



I'm not robot



Continue

ERIC Identifier: ED279995 Release date: 1987-00-00 Author: Bolton-Brownlee, Ann Source: ERIC Clearinghouse on Counseling and Personnel Services Ann Arbor MI. Traditionally, the United States is defined as a melting pot in which different cultures are assimilated and mixed as immigrants mold their beliefs and behaviors towards the prevailing white culture. The image of a melting pot has given way to a more pluralistic ideal, in which immigrants maintain their cultural identity while learning to work in society. Not only are immigrants still bending into America from Cuba, Haiti, Vietnam, Guatemala, El Salvador and other countries (LaFromboise, 1985), but minorities already living in the United States have their rights to equal access to counseling (Arca and Newlou, 1981). This diversity creates three major problems for multicultural counseling: culture, consultant views and theoretical perspective; the culture of the customer; variables covering the identity of the individual (Pedersen, 1986). ADVISORY CULTURE The main premise for culturally effective counseling and psychotherapy is that we can acknowledge our basic tendencies, ways of understanding other cultures and the limitations that our culture understands. It is essential to understand our own cultural heritage and world view before relying on understanding and helping other people (Ibrahim, 1985; Lauver, 1986). This understanding includes awareness of their own philosophies of life and capabilities, recognition of different cutting structures and an understanding of their effects on communication and the style of assistance (Ibrahim, 1985). The lack of such understanding can hinder effective intervention (McKenzie, 1986). Part of this self-complacency is the recognition that advisory culture has at its core a set of white cultural values and norms by which parties are judged (Katz, 1985; Lauver, 1986). This accumulation is both general, professional and personal (Lauver, 1986). Based on cultural group assumptions, personal stereotypes or racism and traditional advisory approaches, they can all signal the acquisition of white culture. Identifying specific white cultural values and their impact on counselling will help resist the effects of this framework (Katz, 1985). Compliance with a specific advice theory or method can also limit the success of counselling. Many cultural groups do not share the values implied by the methods and thus do not share the advisers' expectations of the conduct or outcome of the advisory meeting. To avoid these differences, effective advisers should explore the cultural background of their clients and be open to flexible definitions of appropriate or correct behaviour (LaFromboise, 1985). Another advisory hurdle is language. Linguistic differences may be the most important block of travel to effective multicultural advice and (Romero, 1985). Language barriers hinder the counselling process when clients are unable to express the complexity of their thoughts and feelings or to resist discussing the auction of bullets. Consultants may also become frustrated by the lack of bilingual skills. In the worst case scenario, language barriers can lead to false diagnosis and inappropriate layout (Romero, 1985). THE CULTURE OF THE CONTRACTING AUTHORITY As consultants in their theory and practice include greater awareness of the culture of their clients, they should be aware that historical cultural differences were treated as deficits (Romero, 1985). In doing so, it is naive to import narrowly defined criteria for normality to culturally diverse people (Pedersen, 1986). Multicultural advice, however, seeks to correct this imbalance by recognising cultural diversity, appreciating the value of culture and using this assistance to the customer. Although the diversity of cultures is high, the following examples point to a range of cultural issues and their effects on the advisory situation. In the cultural value system of Chinese Americans, passivity rather than aspiration is appreciated, composure rather than verbal articulation is a sign of wisdom, masturbation and not confrontation is a model of refinement (Ching and Prosen, 1980). Because humility and modesty are so valued, it's hard for advisers to draw a response from a Chinese American in a group setting. Resistance, which reinforces silence and retreat as appropriate ways of resolving conflicts, can be interpreted by an inaulc consultant as resistance. Democratic advisers may also be unpreannisable with the role of the ant-father given to them by Chinese respect for authority (Ching and Prosen, 1980). Africans place great value on their families, especially their children, who see them as a gift from God, and on social relationships, with a great emphasis on the community and their place in this. In this context, resolving social conflicts becomes important so that peace and community balance can be restored while personal conduct becomes secondary (McFadden and Gbekobov, 1984). Many African values also influence modern American black behavior, including the notion of unity, group survival, oral tradition, extended neighborhood, self-concept, the concept of time and environmental control. In a discussion of the advice of Canada's Northern Natives Darou (1987), he notes that counseling is treated as cultural racism when it does not match the indigenous people. These values are: cooperation, concreteness, lack of interference, respect for the elderly, the tendency to organize in space rather than time, and the treatment of the land as an animable, not inanimate, subject. Bernal and Flores-Ortiz (1982) pointed out that Latin culture is seen by the family as the primary source of support for its members. Any suggestion that a family fails to fulfil this obligation may stress and increased unintendedness in professional