
Gender Identity 352
Risks and Resiliencies: Mental Health Issues among Arab Americans 355
Oppression and Discrimination 356
Acculturative Stress 356
Ethnic and Gender Identity Development 357
Other Psychosocial Issues 358

State of the Research: Arab and Arab American Individuals and Families 361
Considerations in Counseling Arab Americans 362
Approach 363
Family and Community Involvement 365
Stigmas and Help-Seeking Behaviors 365
Case Studies Revisited 366
Counseling Considerations Endnote 368
Summary 371
Review Questions 372

Chapter 11 Individuals and Families of Asian and Asian American Descent ■ Linh P. Luu, Arpana G. Inman, and Alvin N. Alvarez 373
Preview 373
Learning Outcomes 374
Asian American History 374
Contemporary Forms of Discrimination 376
Asian American Heterogeneity 381
Asian American Culture and Values 384
Family 384
Gender Roles 385
Interpersonal Relationships 386
Intimacy and Marriage 386
Education 387
Religion 387
Death and Dying 388
Individual Differences and Identities 388
Immigration, Enculturation, and Acculturation 388
Ethnicity and Race 389
Gender Roles 390
Sexuality and Sexual Identity 391
General Mental Health Issues of Individuals of Asian and Asian American Descent 393
Psychopathology 395
Help Seeking and Coping 399
State of the Research: Asian and Asian American Individuals and Families 402
Guidelines for Counseling Clients of Asian and Asian American Descent 404
Counselor Self-Assessment 405
Counseling Process 405

Conceptualization of the Problem 406
Intervention 408
Outreach and Nonclinical Visibility 410
Social Advocacy and Social Justice 411
Summary 417
Review Questions 418

Chapter 12 Individuals and Families of Latin and Latin American Descent ■ Cassandra A. Storlie 419
Preview 419
Learning Outcomes 419
A Latin American History of Terminology 420
Latin American and Latino Heterogeneity 422
Mexicans 422
Puerto Ricans 423
Cubans 424
Caribbean Latinx/as/os and Central and South Americans 426
Latin American and Latinx/a/o Culture and Values 427
"Somos Inmigrantes" ("We Are Immigrants") 428
Language 429
Religion and Spirituality 429
Resiliency 430
Gender Roles 431
Families of Latin and Latin American Descent 432
Interpersonal Relationships 433
Individual Differences and Identities 433
Immigration Status 433
Generational Status 436
Socioeconomic Status 436
Mental Health Issues of Individuals of Latin and Latin American Descent 437
Acculturative Stress 438
Grief and Loss 439
Experiences with Discrimination 439
Additional Concerns 440
Guidelines for Counseling Clients of Latin and Latin American Descent 441
Counseling Considerations for Children of Latin and Latin American Descent 442
Counseling Considerations for Adolescents of Latin and Latin American Descent 444

Counseling Considerations for Adults of Latin and Latin American Descent 447

State of the Research: Latin and Latin American Individuals and Families 453

Summary 455

Review Questions 455

Chapter 13 Counseling Individuals and Families of Native American Descent ■ Sherri L. Turner, Carolyn A. Berger, Amanda F. Peterson, and Maddy C. Kern 456

Preview 456

Learning Outcomes 456

Understanding Native Americans: Reflections Down by the Riverside 457

Who Are Native Americans? 458

Tribal Membership and Native American Identity 460

Native American History 462

Current Social, Economic, and Political Issues 466

Native American Sociocultural Characteristics Today 466

Cultural Preservation 470

Language Preservation 471

Gaming 471

Tribal Resources 472

Sacred Sites and Repatriation 473

Stereotypes and Mascot Issues 473

Native American Culture and Values 474

Overview of Native American Cultural Values and Cultural Identity 475

Humility 475

Sharing 476

Patience 476

Time 477

Communication Style 477

Harmony 477

Humor 477

Being 478

Elders 478

Native American Religions and Spirituality 478

Lessons of the Eagle Feather 481

State of the Research: Individuals and Families of Native American Descent 481

Counseling Native American Clients 483
Examining Bias and Gaps in Knowledge 483
Identity, Family, and Acculturation 484
Healing from Historical Trauma and the Impact of Oppression 485
Drawing on Values 486
Integrating Spirituality 487
Intersectionality Considerations 487
Therapeutic Environment 488
Culturally Specific Interventions 489
Working from a Social Justice and Advocacy Counseling Perspective 490
Summary 494
Review Questions 494

Chapter 14 Individuals and Families of European and European American Descent
■ **H. George McMahon, Pamela O. Paisley, Bogusia Skudrzyk, and Chelsea Scoffone 495**
Preview 495
Learning Outcomes 495
European American History 496
The Early Colonial Period 497
European Immigration 499
Terminology 501
Development of a White American Ethnic Identity 502
The Melting Pot 503
The American Dream 503
The Creation of an American Heritage 504
Privilege, Oppression, and White Supremacy 505
Who Gets to Be White? 507
The Process of Becoming White 508
European American Heterogeneity 512
Recent European American Immigrants 514
Immigrants, Undocumented Immigrants, and Refugees 514
Immigration Stressors 516
Acculturation and Identity Deconstruction 516
Oppression and Discrimination 518
State of the Research: European and European American Individuals and Families 519
Counseling Considerations for White Individuals 520
Cultural Influences on Mental Health in White Clients 520

White Racial Identity Development 521
Intersectionality 524
Multicultural and Social Justice Counseling with White Clients 524
Summary 533
Review Questions 534

Chapter 15 Individuals and Families of Multiracial Descent
■ C. Peeper McDonald 535
Preview 535
Learning Outcomes 535
Terminology 536
Historical Perspectives 539
Interracial Marriages Today 541
Multiracial Identity Development 542
Multiracial Individuals and Intersectionality 545
Contemporary Social Perceptions, Salient Experiences, and Resilience 546
Individuals 546
Microaggressions and Resilience 548
Couples 550
Families 552
Considerations for Counseling Individuals of Multiracial Descent and Families 553
Counselor Self-Awareness 554
Client Worldview 554
Counseling Relationship 556
Counseling and Advocacy Interventions 557
State of the Research: Multiracial Individuals and Families 567
Summary 569
Review Questions 569

Chapter 16 Spiritual Diversity
■ Craig S. Cashwell and Amanda L. Giordano 570
Preview 570
Learning Outcomes 570
Religion and Spirituality in America 571
Spirituality and Religion Defined 572
Toward Defining Spirituality 572
Toward Defining Religion 573
Relationships between Religion and Spirituality 573

