

# MULTICULTURAL COUNSELING IN MINISTRY

By

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U.S.-West Region of the U.S. Province



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## **Multicultural Counseling in Ministry**

Based on a Term Paper  
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### I. Why Was This Topic Chosen to Write On?

I chose to write on multicultural counseling in ministry for three reasons. Those three reasons can best be encapsulated in the three-letter acronym – MAC – that is, Mission, Apostolate and Community. First, mission. I belong to a Congregation of priests, sisters, brothers and lay secular branch members that has always been, since its founding, a missionary order. Because the missions have a high priority in my religious Congregation, there exists opportunities to minister in foreign lands and in foreign cultures. By learning more about how pastoral counseling has been, is being, and will be conducted in multicultural environments will help me better understand serving in the foreign missions.

Secondly, there is the apostolate here in California, where I am currently assigned. Because of the wide variety of cultures that make up the Catholic parish and school populations here in California, it is very important to gain a more complete knowledge of those cultures in order to provide pastoral counseling that can be of use in the helping process. With a mixture of cultures such as Asian, Hispanic, African, Native American and Anglo-American, California demands a responsible knowledge of and sensitivity to these cultures in order to effectively minister among them.

And, thirdly, there is my own religious community, the Congregation of the Sacred Hearts, which is composed of persons from cultures different from my own – Irish, Hispanic, Pacific Islander, African and Asian. I need to be more sensitive to the cultural upbringings of my brothers and sisters in community and, just as importantly, to my own cultural heritage in order to be able to share our differences and similarities with respect, dignity and love.

## II. Important Areas or Techniques Which Multicultural Counselors in Ministry Should Consider

There are many areas and techniques that multicultural counselors in ministry should consider as being important and relevant to the helping process. Many of the authors researched have provided a vast reservoir of information on this topic and have suggested some of the more important areas of concern.

Among the more important areas of concern shared by many of these authors, for anyone engaged in multicultural counseling in ministry, should be the counselor's initial attitudes and expectations towards a client. The counseling relationship can be greatly influenced, either positively or negatively, by the way a counselor approaches the multicultural counseling relationship and the presuppositions he or she makes about the client and the client's values and value system<sup>1</sup>. Since most counselors in the U.S. have been schooled in Western styles of counseling, with an emphasis on the individualistic and self-oriented approach to counseling, they may bring with them the same attitudes and expectations they learned in school into a counseling relationship where non-Western and more communitarian values would be more appropriate to a counselee of Asian, Hispanic, Pacific Islander, African or Native American background. Not only does this call for a counselor to be more self-aware, but, to the same degree, to be more culturally aware of just such attitudes and expectations.

Many other areas besides values and value systems – areas such as beliefs and belief systems, actions and behaviors, and feelings and thought patterns – bring into play a full spectrum of considerations for the multicultural counselor in ministry. Consideration for such things as a counselee's 1) socioeconomic status, 2) race, 3) ethnicity, 4) political views, 5) gender or sex, 6) religion, 7) age, 8) lifestyle, 9) geographic region of upbringing, and 10) historical experience with the dominant culture, bears substantial weight in the evaluative process that counselors need to make in the multicultural arena<sup>2</sup>. Such a knowledge of another's cultural system and worldview, however, requires an equal effort at recognizing, assessing and accepting one's own worldview, cultural context, and biases as a counselor<sup>3</sup>.

Another point for consideration by the counselor is that people from different cultural backgrounds have different conceptions of the limits of confidentiality<sup>4</sup>. Respect for a counselee's cultural autonomy, basic human rights, and sexual orientation should be considered an important aspect of any multicultural counseling relationship<sup>5</sup>. Just as there may be differences between the confidentiality limits and sexual orientations of the counselor and counselee, the methods of counseling and support-seeking/giving may be seen differently by different cultures. It is important for multicultural helpers to consider that

in the majority of non-Western cultures, and, more and more, of our Western culture, informal counseling from groups of friends and relatives occurs which provides a supportive environment and thus minimize the necessity of seeking professional counseling assistance<sup>6</sup>.

Other Western/non-Western dichotomous considerations include a basic contradiction between the traditional moralistic and authoritarian ethics of Eastern cultures and the more psychological and therapeutic approaches of the West<sup>7</sup>. Also included are divergences over the role of assertiveness, verbal communication, nonverbal behavior, and directness among different cultures which point up the need for multicultural counselors to be aware of their own values in these areas, yet not make value judgments and worldview impositions on their counselees who may see things differently<sup>8</sup>.

The foregoing discussion of areas of concern for multicultural counselors is summed up rather nicely by Corey, Corey and Callanan (1988) in their synthesis of the essential components of multicultural counseling<sup>9</sup>. For them, it is through 1) understanding beliefs and attitudes, 2) gaining knowledge and 3) developing skills that counselors can more effectively counsel their multicultural clients. Understanding beliefs and attitudes through consultation, supervision and continuing education, through direct contact, reading and special courses, can lead to a greater self-awareness and other-awareness of differing belief and attitudinal systems. Learning to appreciate and accept differences, learning to integrate and accept differences, learning to integrate value systems to help spur growth, and showing a willingness to refer clients because of counselor self-limitations are all ways to improve multicultural counseling abilities through understanding beliefs and attitudes. The second element, gaining knowledge, involves not only understanding oppression and racism, but also becoming aware of institutional barriers and understanding value-assumption interactions. It involves becoming aware of indigenous helping-methods as well as learning more about the historical background, traditions and values of minority groups. The third element of Corey, Corey and Callanan's synthesis of multicultural counseling – developing skills – means using counseling styles congruent to the client's culture, modifying and adapting when necessary, developing both verbal and nonverbal communication skills, and learning how to employ institutional and out-of-office intervention skills.

In his Handbook for Developing Multicultural Awareness, Paul Pedersen (1988) recommends several areas and techniques for the development and nurturance of multicultural awareness. He suggests that learning to deal non-defensively with feelings of helpless frustration in clients, learning how to be in two cultures at the same time, and learning to pick up the cues a client from another culture uses to communicate feelings are good techniques to develop for effective multicultural counseling<sup>10</sup>.

He goes on to raise the point that in the United States, minority groups such as Asians, Africans, Hispanics and Native Americans terminate counseling significantly earlier than do Anglo-Americans because of hindered rapport between counselor and counselee due to cultural and language barriers, and class- and culture-bound attitudes<sup>11</sup>. This is important for counselors to be aware of and should raise questions as to why this is so. Finding answers to these questions should improve upon multicultural counseling effectiveness.

Another aspect to be aware of in the multicultural environment is culture-shock. Pedersen (1988) identifies six features that characterize culture-shock. They are: 1) cue problems (problems with the cues of communication that hinder effective dialogue), 2) value discrepancies (not seeing eye-to-eye value-wise), 3) an emotional core (a gut-feeling that pervades the whole person), 4) a set of typical symptoms, 5) adjustment mechanisms (ways of coping), and 6) a pattern of emergence over time<sup>12</sup>.

