

# MULTICULTURAL COUNSELING IN A DIVIDED AND TRAUMATIZED SOCIETY pdf

## 1: Joyce Hickson (Author of Multicultural Counseling in a Divided and Traumatized Society)

*This book is developed from the framework of locating childhood and adolescence within the wider context of South African society. The merging world-view and identity of South African children are described. A portion of the book describes the psychological traumas associated with political unrest.*

Michael Harris Bond ed. Hong Kong, New York: Oxford University Press, , pp. Broadly speaking, the authors of this volume represent three types of effort: The review chapters by Huang, Wu and Liu, on the one hand, and by Leong and Hsia, on the other hand, encompass more than the verification of previous findings in the context of culture with their respective focus on perception as well as lexical understanding. Others provide a useful database of psycho-pathological findings. However, the definition as well as the purpose of Chinese psychology remains problematic and debatable after all the research that has been done, notwithstanding its obvious fruitfulness. First, though a few studies, and particularly the chapter by Freeman and Habermann, make an impressive effort to document the causal role of culture, the culture concept here risks becoming too general and consequently less explanatory. One of the major reasons is that the empirical research relies excessively on the methods originally designed in cultures primarily representing the West. For instance, we find relatively few studies that examine the influence of social class on childhood socialization and opportunity choices. The obvious result of this bias is that conclusions about the Chinese may not be generalizable. Second, we may also be dismayed by the lack of coordinated efforts, a result that invites perpetuation of erroneous beliefs and oversimplification of complex issues, particularly the confounding of context and culture. Of course, in principle, one can construct goals for every study on behavior, and these goals do not have to be valid in the context of other models. However, it could be argued that there is the need for closure related to a satisfactory model of human nature. As long as new contexts exist, the question of generalization will never be fully addressed. Equally troubling, though, may be the missed opportunities to examine the role of culture. It may ultimately prove to be important that, in indigenous studies, it is useful to consider different models derived from the same culture. Its potential linkages with other models make it a particularly interesting model to explore in the context of Chinese culture. Regrettably, this volume does not address the question of generalization to the extent one would expect. I hasten to add that my criticism is meant as a constructive suggestion in modifying the definition of indigenous psychology where it seems unnecessarily restricted. Having set the kind of dialogue represented in this volume, I now briefly turn to the contributions anticipated. Sensitivity to, and knowledge about, diverse groups are essential rather than ancillary to the understanding of Chinese psychology. Readers may find it thought-provoking to include Chinese culture among the variables already specified in the existing models. Along with examining the literature regarding particular variables in multicultural contexts, this volume does move us all closer to the kind of synthesis we hope will emerge in the future. The psychology of the Chinese people. Ahmed and Uwe P. ISBN Despite the fact that in the Arab world, psychology and psychiatry have roots in the 11th and 12th centuries, most Arab countries were not exposed to western psychology until the 19th or even later. The book under review presents a first general overview of modern developments in psychology in the Arab world. Arab psychologists from various disciplines discuss the history of and contemporary trends in psychology in the Arab world with a special focus on Egyptian psychology. The book is divided into different sections, each of which contains several chapters surveying research on a separate topic. Altogether, the 25 chapters examine Arab studies on developmental research, education and creativity, personality, social and organizational psychology, biological psychology, pathology and clinical issues, and psychology in the cross-cultural context. This panoramic view of psychology in the Arab world presents a good platform for understanding the current progress and problems facing Arab researchers. Serious obstacles daunting Arab psychologists are discussed by several chapter authors. For example, the book shows that work in many fields of psychology centers too much on instruments because Arab psychologists rarely conduct studies on