Overview of Major World Religions 577
Eastern World Religions 577
Western World Religions 582
Experiences of Religious Oppression 587
All is One: Aspects Common to All Religions 587
Tenet 1: Spirit, by Whatever Name, Exists 588
Tenet 2: Spirit Is Found "in Here," within an Open Heart and Mind 588
Tenet 3: Many/Most Don't Realize Spirit Within 588
Tenet 4: There Is a Path to Liberation 588
Tenet 5: If This Path Is Followed, the Result Is Rebirth or Enlightenment 589
Tenet 6: Rebirth or Enlightenment Results in the End of Suffering 590
Tenet 7: The End of Suffering Manifests in Social Actions of Mercy and Compassion 590
State of the Research: Spiritual Diversity 590
Special Considerations for Counseling 591
Approaching Client Spiritual Issues 591
Ethical Competence 594
Spiritual Bypass 596
ASERVIC Competencies 598
Summary 600
Review Questions 601

SECTION FOUR Multicultural Conceptualization 603

Chapter 17 Using Counseling Theories in Multicultural Contexts ■ Amanda C. La Guardia 604
Preview 604
Learning Outcomes 605
Social and Cultural Foundations of Counseling Theory 605
Worldview Shaping Counseling 606
Transition from Worldview to Theory 608
Alternative Sources of Theory in Multicultural Counseling 610
Applications of Counseling Theory Across Cultures 613
Traditional Theoretical Frameworks in Counseling 614
Culturally Responsive Use of Traditional Theories 618
Culturally Responsive Counseling Theories 620
Counseling Theory and Approaches Based on Non-Western Worldviews 623
State of the Research: Using Counseling Theories in Multicultural Contexts 630
Summary 631
Review Questions 632

Chapter 18 Multicultural Diagnosis and Conceptualization
■ Victoria E. Kress, Laura R. Shannonhouse, and Christina M. Woloch 633
Preview 633
Learning Outcomes 633
The Challenge of Ethical Practice 634
Cultural Validity in Assessment 637
Normal versus Abnormal 639
Overdiagnosis, Underdiagnosis, and Misdiagnosis 642
Sampling Bias 643
Culture and Psychopathology 643
Feminist Challenges 646
Prevalence Data of Diagnoses by Gender 647
Developmental Shifts in Prevalence Rates 648
Sex Bias in Diagnosis 650
Socialization and Mental Health 652
Social Conditions 653
Women's Trauma Experiences 654
Toward Solutions 657
Comprehensive Assessment 657
Universal and Culturally Specific Diagnoses 659
Other Culturally Astute Strategies 661
Feminist Analysis 663
Function of Symptoms in Context 664
Referral 666
State of the Research: Multicultural Diagnosis and Conceptualization 667
Summary 668
Review Questions 670

Appendix Multicultural and Social Justice Counseling Competencies 671
References 681
Index 739

ABOUT THE EDITORS

Danica G. Hays, PhD, is a professor and dean of the College of Education at the University of Nevada, Las Vegas. She earned a doctorate in Counselor Education and Supervision, with an emphasis in multicultural research, from Georgia State University. She has published more than 125 journal articles and book chapters in her areas of research expertise, which include research methodology and program evaluation, leadership development, domestic violence prevention, assessment and diagnosis, and multicultural and social justice issues in community mental health and counselor preparation. In addition to this text, she is co-editor of *Qualitative Research in Education and Social Sciences* (2/e, Cognella), *A Counselor's Guide to Career Assessment Instruments* (6/e, National Career Development Association), *Corona Chronicles: Necessary Narratives in Uncertain Times* (1/e, Dio Press), and *Corona Chronicles: On Leadership, Processes, Commitments, and Hope in Uncertain Times* (1/e, Dio Press). She is also an associate and content editor of the *American Counseling Association Encyclopedia of Counseling* (1/e, ACA), co-author of *Mastering the NCE and CPCE* (3/e, Pearson); author of *Assessment in Counseling: A Guide to Psychological Assessment Procedures* (6/e, ACA); and co-author of *Counseling Theory and Practice* (3/e, Cognella). She has extensive leadership history in the Association for Assessment and Research in Counseling (AARC) and the Association for Counselor Education and Supervision (ACES), including serving as AARC President, ACES journal editor for *Counselor Education and Supervision*, founding editor for the *Counseling Outcome Research and Evaluation* journal, and President of an ACES region. The American Counseling Association has recognized her nationally as an ACA Fellow, as well as presented her awards for her research and advocacy as a counselor educator.

Bradley T. Erford, PhD, is professor and director of the human development counseling and human development studies programs in the Department of Human and Organizational Development at Peabody College of Education and Human Development at Vanderbilt University. He was president of the American Counseling Association during 2012–2013. He is an American Counseling Association (ACA) Fellow and the recipient of several ACA awards, including the Research Award, Extended Research Award, Thomas J. Sweeney Award for Visionary Leadership and Advocacy, Arthur A. Hitchcock Distinguished Professional Service Award, Professional Development Award, and the Carl Perkins Government Relations Award. He has received the Association for Assessment and Research in Counseling (AARC) Exemplary Practices Award; Association for Counselor Education and Supervision (ACES) Robert O. Stripling Award for Excellence in Standards; and the Maryland Association for Counseling and Development (MACD) Maryland Counselor of the Year, Professional Development, Counselor Visibility, and Counselor Advocacy Awards. His research specialization falls primarily in development and technical analysis of psychoeducational tests and has resulted in the publication of more than 35 books, 90 journal articles, 100 book chapters, and 20 psychoeducational tests. He is a past chair of the ACA - Southern Region; past president of the AARC, the MACD, the Maryland Association for Counselor Education and Supervision (MACES), the Maryland Association for Mental Health Counselors (MAMHC), and the Maryland Association for Measurement and Evaluation (MAME). Dr. Erford is the past chair of the ACA Task Force on High Stakes Testing, Task Force on Standards for Test Users, Public Awareness and Support Committee, Bylaws Committee, and Interprofessional Committee. Dr. Erford is a Licensed Clinical Professional Counselor, Licensed Professional Counselor, Nationally Certified Counselor, Licensed Psychologist, and Licensed School Psychologist. He teaches courses primarily in the areas of assessment, human development, research and evaluation, and stress management.

ABOUT THE CONTRIBUTING AUTHORS

Alvin N. Alvarez, PhD, is dean of the College of Health and Social Sciences and professor of counseling at San Francisco State University, where he trains master's-level students to be college counselors and student affairs practitioners. He completed his counseling psychology degree from the University of Maryland at College Park and his undergraduate work at the University of California at Irvine. He is a former president of the Asian American Psychological Association and the Society for the Psychological Study of Culture, Race & Ethnicity - Division 45 of APA. His professional interests focus on Asian Americans, racial identity, and the psychological impact of racism.

