

CONSCIOUSNESS-RAISING

Third Edition

CONSCIOUSNESS-RAISING

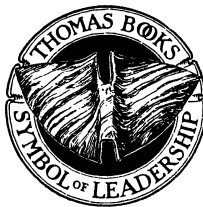
A Primer for Multicultural Counseling

By

WOODROW M. PARKER, PH.D.

and

MARY A. FUKUYAMA, PH.D.



CHARLES C THOMAS • PUBLISHER, LTD.
Springfield • Illinois • U.S.A.

Published and Distributed Throughout the World by

CHARLES C THOMAS • PUBLISHER, LTD.
2600 South First Street
Springfield, Illinois 62704

This book is protected by copyright. No part of
it may be reproduced in any manner without
written permission from the publisher.

©2007 by CHARLES C THOMAS • PUBLISHER, LTD.

ISBN 0-398-07679-0 (hard)
ISBN 0-398-07680-4 (paper)

Library of Congress Catalog Card Number: 2006045556

*With THOMAS BOOKS careful attention is given to all details of manufacturing
and design. It is the Publisher's desire to present books that are satisfactory as to their
physical qualities and artistic possibilities and appropriate for their particular use.
THOMAS BOOKS will be true to those laws of quality that assure a good name
and good will.*

*Printed in the United States of America
SR-R-3*

Library of Congress Cataloging-in-Publication Data

Consciousness-raising : a primer for multicultural counseling / edited by Woodrow M.
Parker, Mary A. Fukuyama. -- 3rd ed.

p. cm.

Includes bibliographical references and index.

ISBN 0-398-07679-0 -- ISBN 0-398-07680-4 (pbk.)

1. Cross-cultural counseling. 2. Minorities--Counseling of. 3. Ethnopsychology. I.
Parker, Woodrow M. II. Fukuyama, Mary A.

BF637.C6P27 2006
158'.3--dc22

2006045556

CONTRIBUTORS

Christopher Adams is a doctoral student in the Department of Counseling, School, and Educational Psychology at the State University of New York at Buffalo. He received his master's and specialist's degrees in marriage and family counseling from the University of Florida in 2004. His research interests include family violence, mental health services for rural families, and spiritual issues in counseling and family therapy. He is a student member of the American Counseling Association, the American Association of Marital and Family Therapy, the International Association of Marriage and Family Counselors, and the Association for Spiritual, Ethical, and Religious Values in Counseling.

Mary A. Fukuyama received her Ph.D. from Washington State University and has worked at the University of Florida Counseling Center for the past 23 years as a counseling psychologist, supervisor and trainer. She is a clinical professor and teaches courses on spirituality and multicultural counseling for the Department of Counselor Education and also the Counseling Psychology Program. She co-authored with Todd Sevig, a book titled *Integrating Spirituality into Multicultural Counseling* with Sage Publications. She was recently recognized as a Fellow by Division 17 (Counseling Psychology) of the American Psychological Association. Her practice specialties include working with university students from a developmental perspective, multicultural counseling and training. She is an active member of the University of Florida's Center for Spirituality and Health and her current research interests include a qualitative study on "multicultural expressions" of spirituality. Her leisure interests include birding, kayaking, music, and art.

Marie L. Miville is an Associate Professor of Psychology and Education at Teachers College, Columbia University. Professor Miville also is the Program Coordinator and Director of Training of the Counseling Psychology programs at Teachers College. Professor Miville's research interests include exploring the interrelations of identity variables, such as race and gender. Professor Miville is the author of over 35 journal articles and book chapters dealing with multicultural issues in counseling and psychology, and serves on several editorial boards.

Andres Nazario was born in Cuba and came to the United States as a political exile in the early sixties at the age of 16. For several years he worked in menial jobs until he established his own business. After five years in business he began to attend college and obtained a BA in psychology. He sold his business and went to work in a family therapy program in Miami where he remained until he obtained his Master's in School Psychology and later came to Gainesville where he completed his doctoral degree in Counseling Psychology at the University of Florida. Dr. Nazario has been involved in family therapy education, training and practice for over twenty years. He served on the AAMFT Commission on Marriage and Family Therapy Education for six years. He is on the editorial board of the *Journal of Systemic Therapies*, and the *Journal of Marital and Family Therapy*. He is a licensed psychologist and family therapist in private practice in Gainesville at the present time.