Harry Triandis (Pedersen, 1985) suggests several areas in which multicultural counselors should become sensitive to cultural variations. These areas are: 1) perceptual selectivity, 2) information-processing strategies, 3) habits, and 4) cognitive structures such as a) categorizations of experience, b) associations among such categories, c) attitudes, d) beliefs, e) behavioral intentions (self-instructions about how to behave), f) norms, g) roles, and h) values<sup>13</sup>. This is a creative look at trying to understand the challenge of multicultural counseling and one that I will present more fully in Section VII of this book, but, for now, suffice it to say that, for Triandis, cultures can be considered typeable in certain ways. One of these ways is in the level of trust that members of a culture exhibit towards another. Different trust levels mean different abilities to open up to counseling. Another way that cultures can differ, according to Triandis, is in their definitions of in-groups. For some cultures, the in-group, where most of the intimate relationships take place within the culture, is composed of the nuclear family or extended family. For others, it is a band, tribe, or nation that makes up the significant in-group<sup>14</sup>.

Cultural variation in context-versus-content dependency, in the ability to place behavior in the context of religion, and in the predictability or unpredictability of cultural environments are additional factors to be considered by a multicultural counselor<sup>15</sup>.

Otto Klineberg (Pedersen, 1985) identifies several personality variables that may present problems to a multicultural counselor<sup>16</sup>. For a Native-American client, there may exist an unwillingness to express feelings or there may be a tendency to withdraw and work out one's own problems. For a Japanese client, there could be evidence of excessive modesty or the exhibiting of awe for authority. A client from India might show an unwillingness to decide or rely on authority to make decisions. For an Hispanic client, the "machismo" or masculine element of culture may be quite noticeable. Both Chinese and

Japanese clients may have difficulty talking intimately with a counselor because of the fear that what they say is a reflection on their whole family. And, for an African-American client, self-identity may be more like a people-identity. Of course, one must avoid stereotyping cultures in a flippant manner, but many of these personality traits have been noticed and verified over years of study and observation.

In his book on Christian multicultural counseling, David Hesselgrave (1984) identifies several universal, group-specific, and idiosyncratic factors which both the counselor and the counselee bring with them to the counseling situation<sup>17</sup>. Again, however, I would like to postpone a look at his creative way of viewing multicultural counseling for now and discuss his approach more fully in Section VII.

In Hesselgrave, we do see the possibility for identifying, understanding and empathizing in the counseling relationship through the searching out of similarities between counselor and counselee<sup>18</sup>. We find an equal emphasis on both cultural information and theological reflection that suggests the development of a culturally-sensitive and biblically-based approach to multicultural Christian counseling<sup>19</sup>. What Hesselgrave does is to point out the importance of the spiritual dimension in the helping process and to warn multicultural counselors not to overlook the spiritual factors involved nor assume that such factors are the sole or primary cause in clients' needs for counseling<sup>20</sup>.

In line with what has been said thus far, Derald Wing Sue (1981) believes that there are three factors that hinder the formation of a good counseling relationship between two culturally different persons. They are: 1) a language barrier, 2) class-bound value differences, and 3) culture-bound value differences<sup>21</sup>. Some of his creative work in these areas can be found in Section VII. A couple of things about Sue's pioneering work are mentionable here. One is his view that many clients of lower-class or minority backgrounds expect to receive advice or some form of concrete tangible treatment from the counselor rather than being more of their own agents of change and letting the counselor be a more passive element in the counseling relationship<sup>22</sup>. And the second thing is Sue's observation that among the many culturally-different who regard friendship as a pre-condition to self-disclosure, the counseling process may be seen as an unknown and mystifying process and as an utterly inappropriate and absurd way of developing a helpful friendship between two people. Such people continually ask the question, "How is it possible to develop a friendship with such brief contacts once a week?" This suggests a change in the format of multicultural counseling in these situations and the development of an adaptability and flexibility on the part of the counselor<sup>23</sup>.

I would like to sum up this section on important areas or techniques which multicultural counselors in ministry should consider as being important with a synopsis of

qualities or characteristics deemed necessary for one to be an effective multicultural pastoral counselor, as presented by David Augsburger (1986) in his book, Pastoral Counseling Across Cultures<sup>24</sup>. According to Augsburger, there are eleven essential ingredients that comprise such a person. First, the effective multicultural pastoral counselor should be culturally aware, interpathically skilled, and authentically present when in dialogue with persons of other faiths, values and cultures. Secondly, he or she should be sensitive to the universals, the cultural uniqueness and individual uniqueness with an eye to valuing ultimate human worth. Thirdly, he or she should see individuality-in-community as basic to human life.

Having a sensitivity to the variety of human control techniques and to the spectrum of individual emotions and moral agents within differing cultural contexts should be a fourth ingredient. A fifth element would be an awareness and sensitivity to core values – their nature, universality, uniqueness, variety and power in directing life – within a culture, group or individual. Concern with the essentiality and integratability of various human groups – family, marriage and kinship groups – should prove beneficial. An awareness of and commitment to act for justice and liberation of oppressed groups such as women should be developed within the counselor.

An eighth ingredient for effective multicultural counseling, according to Augsburger, should be the awareness of differences and similarities between the storytelling genre of individual cultures. Ninthly, the multicultural counselor should accept differing expressions of cultural worldviews – such as through metaphorical, mythical and supernatural explanations – and their ways of looking at human pain, tragedy and disorder. To be aware that different cultures view normalcy and abnormalcy differently and showing insight and compassion when dealing with human frailty and suffering are other important aspects in effective multicultural counseling. And, finally, recognizing that there are many different ways of viewing counseling in various cultures and seeing each as an expression of grace, integrity and wholeness should be practiced by the counselor.

With these characteristics in mind, I would like to turn our attention to some real-life experiences of people in the community who have dealt with the multicultural counseling process in some fashion in their own experiences. Some suggested personal approaches to multicultural counseling in ministry will also be proposed.

### III. Information from People in the Community Who Have Dealt With Multicultural Counseling and Suggested Possible Approaches

Gathering information on multicultural counseling from people in the community proved most interesting and revealing. I talked with three people who have had experiences in counseling other cultures – 1) a Catholic priest who taught at the Jesuit School of Theology in Berkeley (JSTB) and has ministered to the Latino/Hispanic community in Los Angeles<sup>25</sup>, 2) a professor and pastor from the American Baptist Seminary of the West (ABSW) who founded and directed a pastoral counseling center for multicultural ethnic groups in Chicago and has taught courses in Multicultural Ministry and Psychology and Religion at the ABSW<sup>26</sup>, and 3) a student of theology (in 1990) at the Franciscan School of Theology (FST) in Berkeley who spent several years coordinating counseling services to Southeast Asian immigrants in the Pacific Northwest<sup>27</sup>.

My first resource person spent over three years as a pastor of a barrio-parish in Orange County, California, ministering to Latinos and Hispanics, many of whom were immigrants from Mexico and Central America. His approach to counseling in a multicultural context (Anglo/Hispanic) is one of constantly developing a greater awareness of the cultural and social-class differences between two cultures. Being a native-born Hispanic schooled in the United States, he sees the dichotomy between a family-oriented communal society such as the Hispanic culture and an individual-oriented autonomous society such as the Anglo-American culture as being a major factor in counseling. Secondly, he sees the social-class differences among Hispanics – urban class versus rural/”camposino” class, for example – as being another major consideration of the counseling process.