Debra E. Berens, PhD, is a clinical assistant professor in the graduate clinical rehabilitation counseling program at Georgia State University and coordinator of the practicum and internship program. In addition, she is a Certified Rehabilitation Counselor, Certified Case Manager, Certified Life Care Planner, and Registered Rehabilitation Supplier in private practice in Atlanta, Georgia. Since entering the counseling field in 1989, Dr. Berens has contributed over 50 publications to the professional literature and over 60 presentations in the areas of disability, clinical rehabilitation counseling, rehabilitation ethics, catastrophic case management, and life care planning. A strong advocate for individuals with disabilities, Dr. Berens' service to the profession includes serving a 6 year term as commissioner for the Commission on Rehabilitation Counselor Certification (CRCC), president of the Professional Rehabilitation Specialists of Georgia, the statewide chapter of the International Association of Rehabilitation Professionals, serving a 10-year term as editor of the *Journal of Life Care Planning*, and president of the Foundation for Life Care Planning Research. She has been honored with several industry awards including the Chi Sigma Iota International Outstanding Practitioner Award.

Carolyn Berger, PhD, is program coordinator and a teaching assistant professor for the University of Minnesota's counselor education program. She received her PhD and MEd/EdS from University of Florida, with a BA in psychology from Northwestern University. She has experience practicing with diverse populations as a middle and high school counselor and is a licensed school counselor in Minnesota. She also currently practices part-time as a clinical mental health counselor and holds LPCC Minnesota licensure. She regularly presents at local, state, and national level conferences such as the American School Counselor Association, the American Counseling Association, the National Career Development Association, and the Evidence Based School Counseling Conferences, and has published in refereed journals and authored book chapters on a wide variety of topics, including student underachievement, college and career readiness, and counseling diverse populations.

Patrice S. Bounds, PhD, is an associate professor and coordinator of the school counseling master's program in the Department of Leadership and Counseling at Eastern Michigan University. She is also the coordinator/consultant of the EMU School-Based Counseling Clinic (SBCC). The SBCC is a training clinic for advanced-level practicum and internship students who provide free individual, group, and family counseling for elementary, middle, and high school students within the local school district. She is a Nationally Certified Counselor (NCC), Licensed Clinical Professional Counselor (LCPC) in Illinois, Licensed Professional Counselor (LPC) in Michigan, and Approved Clinical Supervisor (ACS). Dr. Bounds has over 14 years of experience providing clinical counseling services including, community and school-based counseling, trauma-focused cognitive behavioral therapy with at-risk youth in urban

areas, social-emotional counseling to school-based students, career counseling, and restorative practice coaching. Her research focuses on career decision-making, academic achievement and self-concept of ethnic minorities grades K–12, school-based mental health counseling, and the imposter phenomenon and counselor skill development.

Michael D. Brubaker, PhD, is an associate professor and associate director of the School of Human Services at the University of Cincinnati. His research, clinical, and advocacy interests center on addressing the barriers to treatment and prevention services among underserved and socially marginalized populations, namely the homeless, individuals identifying as LGBTQ+, and ethnic minorities. His publications have focused on counseling practices with LGBTQ+ and homeless populations and stigmatizing attitudes that may impact mental health care. Dr. Brubaker is the past-president of Chi Sigma Iota (CSI) and former trustee of the Society for Sexual, Affectional, Intersex, and Gender Expansive Identities (SAIGE). Currently, he serves as Editor-in-Chief of the *Journal of Counselor Leadership and Advocacy*.

Angie D. Cartwright, PhD, LPC-S, NCC is an associate professor and academic affairs fellow at the University of North Texas. Her research agenda is centered on underserved populations in counseling and counselor education. These populations include legal offenders, single-parent families, and communities of color. Dr. Cartwright dedicates a significant portion of her research agenda to improving the quality of counseling and counselor education through advocacy and research. This research is of current relevance in the field, given sociopolitical divisiveness surrounding race and ethnicity and the foundational importance in counselor education of promoting inclusion in higher education and the communities we serve. She has served as president of the Texas Association of Counselor Education and Supervision, president of the International Association of Addiction and Offender Counseling, and received numerous honors and awards.

Craig S. Cashwell, PhD, LCMHC, NCC, ACS, CSAT-S, is a professor in the Department of School Psychology and Counselor Education at The College of William & Mary, and an American Counseling Association (ACA) Fellow. He has over 125 publications and has received multiple research, teaching, and service awards. Dr. Cashwell is a past-chair of the Council for Accreditation of Counseling and Related Educational Programs (CACREP) and has served as the Association for Counselor Education and Supervision (ACES) Governing Council Representative to ACA and President of Chi Sigma Iota, the international honor society for the counseling profession.

Michael P. Chaney, PhD, is an associate professor in the Department of Counseling at Oakland University in Rochester, MI. He received his doctorate in counseling from Georgia State University. A licensed professional counselor (LPC) and approved clinical supervisor (ACS), he has provided mental health services to LGBTQI individuals struggling with addictive disorders and to people living with HIV/AIDS in clinical and governmental agencies. Dr. Chaney is the past-president (2010–2011) of the Society for Sexual, Affectional, Intersex, and Gender Expansive Identities. He serves as Editor-in-Chief for the *Journal of LGBTQ Issues in Counseling* and an editorial board member for the *Journal of Addictions and Offender Counseling* and *Journal of Counseling Sexology and Sexual Wellness.* He has numerous publications focused on substance use disorders, sexual compulsivity, LGBTQ+ issues, male body image, social justice, and advocacy in counseling.

Catherine Y. Chang, PhD, is a professor in the Counseling and Psychological Services Department at Georgia State University and the director of International Programs for the College of Education and Human Development at Georgia State. Her research interests include multicultural issues in counselor training and supervision and Asian American and Korean American concerns. More specifically, she has published articles related to racial

identity development, privilege and oppression issues, and multicultural counseling competence and social justice issues.

Madeline Clark, PhD, is an associate professor and program director of counselor education at the University of Toledo. Dr. Clark focuses her research on multicultural counseling issues and diversity, specifically social class and poverty issues in counseling. Prior to her appointment at the University of Toledo she earned her doctorate in counselor education and supervision from Old Dominion University.

Tahani Dari, PhD, is an assistant professor at the University of Toledo. Her scholarly work has focused attention on conducting community-based participatory research, with areas of interest on working with and advocating for diverse client populations (particularly youth) and advancing topics in school counseling. Dr. Dari's research is shaped by her past experiences as a counselor and community-based research partner. Dr. Dari prioritizes community partnerships in her research. Over two decades of experience inform Dr. Dari's commitment to serving diverse and underserved communities. She has served as a school counselor for K–12 students and a mental health counselor in various settings. Dr. Dari has served two terms on the NBCC Foundation's Minority Fellowship Program (MFP) Advisory Council for Master's Programs, serving as chair for one of the terms. She is the recipient of the NCACES Research Award. She currently serves on the editorial board of *Counseling Outcome Research and Evaluation*.

Jan Gay is a doctoral candidate at the University of Florida in counselor education and supervision. Jan is a professional school counselor and a licensed clinical social worker. Jan is a member of the ACES Graduate Student Team, serving as the Graduate Student Rep in 2021-2022. Jan is a member of the American School Counselor Association (ASCA), American Counseling Association (ACA), Association for Counselor Education and Supervision (ACES), Southern Association for Counselor Education and Supervision (SACES), Florida Counseling Association (FCA), Florida Association of Counselor Education and Supervision (FACES), and the Florida School Counseling Association. Her research focus includes antiracist school counseling, multiculturalism, social justice, and advocacy.