Woodrow M. Parker is a Professor Emeritus at the University of Florida, where he served as Professor of Counselor Education for twenty-six years. He now works part time as a mental health counselor for Student Mental Health Services at the University of Florida. Most recently, he co-authored a book with Jennifer Sager titled *Multicultural Responsibility: Awareness to Action in College* with Lahaska Press. His research interests are racial identity, African American males, and guilt and shame in multicultural counseling. He holds the distinguished honor of being a past president of AMCD and the honor of having been the most prolific contributor to the *Journal of Multicultural Counseling and Development* from 1982–1987. He is an active member of the Gainesville Alumni Chapter of Kappa Alpha Psi Fraternity, Inc. and serves as the Faculty Advisor for the Zeta Phi Chapter of Kappa Alpha Psi Fraternity, Inc. at the University of Florida. His hobbies include long distance biking, playing racquetball, and power walking.

Ana Puig is assistant scholar and research director in the Office of Educational Research, College of Education at the University of Florida. She received her doctoral degree in Counselor Education from the University of Florida (UF). She also holds a Spirituality and Health certificate from the Center for Spirituality and Health at UF. She is a licensed mental health counselor in the state of Florida and a National Certified Counselor. Her research interests focus on graduate student training and supervision, spirituality and health issues in counseling and multi-

cultural counseling competencies. She is a member of the American Counseling Association, the Association for Counselor Education and Supervision, the Association for Spiritual, Ethical and Religious Values in Counseling, and the American Educational Research Association, among others.

LeLaina Romero grew up in Queens, New York and Orlando, Florida. She is a doctoral student in Counseling Psychology at Teachers College, Columbia University. As a beginning clinician, she is interested in working in partnership with communities to define their individual and collective needs, particularly through group work. Her research interests include understanding the subjective meaning of social class and the ways in which it intersects with other aspects of identity. Her family in New York includes her partner of four years and their dog and two cats.

FOREWORD

Woodrow “Max” Parker and Mary Fukuyama have always been ahead of their time, and it was about time these two great scholars joined forces on a project. I remember vividly discovering Parker and Fukuyama’s work as a masters student in counseling in the late 1980s. I was struggling to understand my life experiences as a son of Latino immigrants who wanted to work as a psychologist. After a failed flirtation with clinical psychology I was drawn to counseling psychology and found the normal developmental perspective of counseling psychology attractive.

However, what really excited me about the field was my multicultural counseling course in which we used the first edition of *Consciousness-Raising*. I found the book thought provoking and invigorating—it was my first introduction to multicultural counseling. What struck me most was Parker’s notion that to truly understand a different cultural or ethnic group, one had to give up some privilege and take a subordinate role. Through making action plans I could come to begin to know another group and of course, come to know myself better. The first edition of this book put into words and strategies so many of the things that I wanted to know. Through reading Parker’s words I felt that my experiences as one of very few Latinos in higher education were validated.

I also remember being inspired to go to the library to try to learn more about multicultural counseling. I was intrigued to find a journal article on using poetry in multicultural counseling. Fukuyama’s willingness to be creative and try other means of expression beyond “how do you feel about that?” was intriguing (and a bit scary). Further exploration indicated that Fukuyama was a prolific writer who was willing to talk about topics (e.g., spirituality and multicultural psychology) that most others were not willing to address.

I became colleagues and friends with Parker and Fukuyama when I joined the staff of the University of Florida Counseling Center in 1997.

It was intimidating at first to meet and work with one's heroes, but both were so personally and professionally generous that they soon brought me into the fold. When I was approached to write the foreword to this book, I was somewhat nervous. The first edition of *Consciousness-Raising* is one of my favorite books (it lies next to my keyboard as I type this), how will it fare in its third edition almost twenty years later?

As I read the text I was struck by the depth in understanding of multicultural counseling, the accessibility of the writing and the veteran decisions (e.g., foregoing the focus on specific groups) of text. The book reads like the best qualities of the authors: intense, accessible, caring, intelligent, and most of all hopeful. For example, the chapter on black males achieves a great deal in both content (the information) and process (a model qualitative exercise that is only possible because of the trust that Parker has earned from participants) yet manages to attend to a critical issue with a measure of hope. I note that another quality of the authors, modesty, is also present in the book. Parker and Fukuyama say little about the significant contributions they made to the development of multicultural counseling—but perhaps that is for others (like me) to say in other venues. Another part I greatly enjoyed was all the questions that begin Chapter 2; I think those questions are an effective way for counselors to begin to understand the complexities inherent in multicultural counseling. Parker and Fukuyama are kind to lead with questions because the reader is immediately put at ease knowing that the questions they have are not unusual or uncommon. This is one of the many ways Parker and Fukuyama use their considerable clinical skills to convey potentially threatening information.