When asked about anxieties among those he counsels, he mentioned several – 1) the trauma of being an immigrant in a strange land, 2) the pain of culture-shock, and 3) the disorientation and confusion experienced by Latino/Hispanic immigrants. On the more positive side, he mentioned several resources that, through his experience of Third World cultures, he believes exist in these cultures to support them in a strange culture such as the Anglo culture, resources that are unique to these Third World cultures. They are: 1) a simple faith in God, 2) an orientation more toward the supernatural, 3) more internal resources than middle-class Americans, 4) a strong family and extended family, 5) friends and family supports, and 6) a language that contains a wealth of wisdom.

On the topic of when and where to refer counselees, this resource person felt that he had a tendency to refer more than usual because of the pathological tendencies in many of his counselees. Also, for the Latinos, placing one’s confidence in a stranger is hard to do unless a “confianza” or confidence is built up between the counselee and the counselor. If

confidence has been built up, then it can be hard to refer an individual to someone else even though the counselee's condition may warrant it. The criteria used to determine whether referral is appropriate or necessary, according to this resource person, would include an assessment of the counselee's language skills and the comfortableness of the counselor with the supernatural and folk ways of the counselee.

So much of the effectiveness of counselors in counseling Third World counsees is linked to the nuances and feelings of the language. Obviously, in counseling Spanish-speaking clients, it is necessary to have a good feel for these nuances. Referrals to such places as Hispanic/Latino mental health clinics, if available, to such counselors as Latino-sensitive health-care specialists, to such people as Spanish-speaking psychologists and psychiatrists, and to such therapists who are sensitive to the folk religion and ways of the people are certainly in order. Having a good list of these resource people would be most valuable.

Ethically, this resource person sees the shame exhibited by traditional cultures such as the Latino culture at variance with the more guilt-ridden cultures of Anglo-America and the more family-oriented norms of the Hispanic culture differing substantially from the more individualistic, internalizing norms of American culture. He finds Hispanic ethics not as rigid as Anglo ethics. He finds that the Latino attitude toward law is different in that the law is interpreted in light of circumstances – a more casual approach to law than what we know here in this country. In the Third World, he sees norms as being more flexible and, even though ideals are great to have, it is not as necessary to live up to them as it is in Anglo society.

In the area of feeling-interpretation, this resource person tries to help the person seeking counsel to clarify the gut-level feelings he or she is experiencing and to respect these feelings. Because of the rich language used by Hispanics to express problems, sometimes exhibiting beliefs in Satan, in spirits, and in powers exercised by others such as witchcraft, it may be difficult for a counselor with no knowledge of ghosts or possession to interpret what is going on deep within a counselee.

This resource person's views on spiritual direction are quite strong. He believes that spiritual direction is not for ordinary people, that it is privatized. Therefore, it is not appropriate for such a communal culture such as the Hispanic culture. The approaches and languages used in spiritual direction are not suited to Hispanics, he claims. The profound faith of the ordinary people is not addressed by spiritual direction. Spiritual direction is intellectualized and theologized. It is cold and has a tendency to be less effective with Latinos. It is hard to relate spiritual direction to the poor. Bible reading, reflection and mental prayer are unknown and not normal for most Hispanics, according to this resource person.

This resource person firmly believes that Latinos love pastoral counseling when that means sharing with others whom they respect. If one is willing to listen, they will share abundantly and from their hearts. Hispanics seem to flock to the sacrament of reconciliation because they can be reassured of God's presence despite the confusion in their lives. They relate very easily to priests and religious but have more difficulty relating to lay ministers in the church.

The approach that this resource person recommends for pastorally counseling Hispanics is multi-faceted. It involves asking the counselee: What kind of Latino are you? What language-level are you at? What acculturation-level are you at? What social-class level are you at? What are your attitudes toward counseling? and How do you relate to significant others, especially in family relationships? It also involves asking how the counselee feels and finding out what is bothering him or her. Reassurance from the counselor is very important in this approach. Sometimes it is necessary for the counselor to get the person being counseled to show some anger. A counselor also needs to understand the clash between two cultures and needs to realize that: 1) there are two ways of looking at things, 2) Latino women can experience a great amount of tension, conflict and frustration in their lives due to the clash between the traditional role of women in their culture and the more liberated role of women in the Anglo culture (this would be a good example of when a male counselor could refer to a Latino female counselor), 3) the Latino culture is a rather strict culture where young girls may never date someone unless they plan to marry him, 4) "machismo" or the masculine element of Latino culture has both positive (role-modeling) and negative (cultural paternalism and imperialism) traits associated with it, and 5) divorce is an earth-shaking disaster for most Hispanics. It is also most important for the counselor to help people see alternatives and options in their lives, to tell them that they are not trapped.

And, finally, this resource person recommends that for any Anglo having to counsel Latinos, he or she should: 1) learn the language and stories of the ordinary people, 2) immerse him or her self into the culture, 3) be open to and learn from the wisdom of the people, and 4) allow oneself to become a student and the Latino counselee to become a teacher.

The second resource person I consulted has been involved in multicultural counseling and ministry for many years, having spent several of these years counseling Asian, Hispanic, Black and Anglo clients in the Chicago area and has taught courses in multicultural pastoral counseling and in religious psychology at the American Baptist Seminary of the West in Berkeley.

Some of the considerations which this resource person focuses on in any multicultural counseling situation are: 1) value orientations, 2) gender orientations and 3)

inter-generational differences. Being thrust into a multicultural context, a counselor may sometimes be faced with a narrowing of these considerations to one specific characteristic such as race or may even become aware that each church community he or she deals with as a pastoral counselor becomes a culture in itself and must be treated as such.

The approach to multicultural counseling taken by this resource person involves several techniques. First of all, it is important to understand that counseling is a process and that the counselor should enter a counseling relationship not as an expert, but as a tourist, to explore and to develop trust, confidence and caring in that relationship. The counselor should become a curious student in search of learning and forever guided by the client. Greater concern should be placed with meanings rather than with facts. The client's interpretation of what is going on should be listened to closely, asking the question – "How do you see this, that, . . . ?" There should be a mutual exploration of worldviews and values between counselor and client. The important thing is to help the person understand themselves, to increase their self-understanding.

In the area of client referrals, this resource person believes that a counselor should be willing to admit his or her limitations and prejudices and be willing to refer in situations where these limitations and prejudices create conflict between counselor and client. He would refer clients who showed prejudice towards him because of sex or race. He would also refer clients who were drug addicts or psychotics because of the uncomfortableness he feels with them and because of his inability to handle such clients. Referrals should be made to competent fellow colleagues – to pastoral counselors, social workers, psychologists and psychiatrists. One should maintain a list of private counselors as well as public agencies and know their areas of expertise, their backgrounds and their views and values.

For this resource person, each client is unique, with unique anxieties and defense mechanisms. In practice, a counselor may find two types of client anxiety – 1) existential anxiety (from day-to-day living) or 2) neurotic anxiety (from a traumatic experience such as a broken relationship).

Communication between counselor and client is one of the biggest problems faced by a multicultural counselor. Misinterpretations due to language differences may require a counselor to clarify and ask questions quite often. A counselor should not assume things but should always check them out. And, be patient – a counselor should always be patient with a client. Many clients' use of slang and colloquialisms, use of figurative rather than literal language, and use of their own systems of meanings complicates the counseling process and requires the counselor to be in a continual learning mode.