Amanda L. Giordano, PhD, LPC, is an associate professor at the University of Georgia. Giordano specializes in addictions counseling with clinical, instructional, and scholarly experience related to both chemical and behavioral addictions. She works to advance the counseling field with rigorous research and has published over 45 peer-reviewed articles and book chapters, is the sole author of a behavioral addictions clinical reference book titled, *A Clinical Guide to Treating Behavioral Addictions: Conceptualizations, Assessments, and Clinical Strategies*, and a co-author of an addictions counseling textbook. Giordano's secondary area of specialization is multiculturalism (and she often examines multicultural considerations in the realm of addictions counseling). As a community consultant, she provides diversity trainings to raise awareness regarding systemic privilege and oppression, and to promote advocacy efforts. Giordano regularly teaches courses related to social justice and diversity to help students cultivate cultural humility and advocacy in their clinical work, research, and leadership efforts.

Philip B. Gnilka, PhD, is an associate professor of counseling at Virginia Commonwealth University. He has over 60 professional articles and presentations focusing on social justice, stress, coping, and perfectionism. He received his bachelor's degree from the University of North Carolina at Chapel Hill, his master's degree from Wake Forest University, and his doctorate from Georgia State University.

Dominique S. Hammonds, PhD, NCC, LCMHC, BC-TMH is an associate professor and program director of the clinical mental health counseling program in the Department of Human Development and Psychological Counseling at Appalachian State University. Her

research interests include multicultural issues in counselor training and supervision, creative teaching and supervision methods, and technology in counseling. Dr. Hammonds is the current president of the North Carolina Counseling Association and has been honored with the Creativity-Innovation in Counseling Award from the North Carolina Counseling Association and the Supervision Award from the Association for Counselor Education and Supervision.

Malik S. Henfield, PhD, is founding dean and professor in the Institute for Racial Justice at Loyola University Chicago. Dr. Henfield's research focuses on policies and practices that serve to enhance and impede the academic achievement of Black students at all points in the educational pipeline.

Arpana G. Inman received her PhD in counseling psychology from Temple University. She is currently a professor in the Human Sciences Department and associate dean for Academic Affairs at The Ohio State University. Her areas of research include South Asian–Asian American mental health, international counseling, and multicultural competencies in supervision and training.

Madeline C. Kern is a graduate student in counselor education in the Department of Educational Psychology at the University of Minnesota – Twin Cities. Her practice and scholarship interests are in diversity and equity issues and evidence-based practice, especially as they apply to K-12 students.

Victoria E. Kress, PhD, is a counseling clinic director, distinguished professor, and the coordinator of the clinical mental health and addictions counseling programs at Youngstown State University. She has over 25 years of clinical experience in various settings, including community mental health centers, hospitals, residential facilities, private practices, and college counseling centers. She has over 130 publications and co-authored five books on counseling youth and adults.

Amanda (Mandy) C. La Guardia, PhD, NCC is an associate professor of counseling and coordinator of the graduate counseling programs in the School of Human Services at The University of Cincinnati. Research interests include professional identity development, issues related to gender discrimination and oppression, non-suicidal self-injury and suicide prevention in youth, collaborative and interdisciplinary care, as well as treatment of family and youth trauma. Professional service includes work with Chi Sigma Iota (CSI) as secretary and president, *Counselor Education and Supervision* (CE&S) associate editor, as well as other editorial and leadership roles within divisions of the American Counseling Association (ACA).

Linh P. Luu, PhD, is a licensed psychologist and director of training at the University of Memphis Student Health and Counseling Services. She received her doctoral degree in counseling psychology from Lehigh University. Her scholarly interests include social justice advocacy and multicultural competency in clinical supervision and training, racial and gender issues, and issues related to Asian American experiences and mental health. Currently serving on editorial boards of the *Journal of College Counseling* and the *Asian American Journal of Psychology*, she has been recognized by the American Psychological Association - Society of Counseling Psychology and Society for the Psychology of Women for her scholarship and services.

Peeper McDonald, assistant professor at Agnes Scott College, holds a PhD in counselor education and practice and is a national certified counselor (NCC), licensed professional counselor (LPC; Georgia), and an approved clinical supervisor (ACS). She has served on numerous national committees including the American Counseling Association's Antiracist Taskforce, the Association of Assessment and Research in Counseling's (AARC's) Diversity Committee, and the Association of Multicultural Counseling and Development's (AMCD) Multiethnic, Multiracial, & Transracial Adoptee Concerns Group. Her research interests include professional identity, social justice and advocacy issues, and multicultural issues

in counseling. She has presented and published on these topics, with specific focus on the racial mislabeling, color-blindness and discrimination, and identity development of multiracial individuals.

H. George McMahon, PhD, is a clinical associate professor in the Counseling and Human Development Department at The University of Georgia. His professional interests include the ecological model of school counseling, social justice and privilege, and group work, and he has published several journal articles and book chapters in those areas. He has served as associate editor for *Professional School Counseling*, and on the editorial boards for *The Journal for Specialists in Group Work* and the *Journal of School Counseling*. He is also a Fellow of the Ronald H. Frederickson Center for School Counseling Outcome Research and Evaluation. Prior to becoming a counselor educator, George earned his PhD from The University of Georgia and his MEd from The University of Virginia. George also worked as a professional school counselor in New Orleans, LA, from 1996–2000.

Taryne M. Mingo, PhD, is an assistant professor and school counseling program director in the Department of Counseling at UNC Charlotte. Dr. Mingo has a professional background in elementary school counseling, racial identity development, and advocating for social justice across P-16 settings. Her research interests at the K-12 level of education include supporting inclusive classrooms and schools, specifically for elementary-aged students of color, and promoting an intersectional approach to address the academic, social, and emotional needs of diverse children. In addition, Dr. Mingo's research interests at the post-secondary level of education include incorporating womanist theory into counselor preparation programs and encouraging counselor educators to adopt an intersectional lens of mentoring women of color doctoral students.

Sylvia Nassar, PhD, is professor of counselor education at North Carolina State University and a licensed clinical mental health counselor in North Carolina. She has been an active advocate on Arab American issues for the past few decades. Her scholarly work in this area has garnered national awards such American Counseling Association Fellow. In 2014, she served as Michael G. Morris Endowed Chair at Eastern Michigan University's College of Education, where she conducted research on Middle Eastern/North African (MENA) American youth in southeast Michigan. She provided professional consultation and training in Jordan, Lebanon, Oman, and Qatar, and frequently collaborates with scholar-leader colleagues across disciplines as well as with the Arab American Institute and the Arab Community Center for Economic and Social Services. Please visit her at http://www.drsylvianassar.com/.