Parker (along with Fukuyama and the other contributors) has accomplished his goal of leaving a better textbook on multicultural counseling than his previous one, and this is no small accomplishment. Regardless of your level of awareness and knowledge of multicultural counseling, this book is ready to guide and challenge you.

Edward A. Delgado-Romero
University of Georgia

PREFACE

The third edition of this book is new and different from previous editions. In the first edition published in 1988, the emphasis was on counseling members of specific ethnic minority groups (African American, Hispanic American, Asian American and Native American) and ways to acquire knowledge about them. In addition, there was a major focus on counselor self-knowledge as a means of improving counselor effectiveness. The belief was that when counselors know themselves, including their weaknesses and learn how to change them, they become more effective in multicultural counseling. The first edition also emphasized a variety of experiential exercises designed to make the participant learner a culturally flexible helper.

The second edition was written ten years later in 1998 with a continuation of focus on the development of *person-as-therapist* and with chapters on counseling members of the four major ethnic minority groups. The former was given the greatest attention since it is more challenging to achieve personal growth than to acquire cultural knowledge about special populations. In addition, counselor self-awareness is one of the foundations of multicultural competency, which is also a focus of this edition.

In the second edition, racial identity development was used as a vehicle to facilitate counselors knowing themselves and their clients. Racial identity models were presented for the four major racial/cultural groups in addition to models on white racial identity. The concept of world view was also introduced as a vehicle of conscious raising for self-understanding and for understanding others. A weakness of this edition was a lack of emphasis on skill-building and on therapeutic and counseling interventions for culturally diverse individuals and groups. In this third edition, culturally relevant skills in multicultural counseling and training will be integrated into the chapters.

In this third edition, the theme of counselor self-awareness and growth is expanded in keeping up with changes in the field. I invited colleague Mary Fukuyama to join in the writing and editing of this book. We have collaborated since the 1980s in designing and teaching a multicultural counseling course and continue to work as colleagues at the University of Florida as practitioners in providing mental health services to college students. Our philosophies on multiculturalism are complementary even though Mary tends to have a more universalistic approach than my cultural specific orientation. This edition emerged through our conversations about what were the most important features for multicultural counseling and training. In addition, this book includes contributions from the intercultural communication field. Throughout this book we emphasize experiential learning and personal consciousness-raising (C-R).

One major change has been to extend the definition of multicultural populations to include sexual minorities (LGBT), individuals with disabilities, and religious diversity. In addition, we see multiculturalism as being inclusive of much more than knowledge of specific populations *per se*. Therefore, rather than include chapters on the four major ethnic groups in this edition, we chose to include one representative chapter (Chapter 7 by Andres Nazario on counseling Latino families) and have included broadly-defined culturally diverse examples throughout. This edition combines practitioner-oriented culture-general guidelines and culture-specific interventions, with new chapter contributions on counseling multiracial persons and introducing spirituality into multicultural counseling.

Didactic questions are raised for stimulation and exploration in the second chapter. Such questions and issues are expected to clear the way for exploration of deeper personal issues later in the training process. In this edition, racial identity is presented through application rather than in isolation. A new chapter on emotional preparation is added to help participants learn to reduce their anxiety about managing emotions from exposure to multicultural training experiences. Specific strategies are presented to help trainees deal with guilt and shame in Chapter 3.

In Chapter 5, I put forth a special effort to discuss the topic of understanding and counseling black males from a more positive perspective. It is my fear that continuous negative dialogue about the plight of black men worsens the condition through reinforcement. In addition, many black men say they are tired of the negativity when there is a brighter

side. A special feature of this revised chapter is hearing the voices of black men themselves through a qualitative study.

Please note that whenever case examples are presented, fictitious names are used and details changed to protect confidentiality.