As far as ethical considerations are concerned, this resource person believes a counselor should be aware of his or her own hidden agendas and should be continually asking the questions – 1) Where am I coming from? 2) Who am I? and 3) What are my values, theology and feelings? – throughout the counseling relationship. The counselor is not a Jehovah trying to shape the client or a potter trying to shape clay. No. A counselor is a gardener trying to help a client grow, a midwife facilitating a birthing of a client. When there are contradictions and incongruences between the value systems of the counselor and the client, the counselor must remain true to his or her own integrity. De-humanizing value-systems should be challenged and hopefully changed, according to this resource person.

This resource person's views on spiritual direction surface two understandings of the relationship between spiritual direction and pastoral counseling – 1) that spiritual direction and pastoral counseling point in two different directions, towards the mystical and towards the secular, respectively, and 2) that spiritual direction is a part of pastoral counseling, that the mystical is a part of the secular, that one's relationship with God is a part of one's practical life-problems. For this resource person, there is a complementary relationship between the two – spiritual direction and pastoral counseling – which translates the personal dimension of life into one's professional life. A spiritual vacuum in life is bad and should be dealt with in a wholistic way. Nouwen's "wounded-healer" image is a most accurate one here. We should not separate the "enchanted" world of the magical from the "disenchanted" world of the technological.

In all cultures, there is a need for pastoral counseling, in one way or another. Whether it is formal or informal, whether it is from "native healers", elders, medicine men, shamans, witchdoctors, priests or pastors, whether it is wholistic or more fragmentary, counseling is needed.

This resource person also believes that pastoral counselors should definitely be in some form of therapy themselves. Because of burnout and personal problems that arise among counselors, being involved in personal therapy and support groups can promote growth in honesty, seriousness and wholeness on the part of a counselor and can greatly increase effectiveness in counseling.

And, finally, this resource person recommends several "words of wisdom" to prospective multicultural counselors: 1) Don't put people in a box, 2) Don't stereotype, 3) Take off our value-filter lenses, 4) Always be aware of our own stereotypes, 5) Always be aware of levels of enculturation, 6) don't be afraid of cultural immersion, 7) Keep an open attitude, 8) Learn from people and experiences, 9) Read more about different cultures and about multicultural counseling and 10) Practice humility!

The third resource person I consulted had been the coordinator of a Federally-funded multicultural counseling program in Portland, Oregon that started in 1979 and pursued theological studies at the Franciscan School of Theology in Berkeley, California, USA. She has worked exclusively with Southeast Asian refugees and immigrants from Vietnam, Cambodia and Laos.

Initially, her program began as an assimilation program for these refugees and has since become a mental health program providing both occupational training and mental-health counseling services to immigrant Southeast Asians. Starting out with two Vietnamese, one Laotian, one Hmong and one Cambodian as counselors, having only a high school education, her program attempted to fuse Western mental health methods into a non-Western framework.

Some of her observations over the years have included such things as: 1) families taking care of schizophrenics (they were not dumped in mental institutions), 2) the importance of the extended family, 3) the importance of shame within these cultures, 4) schizophrenics could not marry, 5) elders are important for giving advice, 6) consulting shamans, priests or monks is commonplace in these cultures, 7) hospitality and relationship are highly valued, 8) there is little privacy within family or tribe, and 9) lepers are treated as societal outcasts in these cultures.

Referrals were rare, but some were made to psychiatrists at a local medical training center for those clients who asked for psychiatric help and those clients who were severely depressed, schizophrenic or stressed-out. One of the problems was in confidentiality, where fear of word getting around the community could prevent many of these refugees from seeking help. Also, due to the high volume of clients, some stress could exist among counselors.

Many client problems and symptoms were brought into counseling during this resource person's experience. There were: 1) war trauma, 2) lost, killed or tortured relatives and family, 3) escape trauma, 4) trauma from refugee and re-education camps, 5) beatings and rapes, 6) culture-technology-shock, 7) illiteracy, 8) concentration impediments (hard to concentrate), 9) recurring nightmares, 10) insomnia and 11) startled reactions. Rape, in fact, was very taboo to these cultures and could be used as grounds for divorce. Women often refused to talk about it among their own people and would talk only to Anglo psychiatrists in many cases.

Generally, supportive therapies and some medication for those with depression, schizophrenia or post-traumatic stress disorder (PTSD), were the primary means of helping clients. Socialization-groups also played a big role in the therapeutic process. Because

many of the refugees were afraid to share what was going on inside of them with strangers, support groups of from sixteen to twenty people were formed and facilitated by an ethnic counselor and an English-speaking counselor, to help such people as schizophrenics with their problems.

Religion did play a big part in the lives of many of the refugees seeking help. The older refugees would show much concern over the children's lack of religious practice, yet there were those adults who did not devoutly practice their religion. Religions such as: 1) Buddhism, with its temple worship, offerings to monks and special observances, 2) Confucianism, more a way of life or wholistic religion, 3) animism, mostly among the Hmong and hill peoples and, interestingly, very much attracted to Christian fundamentalism and 4) Roman Catholicism, especially among the Vietnamese, where everyone wanted to be a leader in the church, no one wanted to be a follower, were all mixed together with ancestor worship in the lives of many of the Southeast Asian refugees.

Ethically speaking, the values of these immigrants and refugees followed less-linear and more-circular thinking processes. There was room for ambiguity. Not all was black-and-white. Harmonious relationships with one another and with nature were highly valued. So was saving-face and the use of indirectness, in speech and in eye-contact. Passive-aggressive behavior could become back-biting and turn really nasty. Family integrity was very important. A man could have more than one wife and the man ruled in any married relationship. The women were subservient to their husbands and to their children, in that order. A big source of mental distress in refugee families was the role-reversal that often took place when the husbands had to accept menial work, even if they had been lawyers or businessmen in the old country, while their wives found better-paying jobs in the social order. A deep-rooted respect for one's parents was slowly being eroded by Western culture for many of the refugees. Although marriage was highly-valued, marriages were usually arranged. Filial piety, obedience to parents, extended-family support, and coming together around meals were all important and valued practices for these Southeast Asians.

And, finally, this resource person recommended several things that an Anglo counselor, finding him or her self in the position of counseling or ministering to Southeast Asians, should practice. They are 1) cultivate ties with the people – ask what is meaningful to the people, 2) ask them about their value system, 3) in a parish pastoral situation, have options for the people, 4) learn the language of the people or find good interpreters who trust you and believe in what you are trying to do, 5) be sensitive to the nuances of the culture, 6) be open to diversity and be aware that everything won't be all black-and-white, 7) be open to collaborating with a spiritual leader from the people's own culture and 8) build up trust!

The preceding informative look at how other people in the community have experienced and dealt with multicultural issues in their own experiences and at their approaches to more effective counseling and ministry in this area gives one a better understanding of some of the problems and difficulties to be encountered in such a helping process and leads us into a short summary of the criteria of and places for referral of multicultural clients, before presenting, briefly, my own approach in confronting the challenges of multicultural counseling.