Caroline O'Hara, PhD, LPC (GA), NCC, is a scholar and advocate working as a faculty member at Syracuse University. Her research interests include multicultural counseling competence and advocacy in professional counseling and counselor education. She has numerous publications and presentations in the areas of microaggressions, social justice, multicultural competence, and advocacy (both client and professional). She has also held multiple leadership positions. She is active with several ACA divisions, including the Association for Assessment and Research in Counseling, where she served as Treasurer and Diversity Committee Chair, and is also an active member of Chi Sigma Iota. She has been honored with several awards including the American Counseling Association's Courtland C. Lee Multicultural Excellence Scholarship Award.

Pamela O. Paisley, EdD, is a professor-emerita at the University of Georgia and has been at UGA since 1994. Previously, she lived in North Carolina and worked as a teacher and counselor in public schools for 10 years and as a counselor educator at Appalachian State University for seven years. She has won teaching awards at both Appalachian State University and the University of Georgia, has been principal investigator on a national grant

to transform school counseling preparation and practice, and has previously served as president of the Association for Counselor Education and Supervision (ACES), a member of the Governing Council of the American Counseling Association (ACA), and an associate editor for the *Journal of Counseling & Development*. Dr. Paisley is committed to principles of social justice and is active in related initiatives at the local, state, and national levels. She has received the O'Hana Award and the Reese House Social Justice Advocate Award from the Counselors for Social Justice, is an ACA Fellow, and has received the David Brooks Outstanding Mentor Award from the American Counseling Association.

Amanda F. Peterson is an MA student in counselor education at the University of Minnesota-Twin Cities in the Department of Educational Psychology. She is employed at the University's Office of Equity and Diversity, where she assists the Director of Education in delivering equity training for students, faculty, and staff. She holds a BA in health psychology from Northwestern College and a Post-Baccalaureate Certificate in clinical psychology from Fielding Graduate University. She has contributed to research in the areas of ethnic minority access to mental health care, and has been nominated by her program for the University of Minnesota Graduate School's Hauge Award, which recognizes research productivity. Her foundational research interests are in multicultural counseling and psychology.

Chelsea Scoffone, MEd, is a doctoral candidate in counselor education and supervision in the Department of Counseling and Human Development at the University of Georgia. Her scholarly interests include social justice advocacy and promoting the success of Black women in STEM. More specifically, she has created a holistic strengths-based model which describes how Black women demonstrate persistence. Chelsea has been honored with the 2021 ACA Ralph F. Berdie Memorial Research Award and the ACCA Research Grant for her research on Black women in STEM.

Laura R. Shannonhouse, PhD, is an associate professor in the Counseling and Psychological Services Department at Georgia State University. Her clinical experiences include a crisis center, college counseling center, cancer center, etc., as well as deployments to work with disaster impacted populations domestically and internationally. Therefore, her research interests focus on crisis intervention and disaster response. Specifically, she conducts community-based research in K-16 systems and with the aging network to prevent suicide (suicide first aid), and with disaster impacted populations in fostering meaning-making through one's faith tradition (spiritual first aid). She has more than 50 journal articles, and her scholarship has been funded by the U.S. Department of Health and Human Services and the John Templeton Foundation.

Ann Shillingford-Butler, PhD, is an associate professor of counselor education at the University of Central Florida. She had several years of experience as a professional school counselor prior to completing her doctorate at the University of Central Florida. She has written several articles and book chapters on multicultural issues, particularly those that affect children and youth of color, and two co-edited books, *The Journey Unraveled: College and Career Readiness of African American Students (2015) and Demystifying the DSM for School Counseling Students and Practitioners (2020)*.

Anneliese A. Singh, PhD, LPC, serves as Chief Diversity Officer and Associate Provost for Diversity and Faculty Development at Tulane University. Her scholarship and community organizing explores racial healing and racial justice, as well as NIH-funded work with trans and nonbinary people. She has written extensively on qualitative methodology and multicultural and social justice competency development in the counselor education and the larger helping professions. Dr. Singh is the author of *The Racial Healing Handbook* and the *Queer and Trans Resilience Workbook*. Anneliese is also a co-author of the ACA *Multicultural and*

Social Justice Counseling Competencies, Competencies for Counseling Transgender Clients, Competencies for Counseling LGBQQIAA Clients, and the *ASGW Multicultural and Social Justice Principles for Group Workers*. She has served as the president of the Association for Lesbian, Gay, Bisexual and Transgender Issues in Counseling (ALGBTIC) and the Southern Association for Counselor Education and Supervision (SACES).

Bogusia Skudrzyk, PhD, NCC, LPC, is a counselor educator and a licensed professional counselor (LPC) with over 25 years of clinical and training experience. She is a native of Poland who found the USA to be a new home for 40 years. She is a proud alumnus of SIU-Carbondale and currently is a member of the counselling programme at Massey University, New Zealand. She has published, co-published, presented, and co-presented over 75 articles/book chapters/ and presentations with focus on multicultural healing practices, group facilitation, teamwork, forming meaningful connections, coping with losses, addiction, and crisis. She served as the President of the Association for the Specialists in Group Work (ASGW).

Cassandra A. Storlie, PhD, is an associate professor and counselor education and supervision doctoral program coordinator at Kent State University. Her research centers on the career development of marginalized populations, specifically Latinos/as and those with disabilities, in addition to salient topics in counselor leadership development. As a Latina, she is focused on social justice and advocacy efforts to support culturally responsive, evidenced-based practices in college and career readiness. Her publications have focused on multicultural leadership development and advocacy for undocumented Latinx/o/a youth. She is secretary for ACES (2021-2022) and associate editor for the *Journal of Counselor Leadership & Advocacy* (2020-2023).

Sherri L. Turner, PhD, is professor of educational psychology in the counselor education program at the University of Minnesota – Twin Cities. She completed her PhD in counseling psychology from the University of Missouri at Columbia. Dr. Turner is currently associate editor for research for the *Professional School Counseling* journal, and has served on numerous other editorial boards, including her current service on the *Career Development Quarterly* and the *Journal of Career Development* boards. She has contributed 50 publications and 150 scholarly and research-based presentations in the areas of educational and career development, the anticipation of racism and sexism on the career development of urban youth of color, college readiness, social justice, and parent support. She has made primary contributions to the literature base on the educational and career development of Native Americans via 20 research and scholarly publications and 30 presentations in national and international venues.

Ahmad R. Washington, PhD, is an assistant professor in the Department of Counseling and Human Development at The University of Louisville. He teaches in the school counseling program, where he works with pre-service school counseling students as they prepare to transition into the profession. Dr. Washington received his BS in psychology from Francis Marion University, his MA in clinical counseling from Webster University, and his PhD in counselor education and supervision from the University Iowa in 2013. Dr. Washington's primary research foci include critical hip hop school counseling, anti-Blackness in education and the application of decolonial theory to the helping professions.