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topics they have identified as being of special importance to people living in the Arab world. Nevertheless, the authors of several chapters state that Arab psychologists have made considerable progress in some fields such as clinical psychology and personality. In contrast, more attention needs to be devoted to other areas such as experimental and physiological psychology. Some chapters in this book are devoted to the study of the Arab-Islamic cultures thus adding an important dimension to the understanding of the Arab mind. Here the focus is placed on the interaction between religion, culture, mind, and behavior. There is increasing evidence that mainstream U.S. This change has come about through a host of factors, including the rapid growth of psychology outside of the U.S. But some of the change has been due to attitudinal revisions within the field as well. Psychologists are continually being made more aware of the issue of cultural bias and the problems associated with it. We all make assumptions about the world and those assumptions are typically embedded in our larger culture. For example, the proclivity of people in Western cultures to understand and interpret behavior almost entirely from an individual perspective is well known. But with the increasing globalization of the world, such assumptions become less workable. For instance, how does a therapist treat a client who is from a culture with entirely different assumptions? In this volume, Pedersen explores the possibilities associated with adopting a multicultural or culture-centered perspective, one that recognizes the psychological consequences associated with every context. The book consists of ten chapters, three of them by Pedersen himself, and focuses largely on the impact of the multicultural view on counseling and psychotherapy. There is a great deal of information packed into this slim volume, with many provocative asides. The authors represent a mix of research and applied psychologists, but with an emphasis on application. The volume should be particularly beneficial to individuals who train counselors and psychotherapists. Some of the chapters clearly emanate from a particular cultural milieu, e.g. Multiculturalism is consciously identified as a fourth force in psychology, in addition to the traditional psychoanalytic, behavioral, and humanistic forces. However, the term is used here to identify an approach that can inform all aspects of psychology rather than as a genuinely separate school of thought. In one sense, the goal of multiculturalism is to disappear as an obvious force once cultural considerations become part of every psychological inquiry. This is not a relentlessly optimistic book about the joys of multiculturalism. Indeed, many of the barriers associated with adopting a multicultural approach are addressed, including the problem of definition and the model to be used. The point is made repeatedly that cross-cultural contact is stressful. At the same time, questions are raised that lie at the very heart of psychology. For example, Pedersen discusses the search for universals in behavior and argues that, curiously, the best information may emerge from the indigenous psychology movement. In his view, that movement is causing the usual reductionism in psychology to give way to a more holistic and culturally inclusive approach that reorganizes the role of context in determining behavior. Pedersen is not only trying to refine our understanding of human behavior through a multicultural approach. He maintains that psychology in its present form cannot contribute substantially to reducing the effects of ethno-political warfare. In effect, he argues that to achieve these goals, a new profession must be created. Joyce Hickson and Susan Kriegler. Greenwood Press, , pp. This timely publication is one which broadly attempts to respond to the recent changes in the South African society and more specifically attempts to contextualize counseling in the South African context. A South African text of this nature is certainly a most welcome addition to the debates related to the discipline of psychology and its relationship to sociopolitical contexts. It aims not only to educate around appropriate counseling techniques, but also to provide a sociohistorical background to the issues. The authors are aware that to make psychology more appropriate to the South African population and especially to the black population in South Africa, it is important to introduce the readers, be they counselors, guidance teachers, etc. Understanding of the context and its impact on the individual is, they suggest, important for the counseling interaction to be beneficial. From the perspective of counseling or psychotherapy, the authors correctly note that in order to provide accessible services to people from differing cultural, social, economic, historical, and political backgrounds, counselors must first be familiar with these backgrounds. We agree wholeheartedly with this view. However,

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it is precisely here that the more contentious aspects of the text emerge. In an attempt to provide a holistic view of cultural processes among different social categories in South Africa, the authors unwittingly tend to reinforce oppressive stereotypes and relations. The social identities described in the text are based primarily on race classification labels utilized in the apartheid era, and the use of those identities creates the impression that they may be generalized to entire populations. Culture itself is defined in a fairly uncritical manner, especially Book Reviews given its synonymous use in South Africa. As Potgieter, p. She has pointed out that racial and, often, racist theories have been incorporated into cultural theories. While we agree with much of the sentiment expressed by the authors, we are concerned that their understanding of culture and cultural groups is a shortcoming of the text. Part III of the text deals with child abuse in South Africa and with adolescents in a changing society. The authors have captured important debates in this section. Still, the authors have provided a range of references and we would suggest that readers draw on those works. Part IV deals with educational and mental health issues. This section has valuable suggestions for both education and counseling. Since the publication of this book, the government has embarked on a range of policies to deal with the historical backlog in education and health. For example, the outcome-based education policy of the government is a case in point. In spite of the contentious sociohistorical analysis within the text, it is necessary to note that the authors have written in an extremely fluid period in South African history. Sociopolitical conditions have shifted remarkably since the publication of the text, and it would be unfair to critique this work in a decontextualized manner, given that the authors have not had the benefit of hindsight that others have had. This text is a useful starting point for critical discussion about the role of psychology in an ever-changing sociopolitical context, but also for future attempts at indigenizing psychology in South Africa in a socially and psychologically constructive manner. Weaving strands of Africa and Europe pp. Essays on the struggle for psychology and the mind of South Africa. ISBN [paper], 3, pesetas approx. The psychological underpinnings and social contexts that shape the scenarios of the abnormal life experiences of many children and especially adolescents is the focus of this well articulated and edited book. Twenty-three chapters are divided in four sections: Much is known about childhood and both theoretical frameworks and empirical findings are well represented in the chapters that deal with child sexual abuse, social adaptation difficulties, phobias and fears, bronchial asthma and Attention Deficit Hyperactivity Disorder ADHD. Less is known about adolescence, perhaps because it is not clear where to draw the line between late childhood and early adolescence, and what research findings of the former apply to the latter without some major caveats. One of the merits of this book lies in the presentation of issues that affect adolescence, always keeping in mind the developmental continuum of this life-stage. As such, most chapters discuss the issues involved in abnormal behavior and experiences in such a way that the reader has an understanding of how these are shaped throughout infancy and adolescence as well as the peculiar developmental tasks of each stage.