#### IV. Criteria for Referral

Summarizing the criteria used by many of the authors and community resources people consulted, I have compiled the following list of situations and circumstances when it may be appropriate for a multicultural counselor to refer his or her clients to someone or someplace else:

- 1) when the counselor lacks specialized knowledge, skills and competencies for treating culturally-different clients (this is viewed as being unethical counseling practice by most professional standards),
- 2) when a counselee's personal biases, stage of ethnic identity, or degree to which social and political influences have controlled the client, prevent a counselor from building a counseling relationship with a client.
- 3) when mutual misunderstandings, insufficient understanding, natural hostility, or negative transference towards the counselor prevents effective counselor/client communication,
- 4) when a counselor has quite a bit of ignorance of a client's culture,
- 5) when there is a small degree of belief by a client in the changeability of human nature and the plasticity of social roles,
- 6) when a client shows pathological tendencies,
- 7) when the language skills of the client or counselor block effective communication,
- 8) when a counselor is unfamiliar with the supernatural or folk ways of the client,
- 9) when gender differences prevent a mutual understanding of a client's problems,
- 10) when a counselor's limitations and prejudices create conflict between the counselor and a client,

- 11) when clients show prejudice towards the counselor because of the sex or race of the counselor,
- 12) when a counselor is unable to handle certain clients such as drug addicts or psychotics because of insufficient experience, knowledge, or self-confidence, and
- 13) when a client is severely depressed, schizophrenic or stressed-out.

With these criteria in mind, let us turn to the places where difficult clients may be referred.

#### V. Places to Refer

There are many options available to multicultural counselors for referring their clients to someone or someplace else. Among these many options are referrals to:

- 1) ethnic mental-health clinics,
- 2) ethnic-sensitive health-care specialists,
- 3) same-language-speaking counselors,
- 4) same-race counselors,
- 5) same-gender counselors,
- 6) competent fellow colleagues such as pastoral counselors, social workers, psychologists and psychiatrists,
- 7) private counselors and public agencies, and
- 8) psychiatrists at a local medical center.

Knowing when and where to refer clients when the need arises allows a counselor to better serve those who seek his or her pastoral counseling help. And now, it is time to present my own approach in confronting the challenge of multicultural pastoral counseling.

#### VI. My Approach in Confronting the Challenges of Multicultural Counseling

Because of my inexperience in multicultural counseling, what I have to say here is based on what I have learned in my limited pastoral experience, in my experience in Pastoral Counseling class, and in my research of the sources and resources used.

##### A. Initial Interviewing Style

“Please tell me a little about yourself – your background, your family, your experiences, your history, your values . . .” This is the approach I would take in an initial interview with a culturally-different client. Only at the end of an initial interview would I

mention setting up a contract with the client, only after finding out why the client is coming to see me. I would want to get as much as I could out into the open such as finding out where the client was coming from – the type of ethnic or cultural milieu – and mutually exploring world-views and values with the client. I would also like to know the client’s social-class and would definitely let the client know that I was here to help him or her.

#### B. Communication Problems

I would want to learn how to pick up the cues a client from another culture uses to communicate feelings. I would want to be sensitive to varying trust levels among culturally-different clients. Becoming familiar with the client’s language either on my own or by using a competent interpreter, knowing when to refer a client when communication becomes a problem, and learning about the nuances of the client’s language are three additional ways of approaching communication problems in counseling. I would want to be sensitive to non-verbal communication and the meaning of gestures exhibited by the client. Not being afraid to clarify and ask questions, becoming aware of hidden meanings, and being patient with culturally-different clients are all ways I would include in my approach to communication problems.

#### C. Anxiety and Possible Defense Mechanisms

In order to combat anxiety and possible defense mechanisms in clients, my approach would include being myself and letting the client be him or her self. I would want to be understanding and sensitive to the client’s situation and his or her feelings of anxiety. I would want to be a fellow traveler with the client and let the client guide me in helping.

#### D. Interpretation Issues

As far as interpretation is concerned, I would want to clarify the gut-level feelings of the client as well as respect these feelings. I would want to get to know some of the folk ways and supernatural beliefs of the client and be open to consulting a spiritual leader that is knowledgeable of the client’s cultural ways. I would hope to be sensitive to any possible oppression being experienced by the client, to be aware of the client’s value system, and to be open to the possibility of group-counseling with the client.

#### E. Ethical Considerations

In approaching ethical concepts with a culturally-different client, I would hope to be aware of the client's value system, to be aware of my own value system, and to be aware of any hidden agendas I may have. I would want to ask such questions as: Where am I coming from? Who am I? and What are my values, theology and feelings? I would want to remain true to my own integrity and to challenge any de-humanizing value systems. I would hope to leave room for some ambiguity and would want to become aware of the client's cultural norms, social-class standing, and any similarities in our values. I would also want to be sensitive to a wholistic approach to life.

#### F. Possible Spiritual Direction and Decision to Terminate

When it comes to possible spiritual direction, I hope I would be open to, and not overlook, the spiritual side of counseling and yet not overemphasize it either. Again, I would want to be sensitive to a more wholistic approach to life. Being aware of the differences and similarities between spiritual direction and pastoral counseling would be extremely important. Having a sensitivity to the mystical, being in touch with my own spiritual life and theology, and knowing my own limitations as a counselor are important as well. I would want to be truthful in the counseling relationship and to know where to refer a client elsewhere. I would want to be aware of growth or non-growth in the client and be wary of any outside-counseling relationships developing between client and counselor.

Thus, my approach to counseling culturally-different clients would, in many ways, parallel my approach to the counseling of culturally-similar clients, yet, in many other ways differ from this approach. In conclusion, I would like to present several creative ways of understanding the complexities involved in counseling culturally-different clients and leave the future of this field wide-open to new and innovative techniques and approaches.

#### VII. Creative Ways to Understand the Complexities of Multicultural Counseling

Several of the authors researched have presented some interesting approaches to multicultural counseling. Their creative ways of looking at the complexities of this topic give one a better insight into the future of counseling the culturally-different and open the door to the possibilities of developing new and innovative techniques and approaches.

For Corey, Corey, and Callanan (1988), a comparison of Western and Eastern systems of values, principles, behaviors, time-orientations, and ethics becomes a way to classify differences between the Western and Eastern approaches to counseling. This comparison can best be described in the following chart<sup>28</sup>.

A Comparison of Western and Eastern Systems

West

East

Values

primacy of individual  
democratic orientation  
nuclear family structure  
emphasis on youth  
independence  
assertiveness  
nonconformity  
competition  
conflict  
freedom

primacy of relationship  
authoritarian orientation  
extended family structure  
emphasis on maturity  
interdependence  
compliance  
conformity  
cooperation  
harmony  
security

Guiding Principles for Action

fulfillment of individual needs  
individual responsibility

achievement of collective goals  
collective responsibility

Behavior Orientation

expression of feelings  
uniqueness of individual  
self-actualization

control of feelings  
uniformity  
collective actualization

## Time Orientation

future orientation  
innovation

traditionalism  
conservatism

## Ethical Orientation

morality anchored in person

morality linked to relationships

Such differences can be used by a counselor to help him or her become aware of interpretation difficulties that may occur in multicultural counseling relationships with Eastern cultures. Of course, the stereotyping of cultures can become an unhealthy temptation to even the most competent counselor. These comparisons are simply guides to a greater awareness of the possibilities for understanding where clients are coming from and should not be used to pigeon-hole people into specific molds and behaviors. That goes for all of the various classification techniques and interpretation approaches outlined in this section. They are the result of innovative and knowledgeable analysis of multicultural counseling experiences and should be viewed in that light as suggested ways of understanding a topic that is exceedingly complex and many times problematic in a multicultural society.