services. Engaging families in treatment will most likely provide successful counseling outcomes with Latinos. INDIVIDUAL DIFFERENCES There is always the risk of stereotypical parties and confusion of other influences, in particular racial and socioeconomic status, with cultural influences. The most obvious danger in counselling is to simplify the party's social system by highlighting the most obvious aspects of their background (Pedersen, 1986). While universal categories are necessary to understand human experience, loss of vision specific individual factors would lead to ethical violations (Ibrahim, 1985). Individual parties are influenced by race, ethnicity, national origin, life stage, level of education, social class and sexual roles (Ibrahim, 1985). Consultants should look at the identity and development of culturally diverse people in terms of multiple, interactive factors, rather than a strict cultural framework (Romero, 1985). A pluralistic consultant discusses all aspects of the party's personal history, family history and social and cultural orientation (Arca and Newlou, 1981). One of the most important differences in multicultural counselling is the difference between race and culture. There are differences between racial groups and within each group. There are different ethnic identifications in each of the five racial groups. Some examples include: Asian/Island Pacific (Japanese, Korean and Vietnamese); black (cajun, Haitian and Tanzan); Hispanic (Cuban, Mexican and Puerto Rican); American natives (Kiowa, Hopi and Zuni); (British, Dutch and German). Although these ethnic groups may share the physical characteristics of race, they may not necessarily share the values and structures of the beliefs of a common culture (Katz, 1985). Advisers should be careful to assume that, for example, all Blacks or all Asians have similar cultural backgrounds. McKenzie (1986) notes that West Indian American clients do not share the cultural experience of African-American blacks and are culturally different from other black subculture groups. Consultants who can understand West Indian dialects and accompanying non-verbal language are more likely to achieve positive results with these clients. CONCLUSION Although it is not possible to change the background, pluralistic consultants can avoid the problems of stereotyping and false expectations by examining their own values and norms, exploring the background of their clients and finding advice methods that meet clients' needs. Advisers cannot accept the nationality of their clients or cultural heritage, but they can become more sensitive to these things and to their own and to the reservations of their clients. Clinical sensitivity to customer expectations, attributables, values, roles, beliefs and topics of co-decision and vulnerability are always necessary for effective results (LaFromboise, 1985). Three questions that consultants could use in their approach is as follows (Jereb, 1982): (1) In what context or context can I understand this client (assessant)? (2) In what context do the contracting authority and consultant determine what change of operation is desirable (objective)? (3) What techniques can be used to effect the desired change (intervention)? Examining our own assumptions, adopting multiplications of variables representing an individual's identity and developing a method of counselling that is centered, balanced, will help a multicultural consultant to provide effective assistance. For more information, Arca, M., and B.J. Newlou. Theoretical reason for intercultural family counselling. SCHOOL COUNSELOR 28 (1981): 89-96. Bernal, G., and Y. Flores-Ortiz. Latino families in therapy: engagement and evaluation. JOURNAL OF MARITAL AND FAMILY THERAPY 8 (1982): 337-365. Ching, W., and S.S. Prosen. Asian-Americans in group counseling: an example of cultural dissonance. JOURNAL OF SPECIALISTS FOR TEAMWORK 5 (1980): 228-232. Darou, W. G. Counselor and Northern Native. CANADIAN JOURNAL OF COUNSELING 21 (1987): 33-41. Ibrahim, F.A. Effective intercultural counseling and psychotherapy. COUNSELLOR 13 (1985): 625-638. Jereb, R. Assessing the adequacy of advisory theories for use with black customers. CONSULTING AND VALUES 27 (1982): 17-26. Katz, J.H. Sociopolitical nature of counseling. COUSLING PSYCHOLOGIST 13 (1985): 615-623. LaFromboise, T.D. The role of cultural diversity in psychology consulting. COUNSELING PSYCHOLOGIST 13 (1985): 649-655. Lauver, P.J. Extension of cross-counseling: invisible obstacles. The document presented at the annual meeting of the California Association for Counseling and Development, San Francisco, CA. ED 274 937. McFadden, J., and K.N. Gbekobov. Counseling to African children in the United States. PRIMARY SCHOOL CONSULTING 18 (1984): 225-230. McKenzie, V. M. Ethnographic findings on West Indian-American parties. JOURNAL OF CONSULTING AND DEVELOPMENT 65 (1986): 40-44. Pederson, P. Cultural role of conceptual and contextual support systems in counseling. AMERICAN MENTAL HEALTH COUNSELORS ASSOCIATION JOURNAL 8 (1986): 35-42. Romero, D. Intercultural counseling: short reactions for the doctor. COUNSELLOR 13 (1985): 665-671. 665-671.

normal_5f94c1a363b4e.pdf
normal_5f903403ba209.pdf
normal_5f8a795512c72.pdf
big dummy's guide to the as400 download
android recyclerview item click effect
russia revealed study guide answers
dead rising 2 unlockables
singing machine sml385 manual
kuka robot programming language manu
galanz mini fridge manual temperatur
adib bank logo pdf
nearpod tutorial pdf
public speaking merit badge pdf
asa softball score sheet pdf
bipolar junction transistor pdf
characteristics of public service delivery pdf
vocabulario en contexto
gta v private dance
incose systems engineering handbook v4.0
i'm sorry carving
normal_5f92f7dec3e4b.pdf
normal_5f96159e3987d.pdf
normal_5f870481e04c5.pdf