

CONSCIOUSNESS-RAISING

Third Edition

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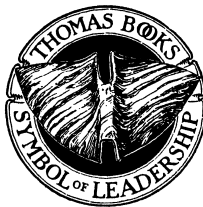
A Primer for Multicultural Counseling

By

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and

MARY A. FUKUYAMA, PH.D.



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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

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CONSCIOUSNESS-RAISING

Chapter 1

INTRODUCTION: WELCOME TO A CULTURALLY DIVERSE WORLD

Through our scientific and technological genius we have made of this world a neighborhood, and yet we have not had the ethical commitment to make of it a brotherhood. Somehow and in some way we have got to do this. We have to live together as brothers [sic] or we will certainly all perish together as fools.

The Rev. Martin Luther King, Jr.
(cited in Bennett, 1996)

Abstract

In this chapter, we review briefly the historical development of multicultural counseling competencies (MCC), provide an introduction to the basic premises of consciousness-raising and multicultural counseling, and preview the scope of the textbook. We invite personal engagement from you (the reader) in terms of self-reflection and interpersonal involvement in this challenging and rewarding work.

INTRODUCTION

The twenty-first century and *the information age* are noted for telecommunication technologies that have increased contact between nations, cultures, and religious groups (Naisbitt & Aburdene, 1990). Global consciousness is now an everyday experience for many. Concurrently, the changing demographics in the United States reflect signif-

icant shifts from a mono-cultural society toward a multicultural vision in which cultural differences are respected and social equities are being forged. All of these social forces have a profound effect on the mental health professions.

Pedersen (1991) called multiculturalism a *fourth force* in psychology following psychoanalytic, behavioral, and humanistic movements, and it has created a significant ripple effect throughout the mental health professions and counseling training. If we visualize this social shift as being like a wave of change, this book is intended to help the reader ride the wave with the skill of a surfer! In order to do so, we will describe both content and process dimensions relevant to the task of developing multicultural counseling competencies (MCC). Our purpose is to simplify complex and multilayered phenomena in order to make the process of becoming a multiculturalist both inviting and accessible.

Over the past three decades, we have taught graduate level multicultural counseling courses, supervised numerous counseling and counseling psychology students, and provided leadership in infusing multiculturalism into agencies and educational systems. Our professional careers span time from the introduction of MCC to the counseling profession to the present day, when MCC guidelines are being developed and adopted by professional associations, such as the American Counseling Association (2005) and the American Psychological Association (2003). This book highlights important theories and structures, which are foundational for MCC, and combines them with exercises and suggestions for implementation. You will find guidance for personal self-reflection, which is an essential component of consciousness-raising (C-R). The purposes of this book are to distill key MCC issues from an increasingly large body of literature, to balance cognitive and affective dimensions of MCC in training and practice, and to provide a down-to-earth approach to learning MCC skills. Our hope is that students and seasoned professionals will be inspired and encouraged by this book to be lifelong learners of MCC.

However, This Is Not a Cookbook!

Beginners in any new venture want to be shown *how*. This desire for guidance is commonly found in any new activity, such as learning to play a musical instrument, studying a second language, or traveling in

a new country, but as one learns the basics, it becomes clear that proficiency no longer depends upon directives but is developed through personal practice and integration of knowledge through experiential learning. Similarly, becoming a skilled counselor or psychotherapist requires a combination of book learning, supervised practice, and continuing education and professional development. Thus, we will provide guidance and concrete suggestions to begin the process of mastering MCC. However, the true test of MCC will be realized over the long haul in professional practice. Our hope is to provide guidance that allows for incorporating MCC into one's *whole person* and professional practice, not a cookbook that is prescriptive. Thus, we hope that the reader will acquire a desire to learn more and to stay actively engaged in acquiring MCC. We also hope to stimulate your appetite for culturally diverse experiences to help you see how multicultural work is both personally and professionally enriching and rewarding.

A Brief History of Multicultural Counseling Competencies

There is a popular saying, "To know where you are going, you must know where you have been." Therefore, we will include a brief summary of the history of multicultural counseling and identify some interesting trends.

Most of the original multicultural counseling strategies and techniques focused on meeting the needs of African Americans. Some of the models included the following:

- Preparing Negro students for college, proposed by Clement Vontress (1968).
- A systemic approach for counseling disadvantaged youth, developed by Gunnings and Simpkins (1972).
- Transcendent counseling with blacks, discussed by Harper and Stone (1974).
- Action counseling for working with the oppressed, designed by Tucker (1973).
- A dramaturgical model for counseling minority youth in alternative high schools, created by Smith (1979).

Additional strategies were developed to include more ethnic minority groups. Some of these strategies and their contributors included the following:

- Transcultural counseling: An eclectic approach (McDavis, 1981).
- Counseling Japanese in America: A cross-cultural primer (Henkin, 1985).
- Counseling strategies for dealing with life stress, social support, and mental health issues of ethnic minorities (Smith, 1985).
- Cultural relevant and behavioral counseling for Chicano college students (Ruiz & Casas, 1981).
- Pluralistic therapy for Hispanics (Levine & Ruiz, 1984).
- Counseling Asian Americans (Sue, 1981a).

It is interesting to note that the multicultural counseling movement, from which the above strategies emanated, was inspired by the Civil Rights Movement of the 1950s and 1960s. Essentially, members of oppressed groups recognized that they were not really included in mainstream American life. Certain ethnic minority leaders in counseling, such as John McFadden, Samuel Johnson, Derald Wing Sue, Elsie Smith, Fred Harper, Win Stone, Gloria Smith, and many others, challenged the professional organizations to become more responsive in meeting the counseling and mental health needs of ethnic minority clients. Since the beginning of multicultural counseling in the 1950s and 1960s a great deal of progress was made; still a great deal of work remains to be done.

Much of the social consciousness within the profession was and continues to be influenced by human rights' movements in U.S. society, such as the women's movement, ethnic and racial pride movements, gay rights, disability rights, and so on. For example, "Black is beautiful" was a popular saying in the 1960s. African Americans developed pride in their black racial identity, demonstrated for their civil rights, and demanded equality in their treatment in all aspects of their lives, including their professional engagements. This social movement was reflected in the mental health professions by the formation of The Association for Non-white Concerns (ANWC) in 1972. ANWC was founded as a vehicle for including African Americans in the core structure of the American Personnel and Guidance Association (APGA), now known as the American Counseling Association (McFadden & Lipscomb, 1985).