In his Handbook for Developing Multicultural Awareness (1988), Paul Pedersen mentions three ways of viewing multicultural counseling and therapy that might raise more questions than they attempt to answer. The first of these ways involves the role of culture in counseling,

Should the therapist emphasize the culturally unique or the humanly universal? If the cultural element is underemphasized, the counselor will be insensitive to the client's values; if it is overemphasized, the counselor will stereotype clients. Should the counselor change the environment to fit the person or change the person to fit the cultural context?

Is multicultural counseling a series of techniques that can be learned or is it dependent on a relationship in the more intuitive sense? Although there is a necessity to adapt techniques and be flexible, there

is also a danger in disregarding the fundamentals of counseling and therapy in favor of unorthodox methods “presumed” to be multicultural.

The goal should not be to establish a separate field of “multicultural counseling” but to validate the role of “culture” in all counseling and psychotherapy<sup>29</sup>.

Secondly, Pedersen sees what he terms “co-membership” as a stronger predictor of rapport between a counselor and client than either race, ethnicity or social class<sup>30</sup>. He defines “co-membership” as

an aspect of performed social identity that involves particularistic attributes of status shared by the counselor and student – for example, race and ethnicity, sex, interest in football, graduation from the same high school, acquaintance with the same individual<sup>31</sup>.

And, thirdly for Pedersen, he sees cultural self-identity as a key to clients solving their own obscure difficulties in relating to others. As he says,

We need to see our multicultural identity as a synthesis of the many cultures in our lives. As we continue to develop our multicultural awareness, knowledge, and skill, a clear and accurate perception of our own multicultural identity becomes an essential element. Our ability to shape and influence our environment, bring about desired changes, and find harmony with others depends on knowing ourselves and our cultures<sup>32</sup>.

Harry Triandis (Pedersen, 1985), in his paper entitled “Some Major Dimensions of Cultural Variation in Client Populations”, describes several sets of contrasting cultural variables indicating cross-cultural differences in: 1) perceptual selectivity, 2) information-processing strategies, 3) cognitive structures, and 4) habits<sup>33</sup>. The following is a summary list of Triandis’ classification system.

## **Perceptual Selectivity**

### Individualist Culture

in-groups influence only a few behaviors  
people more concerned with personal enjoyment  
many in-groups: family, school, work group, church, clubs  
consider differences of lesser importance

### Individualist Culture

U.S., Britain, Canada, Australia  
migrants, children from small families, modern, educated and urban

### “Tight” Cultures

observe norms with great care  
life regulated to great extent (especially in-group)  
Japan  
few and clear norms  
homogeneous culture

## **Information-Processing Strategies**

### Ideological Cultures

religious (Muslim) or political (USSR)  
framework contains all information

### Collectivist Culture

in-groups influence many behaviors  
people very responsive to norms and roles  
more differentiation by age, sex, religion, language, race, tribe, status  
more sensitive to the views of others and conform to in-group norms more reliably

### Collectivist Culture

Southern Europe, Northern Europe, South America, East Asia  
traditional, illiterate, rural

### “Loose” Cultures

may conform with in-group but a lot of other non-conforming situations  
very tolerant of deviation from norms  
India and Thailand  
numerous and unclear norms (conflict)  
heterogeneous culture

### Pragmatist Cultures

little reference to broad framework (U.S.)

### Associative Cultures

consider all information in any way  
related

Japan

paralinguistic cues: posture, eye  
contact, position of body in  
relation to others, gestures

### Abstractive Cultures

consider only directly relevant information

West

term definitions

### **Cognitive Structures**

#### Self-Concept

a bundle of roles (collectivist)

an entity totally distinct from in-group (individualist)

#### Self-Esteem

I am good

I am bad

#### Sense of Power

powerful

impotent

#### Activity

active

passive

human nature as good (allowing people to trust others)

human nature as bad (leading to distrust)

human nature as changeable (leading to optimism about counseling)

human nature as immutable (leading to pessimism about counseling)

humans can master nature  
humans can adapt to nature  
humans can be subjugated by nature

a planning emphasis on the past  
a planning emphasis on the present  
a planning emphasis on the future

valuing doing  
valuing being  
valuing being-in-becoming

### **Habits**

#### “Contact” Cultures

touching  
eye contact  
body-facing  
small interpersonal distances  
speak loudly

#### “Non-Contact” Cultures

speak less and less loudly  
less touching  
little eye contact  
large interpersonal distances

Two additional observations by Triandis are that: 1) a client may be focusing on who significant-others are rather than on their behavior and that 2) clients with a minority background may more likely use information-processing that is associative rather than abstractive.

For Otto Klineberg (Pedersen, 1985), in his article “The Social Psychology of Cross-Cultural Counseling”, the haunting question he presents is: “Does personality come from the individual or group?” He also emphatically exclaims that there is no one national character<sup>34</sup>.

Madeleine Leininger (Pedersen, 1985) presents an interesting way of looking at how we view care-giving differently in different cultures by using what she calls “care constructs”<sup>35</sup>.

She views care as being culturally-constituted and as having meaning according to different cultural beliefs, values and practices. She also believes that it is through the differing expectations of care-giver and care-receiver that cultural stresses, burn-out and

interpersonal conflicts can result within counseling. According to Leininger, there are three major principles of multicultural counseling. They are: 1) preserving a cultural care construct, 2) accommodating old with new cultural care constructs and 3) re-patterning existing cultural care constructs to reflect an integration of professional and folk ways of life. The following is a list of some care constructs common to various cultures.

**General Care Constructs**

comfort	listening	sharing	understanding
compassion	loving	succorance	
concern for	nurturance	surveillance	
empathy	presence	tenderness	
helping	protection	touch	
involvement	respect	trust	

**Culture-Specific Care Constructs**

Vietnamese	family sharing, respect as caring
Appalachians	direct help, trust, respect
Southern Afro-Americans	concern for, involvement, presence
Mexican-Americans	succorance, listening to, spending time with, involvement, loving, empathy
Philippine-Americans	harmonious relationships, silence, respect for elders and those in authority, reciprocity, generosity
Anglo-American Caucasians	alleviating stress, discomfort and anxiety, comfort to self and others, health instruction or providing information

For David Hesselgrave (1984), culture is a way of thinking, feeling and believing, and he develops a theory of counseling based on 1) biblical universals, 2) cultural sensitivity and 3) individual uniqueness<sup>36</sup>. The following is a summary of his approach and theory of cross-cultural counseling.