W. M. Parker
March 1, 2006

Author Personal Statements

W.M. Parker. I was born and reared in a small Southern Alabama town in the rural South in the early 1940s where lines between blacks and whites were clearly drawn. I grew up in a predominantly black world until southern schools integrated in 1968. Relations between blacks and whites have mainly influenced my focus on multiculturalism, but I also worked side by side with Mexican and American Indian migrant farm workers in the fields of Alabama. The recognition of other racial/cultural groups has made it possible to expand my definition of cultural diversity to include groups beyond blacks and whites. In keeping with the trends in multicultural counseling and listening to student training needs, I have come to believe that it is essential to include oppressed groups such as those stigmatized by sexual orientation or disability. Any other approach would be exclusionary.

Mary A. Fukuyama. I was born in Denver, Colorado into a racially mixed family a few years after the end of World War II. As a part of the *boomer* generation, I grew up with an acute awareness of differences. However, as a *preachers kid* I was privileged to grow up in a caring community in rural Iowa. My personal journey has taken me to diverse places both literally and spiritually, ranging from world travel to dream work. I am proud to say that I participated in women's consciousness-raising groups as part of the feminist movement in the 1970s. For me, consciousness-raising is an infinite spiral of deepening awareness and connection with self and others. It is for these reasons that I welcomed collaboration with Max Parker on the third edition of *Consciousness Raising: A Primer for Multicultural Counseling*.

ACKNOWLEDGMENTS

This third edition of *Consciousness-Raising: A Primer for Multicultural Counseling* is dedicated to the memory of my Mother, Mrs. Nellie Jane Parker. She passed away on February 7, 2004, after a brief illness. While we miss her physical presence, we are comforted and guided by the legacy of her extraordinary commitment to the well-being of her children, by her unshakable integrity, and by the incredible manner in which she practiced and modeled forgiveness.

Toward the end of my career as a university professor, I wanted to leave a better textbook on multicultural counseling than the one I had written earlier. To strengthen the book, I invited Dr. Mary Fukuyama, a dear friend and a multicultural specialist, to co-author the third edition with me. I am thankful for Mary's impeccable intellect, her unremitting attention to details, and her calming spirit.

The chapter on understanding and counseling black men could not have been completed without the input of my brother-in-laws and their friends from Huntsville, Alabama and Austin, Texas. In addition, input was also provided by several of my friends who are community leaders from Gainesville, Florida and who are faculty and staff members from the University of Florida. Also, special appreciation is extended to the Diversity Advisors and their students from Santa Fe Community College in Gainesville, Florida. Without the input of these focus groups, the level of consciousness-raising for black men could not have been achieved.

I am also thankful for the moral support and the technical assistance that my daughter, Farha and my wife, Sylvia provided throughout the writing process. Their encouragement and emotional stimulation played a major role in the completion of the work.

W. M. Parker

I want to acknowledge my parents, T. Tom and Betty M. Adkins Fukuyama, whose lives shaped my world view and values. Their inspiration has moved me towards *hope* even in the midst of great difficulties in the world. Much appreciation and thanks goes to my partner, Jackie Davis, for editorial assistance on this project. I also appreciate the many colleagues and trainees that I have known at the University of Florida Counseling Center, which has been my professional home for over 24 years. Additionally, I want to acknowledge all of the many students who have gifted me with their stories about the human struggle to become fully human. Being a therapist and teacher has been a privilege, and I am grateful.

M. A. Fukuyama

CONTENTS

<i>Foreword</i>	ix
<i>Preface</i>	xi
1. INTRODUCTION: WELCOME TO A CULTURALLY DIVERSE WORLD	3
2. WE BEGIN WITH QUESTIONS	28
3. PREPARING EMOTIONALLY FOR CONSCIOUSNESS-RAISING (C-R):THE ROAD OF COMPASSION	50
4. RACIAL IDENTITY DEVELOPMENT	76
5. UNDERSTANDING AND COUNSELING BLACK MALES	99
6. THE FIRST HOUR: ESTABLISHING A WORKING ALLIANCE	121
7. COUNSELING LATINA(O) FAMILIES <i>Andres Nazario</i>	141
8. COUNSELING MULTIRACIAL PEOPLE: ATTENDING TO MULTIPLE SELVES IN MULTIPLE CONTEXTS <i>Marie L. Miville and LeLaina Romero</i>	161

9. INTRODUCING SPIRITUALITY INTO
MULTICULTURAL COUNSELING
Ana Puig and Christopher Adams181

10. SYNTHESIS: WEAVING A WEB OF
CULTURAL COMPLEXITY204

Appendix A: Key Concepts and Definitions227

Appendix B: Multicultural Mentoring Lab (MML)229

Name Index233

Subject Index239