Christina M. Woloch, PhD, displays a deep commitment for social equality, justice, and health/wellness as an assistant professor at Malone University, as well as in her clinical roles as a licensed professional counselor and a licensed independent chemical dependency counselor in the state of Ohio. She has presented at the local, state, and national level on a variety of counseling topics pertaining to counselor pedagogy, multicultural/social justice/diversity, professional ethics, addictions, and skills/best practices. She is also a published author and counseling research enthusiast.

This page intentionally left blank

SECTION 1

The Foundations of Multicultural Counseling

CHAPTER 1 The Culturally Competent Counselor

DANICA G. HAYS AND JAN L. GAY

CHAPTER 2 Cultural Identity Development

ANGIE D. CARTWRIGHT AND DOMINIQUE S. HAMMONDS

CHAPTER

1 The Culturally Competent Counselor

Danica G. Hays and Jan L. Gay[1]*

PREVIEW

This initial chapter provides essential context for the development of culturally competent counseling. Included in that context are trends in demographic projections for the United States and explanations of the complexities and key concepts of multicultural counseling. The discussion concludes with an introduction to multicultural counseling and social justice competence from a systems approach, and a review of ethical considerations in developing multicultural counseling competency.

LEARNING OUTCOMES

At the conclusion of this chapter, readers will:

1.1 **Understand and apply key terms and concepts associated with multicultural counseling.**

1.2 **Gain knowledge of U.S. demographic trends and how they influence counseling process and use.**

1.3 **Articulate prevalence rates for common mental health concerns across multicultural populations.**

1.4 **Identify contextual factors that influence counseling use among multicultural populations.**

1.5 **Describe forms of communication and articulate how they relate to multicultural counseling.**

1.6 **Articulate and apply components of the Multicultural and Social Justice Counseling Competency framework.**

1.7 **Demonstrate knowledge of ethical considerations in multicultural counseling.**

[1]* The authors are grateful to Amy McLeod for her contributions to previous editions of this chapter.

THE CULTURALLY COMPETENT COUNSELOR

Learning Outcome 1.1 **Understand and apply key terms and concepts associated with multicultural counseling.**

Since the inception of the helping professions around the time of Sigmund Freud, counseling and psychotherapy have typically involved one-on-one interventions primarily with White and middle- to upper-class clients who would receive treatment for several years. Approaches and interventions in counseling throughout most of the 20th century assumed that clients were similar in demographics (e.g., White, middle to upper class, heterosexual); thus, techniques could be applied universally. The first three *forces*, as they are called, of counseling (i.e., psychodynamic, behaviorism, and existentialism/humanism) reflected this assumption. But as the U.S. population became increasingly diverse, the counseling profession shifted its focus to attend to the changing demographics of the American client.

These dynamics within counseling theory, practice, and scholarship have sparked two additional forces. Multicultural counseling and social advocacy have been described as the fourth and fifth forces of counseling, respectively (Ratts et al., 2016). As a profession, counseling is attending more to the complexities of both counselors and clients in their cultural makeup, the systems by which they are surrounded, and the impact these two components have on what earlier counselors and psychotherapists viewed as "universal" expressions of mental health. In addition, as counseling professionals, we are challenging one another to address personal biases and assumptions that prevent us from forming an affirming, therapeutic alliance with clients we counsel. These more recent forces of counseling—multiculturalism and social advocacy—are creating space for counselors to focus on cultural diversity, privilege, oppression, and the resilience strategies that clients have.

Despite these recent additional forces in counseling, resistance to the multicultural and social justice movements in the field of counseling is still present today. As this book highlights, there are significant negative outcomes for counselors who are not intentional about becoming culturally competent, no matter their cultural makeup. Racism, sexism, heterosexism, and other forms of prejudice and discrimination are evident within the counseling profession and create barriers to effective practice. Throughout this book you are likely to encounter new material related to cultural diversity, social injustice, and personal privilege and oppression; these experiences can create negative reactions such as anger, denial, sadness, or minimization, especially for those who may have not considered how multiculturalism and social justice relate to them personally and the clients they are trained to serve. Depending on your cultural makeup and typical experiences, you may notice an instinct to want to preserve how you understand the world around you, interpersonal relationships among culturally different individuals, and the counseling profession, in general. Although change can be slow and challenging, building competency related to multiculturalism and social advocacy is a necessary step for strengthening the counseling profession and its outcomes. As you begin this book, review the strategies presented in Activity 1.1 to help mitigate any negative experiences you might have as you build your cultural competency.

KEY TERMINOLOGY OF MULTICULTURAL COUNSELING

Before discussing how counselors can develop multicultural counseling competence while focusing on systemic influences, it is important to define multicultural counseling and related constructs. **Multicultural counseling** may be defined as counseling that actively considers the influence of the counselor and client's cultural identities on the counseling

ACTIVITY 1.1

Becoming a culturally competent counselor is a life-long personal and professional journey. Continual reflection, active listening, and self-care are important practices for counselors building their cultural competency. Here are a few strategies to foster these practices:

- Remember that a wide range of positive and negative emotions and attitudes can be present when discussing multiculturalism and cultural topics, in general. Being able to identify these feelings in yourself and others, and normalizing them as part of counselor development, is a key first step for strengthening personal and professional identities.
- For those who identify as a person of color or another cultural identity traditionally marginalized, reviewing and discussing topics presented in this book can be especially challenging. It is a common mistake to look toward peers of marginalized identities to "speak for" a group, assuming they represent all others of that group. It is important to recognize both collective and individual experiences for those associated with various cultural groups. Throughout the text, we will try to highlight this difference when we discuss collective experiences by identifying individual experiences that illustrate heterogeneity within a respective cultural group or identity.
- Actively and respectfully listen to peers as they discuss their reactions to the text material. If they are willing, provide space without interruption for them to share their personal stories so that you can continue to grow as a culturally competent counselor.
- Before reading each chapter, reflect on any previous knowledge and attitudes you have on the chapter topic(s). Where does this knowledge originate? What feelings arise for you? What personal experiences do you have related to the chapter topic(s)?
- After reading each chapter and/or discussing the chapter material with your peers, journal about your personal reactions to the material and any discussions. To what extent have your knowledge and attitudes changed? What do you believe caused these changes, if applicable? Even for instances when you might disagree with the material or discussions, in what ways can you continue to learn to support a culturally diverse clientele?
- Take breaks as needed from the material in the text, as it can be personally challenging. Talk with someone you trust as you process the material, and/or engage in wellness activities such as exercise, meditation, spirituality, and healthy eating.

relationship, process, and outcome. **Cultural identity**, or the degree to which individuals identify themselves as belonging to subgroups of various cultural groups or categories, is influenced by their experiences with others within and outside of a particular cultural category. Cultural identity is contextual and can be shaped by historical and contemporary experiences with others.