**Universals and Cross-Cultural Counseling Theory**

**Steps in Developing a Counseling Theory Based on Biblical Universals**

Examine relevant non-religious and religious world views	Examine the universals of Western psychological and counseling theories	Examine the universals of the psychological and counseling theories of the non-Western world
Non-religious world views: secularistic, naturalistic, materialistic, humanistic	Major streams of psychology- first-force psychoanalysis, second-force behaviorism, third-force humanism and fourth-force transpersonalism	The universals of psychotherapies in the counselee’s culture
Religious world views: tribal, Hindu-Buddhistic, Confucian-Taoist, monotheistic	Major schools of counseling- directive, permissive, interactional, etc; individual and group	The universals reflected in counseling and helping theories and practice in the counselee’s culture

**Collectivistic-Dependency Cultures and Individualistic-Independancy Cultures**

	<u>Collectivistic- Dependency Cultures</u>	<u>Peer-Group Orientation</u>	<u>Individualistic- Independancy Cultures</u>	<u>Subjectivity Orientation</u>	<u>Objectivity Orientation</u>
Values	Traditional: “It has always been done this way”	Popular: “Everyone is doing it”	Intuitional: “Follow the gleam”	Lawful: “It is written . . .” “The evidence shows”	

Avoidance Goal	Shame of dishonoring the ancestors	Shame of disappointing the peer group	Guilt of disregarding the “vision”	Guilt of disobeying the “laws”
Attainment Goals	Acquiescence to the will of the ancestors leads to harmony	Conformance to the expectations of peers leads to acceptance	Attention to the inner self leads to identity	Obedience to requirements leads to reconciliation
Models	“Great men” of the tribe or clan	“Good guys” of the gang or club	Gurus and “tycoons”	Lawmakers and prophets
Media	Myths and legends	Interviews and opinion polls	Arts, poetry, reports of “visions” or success	Lawbooks, sermons and scientific treatises
Decision Type	Group decision expected rather than individual	Group decisions or individual decision expected to reflect group expectations	Individual decisions expected	Individual decisions expected
Decision Timing	Time is required for either group or individual	Time may be required to ascertain “group mind”	Time may be required. Decisions should be immediate when the way becomes known	The time for decision is now. The way is known. Any decision is better than none

Decision Strength	<u>Ancestor Orientation</u>	<u>Peer-Group Orientation</u>	<u>Subjectivity Orientation</u>	<u>Objectivity Orientation</u>
	Group decision is:  binding; individual decision tends to be risky and tentative	Group decision is:  binding, but both group and individual decisions subject to change with mood or fashion	Group decision is:  regarded with some suspicion; some suspicion; individual decision binding but subject to change with new "light"	Group decision regarded with individual decision expected to be followed through
Example	China	Modern U.S.	India	U.S. in past

### **Counseling and Culture**

#### **Steps in the Development of a Christian, Culture-Sensitive Counseling Theory and Practice**

Analyze problems in the light of the host culture and the Bible	Determine one's role as an agent of change	Develop a culture sensitive counseling approach
Components that Christ approves, improves, and reproves	Counseling roles available in the host culture	Facility in the language of the receptor culture
The culture type of the host culture	The role of greatest potential for an expatriate Christian worker	Ingredients of a good relationship
The changes that are in order	Potential co-counselors native to the host culture	Relevancy to ethos, values, and ethical agendas

The decision-making process that is appropriate

Individual versus group counseling

**Counseling and the Individual**

Steps in Understanding Individual Uniqueness and Making Counseling Analyses

Discover important factors in the background of the counselee	Determine the personality type and status of the counselee	Ascertain the precise nature of presenting problems	Understand the needs, motivations, and values of the counselee	Apply knowledge of the decision making process
The biological and physical heritage	From an anthropological point of view	As interpreted by the counselee	What is the felt need?	Knowledge of cultural expectations vis-à-vis the kind of decision called for
The environment	Psychological point of view	As viewed by others in the host culture	What are the valid needs?	Knowledge of the counselee's status as a decision maker
The societal background	Spiritual point of view	As understood by you as counselor	What are the need priorities?	Knowledge of stages in the decision making process

Derald Sue (1981) speaks in terms of the language of the client and the communication between counselor and client in his Counseling the Culturally Different – Theory and Practice<sup>37</sup>. The following is a list of Third World group variables that Sue has compiled by race to show some of the class-bound and culture-bound communication and language traits of various Third World cultural groups in America.

Third World Group Variables

Language

Bilingual background

Lower Class

Nonstandard English  
Action oriented  
Different Time Perspective  
Immediate, short-range goals

Concrete, tangible,  
structured approach

Culture

Asian language  
Family centered  
Restraint of feelings  
One-way communication from authority figure to person  
Silence is respect  
Advice seeking  
Well-defined patterns of interaction (concrete structured)  
Private versus public display (shame/disgrace/pride)  
Physical and mental well-being defined differently

Blacks

Black language

Same as above

Black language  
Sense of "peoplehood"  
Action oriented  
Paranorm due to oppression  
Importance placed on non-verbal behavior

### Hispanics

Bilingual background	Same as above	Spanish-speaking Group-centered cooperation Temporal difference Family orientation Different pattern of communication A religious distinction between mind and body
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### American Indians

Bilingual	Same as above	Tribal dialects Cooperative not competitive individualism Present-time orientation Creative/experiential/intuitive/nonverbal Satisfy present needs Use of folk or supernatural explanations
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Problems encountered in trying to understand and interpret another culture's verbal presentations of his or her problems in counseling can be seen in the following hypothetical example. Although this humorous account does seem dated (i.e., mid-seventies), it does point out the importance of communicating on the same level as the client.

(An African-American Brother enters office of white clinician. He is 19 years old, comes from a family of seven, the third oldest child. He is dressed in a long-sleeved purple shirt with a ruffled front, sky blue pants, black lace-up knee boots, a brown double-breasted suede jacket, a black Don Juan hat with a purple band and edging, with a small gold earring.)

Black Brother: What it is, man!

(white clinician immediately jots down in notebook, “Speaks in “word hash”)

White Clinician: What seems to be your problem?

Black Brother: Well, you see, I was in love with this stone fox, but I just couldn’t get my shit together. My shit was raggedy.

(white clinician pictures in his mind’s eye, a stone – that is concrete – fox, jots, “Fetishism and perversion. Also, has past history of diarrhea”)

White Clinician: Yes, go on.

Black Brother: See, last Friday, the eagle flew , so I took my hog down the boulevard ‘cause I decided to get myself a new slave.

(white clinician jots down, “Claims to bird watch, and to have ridden a hog down the street in a metropolitan community enroute to purchasing a slave”)

White Clinician: (whispers softly) This guy is definitely experiencing delusions!

Black Brother: Anyway, I ran into my old lady and she laid a nickel on me. I bought this shirt I have on with it, come to think of it. Then, me and my partner, Sweat, slid on over to his woman’s place to pick up a bag of weed for a dime.

White Clinician: (whispers) A nickel for a shirt? Sliding to someone’s home? Buying weeds? (louder) Yes, I see.

Black Brother: See, I’m a bad mother, and I like to hold down a corner every now and then.

(white clinician quickly jots down, “Inferiority complex, claims to be bad and unworthy, Low self-esteem, also claims to hold corners in – already – secure positions. Also shows improper sex identification, as he believes that he is a woman and, in addition, a mother”)

Black Brother: We just laid dead there ‘til the hawk kept doing a job on us.