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## 2: drsusankriegler | About

*Multicultural Counseling in a Divided and Traumatized Society: The Meaning of Childhood and Adolescence in South Africa (Contributions in Psychology) F First Edition Edition by.*

Issues in Multicultural Counseling. Traditionally, the United States has been defined as a melting pot in which various cultures are assimilated and blended as immigrants mold their beliefs and behavior to the dominant white culture. The melting pot image has given way to a more pluralistic ideal in which immigrants maintain their cultural identity while learning to function in the society. Not only are immigrants still flocking to America from Cuba, Haiti, Vietnam, Guatemala, El Salvador, and other countries LaFromboise, , but minorities already living in the United States have asserted their right to have equal access to counseling Arcinega and Newlou, This diversity creates three major difficulties for multicultural counseling: It is essential to understand our own cultural heritage and world view before we set about understanding and assisting other people Ibrahim, ; Lauver, Lack of such understanding may hinder effective intervention McKenzie, Part of this self-awareness is the acknowledgement that the "counselor culture" has at its core a set of white cultural values and norms by which clients are judged Katz, ; Lauver, This acculturation is simultaneously general, professional, and personal Lauver, Underlying assumptions about a cultural group, personal stereotypes or racism, and traditional counseling approaches may all signal acquiescence to white culture. Identification of specific white cultural values and their influence on counseling will help to counter the effects of this framework Katz, Adherence to a specific counseling theory or method may also limit the success of counseling. Another counseling barrier is language. Language differences may be perhaps the most important stumbling block to effective multicultural counseling and assessment Romero, Language barriers impede the counseling process when clients cannot express the complexity of their thoughts and feelings or resist discussing affectively charged issues. Counselors, too, may become frustrated by their lack of bilingual ability. At the worst, language barriers may lead to misdiagnosis and inappropriate placement Romero, Adherence to white cultural values has brought about a naive imposition of narrowly defined criteria for normality on culturally diverse people Pedersen, Multicultural counseling, however, seeks to rectify this imbalance by acknowledging cultural diversity, appreciating the value of the culture and using it to aid the client. Although the variety of cultures is vast, the following examples indicate the types of cultural issues and their effects on the counseling situation. In the cultural value system of Chinese Americans, passivity rather than assertiveness is revered, quiescence rather than verbal articulation is a sign of wisdom, and self-effacement rather than confrontation is a model of refinement Ching and Prosen, Since humility and modesty are so valued, it is difficult for counselors to draw out a response from a Chinese American in a group setting. The reticence which reinforces silence and withdrawal as appropriate ways of dealing with conflict may be interpreted as resistance by the uneducated counselor. Democratic counselors may also be uneasy with the role of the "all-knowing father" that the Chinese respect for authority bestows on them Ching and Prosen, Africans place great value on the family, especially their children, who are seen as a gift from God, and on social relationships, with a great emphasis on the community and their place in it. In this context social conflict resolution becomes important, so that peace and equilibrium may be restored to the community, while personal conduct becomes secondary McFadden and Gbekobov, Many African values also influence contemporary American Black behavior, including the notion of unity, the survival of the group, oral tradition, extended kinship networks, self-concept, concept of time, and control of the environment. In his discussion of counseling the Northern Natives of Canada, Darou notes that counseling is seen as cultural racism when it does not fit native values. Bernal and Flores-Ortiz point out that Latin cultures view the family as the primary source of support for its members. Any suggestion that the family is not fulfilling that obligation can bring shame, added stress, and an increased reluctance to seek professional services. Involving the family in treatment will most likely insure successful counseling outcomes with Latinos. While universal categories are

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necessary to understand human experience, losing sight of specific individual factors would lead to ethical violations Ibrahim, Individual clients are influenced by race, ethnicity, national origin, life stage, educational level, social class, and sex roles Ibrahim, Counselors must view the identity and development of culturally diverse people in terms of multiple, interactive factors, rather than a strictly cultural framework Romero, One of the most important differences for multicultural counseling is the difference between race and culture. Differences exist among racial groups as well as within each group. Various ethnic identifications exist within each of the five racial groups. Even though these ethnic groups may share the physical characteristics of race, they may not necessarily share the value and belief structures of a common culture Katz, Counselors must be cautious in assuming, for instance, that all Blacks or all Asians have similar cultural backgrounds. McKenzie notes that West Indian American clients do not have the same cultural experience of Afro-American Blacks and are culturally different from other Black subculture groups. Counselors who can understand West Indian dialects and the accompanying nonverbal language are more likely to achieve positive outcomes with these clients. Clinical sensitivity toward client expectation, attributions, values, roles, beliefs, and themes of coping and vulnerability is always necessary for effective outcomes LaFromboise, Three questions which counselors might use in assessing their approach are as follows Jereb, A Case of Cultural Dissonance. Brief Reactions for the Practitioner. Further, this site is using a privately owned and located server. This is NOT a government sponsored or government sanctioned site.

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