Culture consists of the shared values, practices, social norms, and worldviews associated with a particular cultural group or individual. Three overlapping dimensions may be used to broadly define culture. **Universal culture** refers to commonalities shared by all cultures and, in fact, all humankind (e.g., use of language as a method of communication, establishment of social norms, bodily functions, physiological fear responses). **Group culture** involves the characteristics shared by a cultural group or subgroup (e.g., Asian Americans, women, individuals raised in the southern United States, those living in poverty). **Individual culture** consists of those behaviors, attitudes, and cognitions which are unique to specific individuals. Among

these may be behaviors that are outside the norms of the groups to which the individuals belong. Due to individual cultural attributes, it is important to not make assumptions about an individual client belonging to particular cultural groups.

With respect to group culture more specifically, cultural groups may be based on race, ethnicity, gender, sexual identity, socioeconomic status, disability, age, and spirituality, to name a few categories. Within each of these cultural categories, we can most likely articulate subgroup memberships. In addition, individuals are represented by intersecting cultural identities, creating a complex picture of cultural identity for individuals and groups associated with a particular general identity (e.g., Black, woman). For example, one individual might identify as a Latina, heterosexual, able-bodied, young female from a middle-class background while another individual might identify as characteristics such as being White, gay, male, and of lower socioeconomic status in identifying his cultural group memberships. Every individual—counselor and client alike—has a unique combination of cultural group memberships that bring different social, political, biological, and historical experiences to the counseling process. Even for clients with similar group cultural characteristics, there can be significant differences and thus counselors should not make assumptions about clients based on their cultural group memberships. Thus, counselors should view all counseling relationships as cross cultural in some manner. They are to use their evolving cultural competency about cultural group values, behaviors, and experiences as an initial blueprint to guide their work with clients with individual cultural expressions.

Defining multicultural counseling and culture can be complex, and thus engaging in culturally competent practice requires ongoing learning for all counselors. The extent to which a group membership is labeled as "cultural" depends on how broadly individuals define culture. For example, a broad definition might include variables such as race, ethnicity, gender, sexual orientation, educational status, language, and geographical origin. A narrower definition might label culture as consisting of race and gender only. For example, consider a multiracial male who presents for counseling. A counselor who uses a broader definition of culture may attend to how characteristics such as the client's race, gender, age, education level, nationality, degree of spirituality, family characteristics, and sexual orientation influence both his presenting symptoms and the counseling relationship. By contrast, a counselor who views this client through a narrower definition of culture may attend only to how his being multiracial and male affects his well-being and the counseling relationship.

In addition to how broadly one defines culture and thus cultural identity, the ability to understand others' definitions of culture and cultural identity varies. Also referred to as **ethnocentricism, cultural encapsulation** is the narrow and rigid view of other cultural groups that ensues when one uses one's own cultural groups as a reference and standard of normality (Wrenn, 1962). Counselors holding this view could impair a client's well-being and/or lead to early termination of counseling services, as culturally encapsulated counselors use personally situated cultural views to evaluate what is normal or abnormal. For example, a career counselor who believes that serving in the military or law enforcement is too physically and psychologically strenuous for women can do harm with clients who are exploring careers and evaluating their skills and abilities.

Cultural encapsulation is linked to one's **worldview**, or conceptualization of one's relationship with the world. Sue and Sue (1977) described individuals' worldviews as embedded within two intersecting dimensions—locus of responsibility and locus of control—that individuals and groups use to guide their behaviors. **Locus of responsibility** refers to the system that individuals believe is accountable for things that happen to them. An internal locus of

responsibility (IR) refers to the idea that success (or failure) is viewed as the result of individuals' own doings. An external locus of responsibility (ER) refers to the notion that the social environment is responsible for what happens to individuals. The second dimension, **locus of control**, represents the degree of control that individuals perceive they have over their environment. An internal locus of control (IC) refers to the belief that consequences are dependent on individuals' actions. An external locus of control (EC) refers to the notion that consequences result by chance and are outside individuals' control. There are four combinations of IC and EC. (See Build Your Knowledge 1.1.) Kluckhohn and Strodtbeck's (1961) theoretical model creates a different definition of *worldview*, using five dimensions. Specifically, Kluckhohn and Strodtbeck maintained that individuals have perspectives on (1) the nature of humankind, (2) individuals' relationship to nature, (3) individuals' sense of time, (4) the nature of self-expression (e.g., being vs. doing), and (5) how social relationships are organized (e.g., hierarchical vs. collateral–mutual).

Table 1.1 introduces other terms with which counselors should be familiar; terminology is further discussed and applied to specific populations in the chapters that follow. Further, because counselors have a unique "story" involving these key multicultural concepts that they bring to the counseling relationship, we encourage you to begin creating your own cultural narrative. (See Reflection 1.1.)

BUILD YOUR KNOWLEDGE 1.1

According to Sue and Sue (1977), individuals' worldviews may be conceptualized as one of four combinations of locus of responsibility and locus of control: (a) IR–IC is a common combination among those who hold White middle-class values according to which individuals control and are responsible for their own actions in the world; (b) IR–EC describes individuals who believe they cannot control actions that occur to them and may blame themselves for any negative consequences; (c) ER–IC addresses those who view individual ability to be possible if people are given an opportunity by those in their environment; and (d) ER–EC involves those who believe they have little control over their actions because of oppression and other systemic pressures and who thus see addressing the consequences of this state of affairs as outside their responsibility. On the basis of these four types of worldviews, list at least two situations in which clients may present in counseling with each of the following combinations: IR–IC; IR–EC; ER–IC; and ER–EC.

EXAMPLE: IR–IC *A client visits a career counselor to seek assistance in selecting a college major. The client reports difficulty in the decision-making process. He is interested in a prestigious career that will allow him to be successful, and he wants to select the best college major to obtain this goal. He states that he holds himself accountable for any decision he makes.*

In addition to the cultural identities that counselors and clients bring to the counseling relationship, "U.S." or "American" culture is important to attend to, as American values may not always be congruent with values we hold regarding various cultural identities. Activity 1.2 presents some questions to reflect on with respect to U.S. culture and multicultural counseling.

ACTIVITY 1.2

Together with a partner, discuss the following questions about U.S. culture and multicultural counseling:

- What does being an American mean to you?
- What values are associated with being an American?
- What values are associated with not being an American?
- How would you describe U.S. culture to a newcomer to the United States?
- What images come to your mind about U.S. culture as you reflect on media images?
- How might images and descriptions of U.S. culture be beneficial to counseling diverse populations? How might they be a challenge?