(white clinician jots down, “Hallucinates about being deceased, Persecutory complex centered around being repeatedly attacked by a hawk”)

And, finally, to close this book, David Augsburger (1986) leaves us with a couple of wonderful images that really sum up the challenge of counseling and the complexity of doing it in a culturally-diverse world<sup>38</sup>. First, he sees counseling as a process of “hide-and-seeK”. It is similar to the processes of a God seeking us out, to a pastor seeking out the lonely and alienated parishioner, and to an individual and a community seeking each other out in search of full humanness. And second,

Cultures are like jigsaw puzzles; any given culture’s institutions fit each total cultural pattern as would pieces of a particular puzzle. One can’t borrow a piece from one culture and fit it into another. The Western psychotherapist – with such weaponry as free association, dream interpretation, and working through – is a product of an overly expressive culture; while the guru – with his meditational, contemplative, and other “mind-quieting” procedures – is an evolute of a suppressive culture. The guru thus holds out an image that is emotionally acceptable to people in a predominantly suppressive culture, while a psychotherapist projects an alien image.

The challenge to multicultural counselors is to become like the other – “an alien no longer”.

Peace!

## Notes

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- (32) Ibid., pp. 74-5.
- (33) Triandis, (Pedersen, 1985), pp. 21-27.
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- (35) Leininger, (Pedersen, 1985), pp. 107-114.
- (36) Hesselgrave, 1984, pp. 188, 198, 214-5, 246, 303.
- (37) Sue, 1981, pp. 31, 33-4.
- (38) Augsburg, 1986, pp. 349.
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Other books by Father Brian Vincenzo Guerrini, ss.cc.:

***God and Life on the Pecos*** – westbowpress.com & amazon.com - a book that explores finding God and life in the past, present and future along the Pecos River of southeastern New Mexico, a frontier region of the American West that earned a reputation for being wild, unexplored and rebellious (ala “there is no law west of the Pecos”) as it had been for thousands of years under Native-American, Spanish, Mexican and American control. It is a book that gives the reader a glimpse into the lives and struggles of living faith in this part of the “Land of Enchantment”, or, “Satan’s Paradise”, as the U.S. New Mexico Territory was labeled.

***The Sacred Hearts (SS.CC.) Missionary Story: Beyond France and Europe, The First Missionaries of SS.CC. in Foreign Countries, A Chronology, 1819 to the 21<sup>st</sup> Century, 200+ Years of SS.CC. Missionary Activity*** – amazon.com & direct from the author – a book that chronicles the missionary history of the SS.CC. in foreign lands beyond France and Europe from 1819 to the 21<sup>st</sup> century. It offers a chronology of the missionary activity of the SS.CC. as well as some of the missionaries and their circumstances of living out the missionary life in foreign lands. It gives a glimpse of what it meant to be an SS.CC. missionary in the world. Many images of persons, places and activities involved in these missionary journeys are also included.

***The Sacred Hearts (SS.CC.) Story in California: 1832 to the 21<sup>st</sup> Century, A Chronology*** – amazon.com & direct from the author – a book that chronicles the missionary history of the SS.CC. in California when it was still a part of Mexico as well as when it was a U.S. Territory and a State from 1832 to the 21<sup>st</sup> century. It offers a chronology of the missionary activity of the SS.CC. as well as some first-hand experiences of missionary life in California. It also lists people and places and contains many images of these people, places and activities.

***Beyond the Leprosarium! The Sacred Hearts (SS.CC.) Story on Molokai: 180+ Years of Love, A Chronological History from the 19<sup>th</sup> to the 21<sup>st</sup> Centuries*** – amazon.com & direct from the author – a book that chronicles the missionary history of the SS.CC. on the Hawaiian island of Molokai from the mid-1800’s to the 21<sup>st</sup> century. It offers a chronology of the missionary activity of the SS.CC. as well as some first-hand experiences of missionary life on the island of Molokai, where victims of leprosy were banished starting in 1866 and where Father Damien ministered to them. It also lists people and places and contains many images of these people, places and activities.

***Seeing the French School of Spirituality of the 17<sup>th</sup> Century in the Charism of the Congregation of the Sacred Hearts of Jesus and Mary (SS.CC.) through the Letters of the Good Father and Good Mother*** – amazon.com & direct from the author – a book that connects the charism and spirituality of the SS.CC. with the French School of Spirituality of the 17<sup>th</sup> century and in the letters of the two founders of the SS.CC., the Good Father (Fr. Pierre Coudrin, ss.cc.) and the Good Mother (Henriette Aymer de la Chevalerie, ss.cc.)

***A History of the Congregation of the Sacred Hearts of Jesus and Mary (SS.CC.) in the United States of America (U.S.A.) from 1830 to 2025*** – amazon.com & direct from the author – a book that chronicles the missionary presences and some of the history of the SS.CC. in the United States of America from 1830 to 2025, state by state.

***Among the Nations of the World: The SS.CC. Global Presence from 1800 to 2026*** – amazon.com & direct from the author – a book that chronicles the missionary presences and some of the history of the SS.CC. around the globe from 1800 to 2026.

## PSYCHOLOGY - RELIGION - CHRISTIANITY

This is a book that addresses the topic of pastoral counseling in multicultural contexts. It is based on a term paper by the author for a Pastoral Counseling class in 1990 at the Franciscan School of Theology, Graduate Theological Union in Berkeley, CA. It covers such topics as techniques and approaches to multicultural counseling in ministry, personal experiences of interviewees involved in the field of multicultural counseling, criteria for referral and places for referral, initial interviewing style, communication problems, anxiety and possible defense mechanisms, interpretation issues, ethical considerations, spiritual direction, termination, creative ways to understand the complexities of multicultural counseling, a comparison of Western and Eastern systems, perceptual selectivity, information-processing strategies, cognitive structures, habits, general and culture-specific care constructs, universals and cross-cultural counseling theory, collectivistic-dependency and individualistic-independency cultures, counseling and culture, counseling and the individual and Third World group variables.

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**Father Brian Vincenzo Guerrini, ss.cc.** is an ordained member of the Congregation of the Sacred Hearts of Jesus and Mary (SS.CC.), a worldwide Catholic religious order dedicated to contemplating, living and proclaiming the compassionate love of God in the world through the hearts of Jesus and Mary. He has been stationed in places like California, New Mexico, Texas, Hawaii (Molokai), Indiana, Fiji, Tonga and India. He was the national coordinator of the Sacred Heart Communities in Collaboration (SHCC) and Executive Director of the St. Vincent de Paul Society of the Pecos Valley, Inc., both for six years. From 2019 to 2022 (the years of the COVID pandemic), he was the pastor/administrator of St. Damien of Moloka'i parish and missions on the Hawaiian island of Moloka'i and has taught at 'Api'fo'ou College in Nuku'alofa, Kingdom of Tonga, St. Joseph Notre Dame High School in Alameda, California, Cardinal Ritter High School in Indianapolis, Indiana, and Damien High School in La Verne, California. He has also been a priest-in-residence at the Pacific Regional Seminary (PRS) in Suva, Fiji. He is currently in residence at the Sacred Hearts community at Damien High School in La Verne, California. He is the author of several books chronicling religion and God in Southeast New Mexico and the history of the SS.CC. on Moloka'i, in California, in the United States, in foreign lands and across the globe, as well as a book on the connection between the French School of Spirituality of the 17<sup>th</sup> century and the charism and spirituality of the SS.CC.