TABLE 1.1 Key Terms Related to Culture and Multicultural Counseling

Terminology	Description
Cultural Humility	A multicultural orientation or the extent to which counselors value the role of culture in individuals' lives and can be open to "otherness" in their work. Cultural humility is a process-oriented and critical stance to cultural learning within self and others (Hook et al., 2016). *Example:* A counselor, assuming a client is an expert of his own life with invaluable cultural strengths, considers how her own cultural views may be limited.
Disability	As part of the continuum of ability status, a **disability** is a mental or physical impairment that affects at least one of an individual's daily activities. Individuals with disabilities often face discrimination referred to as **ableism**. *Examples:* blindness, developmental delay, spinal cord injury, mental illness.
Ethnicity	**Ethnicity** refers to the shared characteristics of culture, religion, and language, to name a few, with which a group may identify. *Examples:* individuals of Latin or Latin American descent, individuals of Arab or Arab American descent. **Nationality**, a common component of ethnicity, refers to one's nation of origin, such as France, Kenya, China, or pre-Columbian America. Several racial groups may share the same ethnicity (e.g., White people and Africans share South African heritage). Some racial groups, such as White people, may be unaware of their ethnic group membership.
Etic versus Emic Perspective	An **etic** perspective focuses on the universal qualities common to all cultures and on aspects of counseling that are generalizable across cultures. A limitation of the etic approach is the failure to account for legitimate cultural variations. *Example:* Verbal communication as an etic perspective can vary in certain cultural groups whereas nonverbal communication may be equally valued. An **emic** perspective involves viewing each client as an individual and evaluating the client by using norms from within the client's culture while acknowledging individual expressions of those norms (Thomas et al., 2018). *Example*: When working with a client who identifies as Christian, asking about what Christianity means to them and how it is expressed in the client's life. Most multicultural counseling literature recommends the emic approach when working with clients from diverse cultural backgrounds; this approach helps reduce stereotyping, prejudice, and the tendency to impose a cultural bias.

(*Continued*)

TABLE 1.1 Key Terms Related to Culture and Multicultural Counseling (Continued)

Terminology	Description
Gender	Whereas **sex** refers to the biological distinctions between males and females (e.g., hormonal and anatomical differences), **gender** is the expression of social identities (i.e., boy, girl, man, woman), or **gender roles**, that describe behaviors deemed appropriate by a particular culture for boys/men and girls/women. **Cisgender** refers to the alignment of one's current gender identity and their biological sex of which they were born. Three terms are useful in thinking about gender and gender role expression: masculinity, femininity, and androgyny. **Masculinity** and **femininity** are the normative expressions of stereotypical and socially accepted behaviors for men and women, respectively. **Androgyny** is the blending of masculinity and femininity (Stoller, 2020). Further gender identities such as **intersex**, **transgender people**, and **gender non-conforming**, demonstrate the complexity of gender and gender norms.
Generational Status	**Generational status** refers to clusters of age groups within a particular social and historical context. Generations typically span a range of 15 to 20 years and represent individuals who share common characteristics due to their experiences in history based on their cohort. *Examples:* the GI generation ("government issue," 1901–1924); the silent generation (mid-1920s to about 1945); the baby-boomer generation (1946–1960); Generation X (1961–1981); Generation Y, or the Millennial Generation (1982–2000); and Generation Z (those born after 2000). Generational status is an important identity for those who become acculturated to the United States, given that younger generations may have an easier time navigating U.S. culture (Ro et al., 2016; Roth et al., 2019).
Individualism versus Collectivism	**Individualism** is the notion that our behaviors and attitudes are guided by incentives that promote self-determination or independence (e.g., competitiveness, self-disclosure, agency, self-promotion). **Collectivism** refers to the idea that decisions, and thus what is deemed important, are based on the betterment of others, such as community or family members. Collectivistic values might include cooperation, "saving face," and interdependence. Individuals may have a combination of individualistic and collectivistic values (Triandis, 2018).
Privilege versus Oppression	**Privilege** refers to the often unconscious and unearned power, access to resources, advantage, and social position based on cultural group memberships. Privileged cultural groups in U.S. society typically include White people, males, heterosexuals, those with a higher socioeconomic status, the able bodied, and Christians. Because certain individuals have privilege, others within various cultural groups experience **oppression**: lack of power, inaccessibility of resources, disadvantage, and marginalized social status. Oppressed cultural groups include racial and ethnic minority groups, females, sexual minorities, the less able bodied, those of lower socioeconomic status, and religious minorities (Hays, 2020).
Race	**Race**, or **racial group membership**, is the arbitrary, socially constructed classification of individuals and is often based on physical distinctions such as skin color, hair texture, facial form, and shape of the eye. Throughout history, race as a classification system has divided and exploited individuals, and has resulted in both **racism** and lowered social, political, and psychological well-being. *Examples*: White, Black, Asian American, and Native American.

(*Continued*)

TABLE 1.1 Key Terms Related to Culture and Multicultural Counseling (Continued)

Terminology	Description
Sexual Orientation	**Sexual orientation** refers to sexual or affectional attraction to the same or opposite gender, or both. **Sexual identity** describes the degree of identification with a particular sexual orientation (Singh, 2018). *Examples:* heterosexual, gay, lesbian, bisexual, questioning. There are more than 45 sexual identities that exist, and new identifies continue to emerge (see Healthline, 2021). Sexual identity and sexual orientation overlap in that sexual orientation falls on a continuum, at one end of which an individual of one gender may be attracted solely to another of the opposite gender (i.e., the sexual orientation of the first individual is heterosexual) and at another end of which an individual of one gender may be attracted to another of the same gender (e.g., the sexual orientation of the first individual is gay). Between these points fall various other sexual identities, including bisexual and questioning.
Social Advocacy and Social Justice	**Social advocacy** refers to the promotion of an idea, policy, or cause that betters the lives of those who experience oppression. *Examples:* protest of police brutality, policy paper to share with legislators to address mental health laws. **Social justice** is the realization of a just and equitable world for all individuals. *Examples:* reproductive justice, gender equity in the workplace.
Socioeconomic Status	**Socioeconomic status (SES)** is typically indicated by household income, education level, occupational status, use of public assistance, and access to health care. Those who belong to lower SES groups (e.g., working class, underclass) often have negative mental health outcomes as a result of detrimental social, educational, and economic experiences. As noted in the U.S. Demographics section below, racial and ethnic minorities and women heads of household disproportionately represent lower SES groups, making the intersection of SES, race, ethnicity, and gender an important component of multicultural counseling.
Spirituality and Religion	**Spirituality** refers to the connections individuals have with themselves and the universe as a whole. It provides direction, meaning, and purpose, and guides other aspects of cultural identity so that individuals can promote optimal mental functioning. **Religion**, an organizing construct of spirituality, consists of the behaviors and practices of individuals' faith (Corbett, 2019). *Examples:* Buddhism, Christianity, Confucianism, Hinduism, Islam, Judaism, and Taoism.

REFLECTION 1.1

Construct a narrative or story of your cultural background. Identify your cultural group memberships (e.g., race, ethnicity, gender, sexual orientation, socioeconomic status, spirituality, age, ability status) and other characteristics that seem significant to you. In addition, identify cultural groups with which you typically interacted throughout your lifetime, as well as groups you minimally interacted with, if at all. In your narrative, articulate how you or your family immigrated to the United States (if applicable) and how your family and community shape your cultural identity.