

NINTH EDITION

Counseling the Culturally Diverse

THEORY AND PRACTICE

Derald Wing Sue | David Sue
Helen A. Neville | Laura Smith



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Preface

For over four decades, *Counseling the Culturally Diverse: Theory and Practice (CCD)* has been considered the “gold standard” in culturally competent mental health care. Its cutting-edge presentation of multicultural counseling and therapy (MCT) is used in an overwhelming majority of graduate training programs in counseling and clinical psychology, and it has produced generations of culturally sensitive mental health practitioners. It now forms the multicultural knowledge base of licensing and certification exams at both the masters and the doctoral levels in psychology. In 2021, *Social Science Space* identified the book as one of the most important works across social science disciplines that has contributed to the ongoing need to understand, analyze, resist, and dismantle racism, bias, and bigotry. In essence, *CCD* has become a “classic” in the field of mental health practice, and leads the profession in the theory, research, and practice of MCT.

CCD upholds the highest standards of scholarship, and is the most frequently cited source in multicultural psychology and mental health. The expert and global perspectives of the four co-authors, each active researchers and practitioners in the field, strengthen the newly minted ninth edition of *CCD*. As a result, instructors will note the continued fresh, scholarly, and exciting perspective in the content of *CCD*, as it continues to rank as the most up-to-date text in the field.

CHANGES TO *CCD*

Much new research has been conducted on multicultural counseling, cultural competence, and social justice advocacy, alternative roles of helping professionals, White allyship, microaggression/microintervention theory, and culture-specific interventions over the past few years. In essence, the topical areas covered in each chapter continue to anchor multicultural counseling coverage. As a result, while many chapters remain similar, each has undergone major revisions; some are quite extensive in the updating of references, introduction of new research and concepts, and discussion of future directions in counseling, therapy, and mental health.

Additionally, in light of the current societal upheaval and political bias and bigotry directed toward marginalized groups in our nation, one of the lenses used to analyze mental health practice must be sociopolitical in nature. To avoid doing so or to discuss these concepts superficially are to continue the oppression and silencing of diverse populations. Thus, we have updated and in some cases expanded our coverage of how such factors influence the profession. Studying systems of oppression is a necessary step to cultural competence. We consider it a serious omission not to discuss counseling diverse populations without acknowledging and dissecting the issues of marginality, oppression, and the current sociopolitical climate on mental health practice.

For example, the horrendous murder of George Floyd on May 25, 2020, and the historical and continuing killing of unarmed Black Americans, our nation has seemingly experienced a racial awakening of its racist historical past, and its continuing oppression, denigration, and silencing of Black, Indigenous and People of Color (BIPOC). Further, the COVID-19 pandemic has laid bare the existence of systemic racism, and while it threatens the well-being of humankind as a whole, it has most affected communities of color and poorer ones. Counseling and psychotherapy with marginalized group members do not occur in a vacuum. Issues of individual and systemic bias, prejudice and discrimination often rear their ugly heads in mental health practice. Being culturally competent requires practitioners to confront themselves as racial/cultural beings, to acknowledge the institutional biases of the mental health profession, and to change systems of oppression in our society.

EFFICIENT UP-TO-DATE COVERAGE

We maintain our two-part division of the book, with 11 separate chapters in *Section 1: The Multiple Dimensions of Multicultural Counseling and Therapy*, and 13 population-specific chapters in *Section 2: Multicultural Counseling and Specific Populations*. We introduce Section 2 by providing a chapter, “*Culturally Competent Assessment*” (*Chapter 11*), that ends Section 1 and transitions to Section 2. This transition chapter outlines the many variables that influence assessment, diagnosis, and case conceptualization—which guide the reader’s understanding of each specific population to follow. All have been thoroughly updated using common topical headings (when possible) that allow better cross-comparisons between and among the groups. Readers familiar with the eighth edition will note the incorporation of new information on transgender communities within the LGBTQ chapter. We have also combined several chapters to form a new one on Religious Communities.

We have heard from some textbook adopters that the breadth and depth of coverage of *CCD* has made it very difficult for instructors and students to digest the amount of material in a single course. This is a very legitimate concern but we would like to make several points.

First, although there may be differences of opinion, we have identified the first 11 chapters in Section 1 as providing the basic principles of cultural competence that can be applied across multicultural populations. These are foundational building blocks of multicultural counseling and therapy, which we believe all practitioners must acquire in order to move toward cultural competency. In our classes, for example, the first eleven chapters are mandatory for a semester course.

Second, although it would be ideal if all of Section 2, with the 13 specific populations could be covered, we never expected that all these chapters could be digested in a single course. Rather, we envisioned instructors selecting Section Two chapters that they felt were important for students to master. Some may choose to focus on racial/ethnic populations, others on sexual orientation and gender identity, others on poverty and disability, or any combination of special populations. Other instructors have used the special population chapters to allow students with interest in a particular group to do class presentations and term papers. Section 2 allows considerable flexibility and has unique appeal to professors and students.

Third, to aid in making the material less overwhelming, we have condensed, summarized, streamlined, and eliminated certain subtopics. In one case, two chapters were combined. We have tried our best to do so without violating the integrity of the content. Each of the major chapters (1 through 11) has been shortened but the special population chapters have maintained their original length. This latter decision was based on our belief that further shortening would result in the chapters having a “checklist” quality. Further, we are also aware that most instructors do not assign all special population chapters, but rather choose the ones most relevant to their classes.

Despite shortening major sections of the text, new advances and important changes in multicultural counseling suggest additional areas that need to be addressed. These include updating concepts to be consistent with *Diagnostic and Statistical Manual of Mental Disorders (DSM-5)* categories and principles, the multicultural guidelines of the American Psychological Association, the American Counseling Association’s (ACA) multicultural and social justice competencies, and Council for Accreditation of Counseling & Related Educational Programs (CACREP) standards.

We also include the most recent research and theoretical formulations that introduce and analyze emerging important multicultural topics. These include the concept of “cultural humility” as a domain of cultural competence; the important roles of White allies in the struggle for equal rights; the emerging call for social justice counseling; the important concept of “minority stress” and its implications in work with marginalized populations; a new focus on microinterventions; reviewing and introducing the most recent research on lesbian, gay, bisexual, transgender, and queer (LGBTQ) issues; major research developments in the manifestation, dynamics, and impact of microaggressions; and many others.

PEDAGOGICAL STRENGTHS

One of the main goals of the eighth edition has been to better engage students in the material and allow them to become active participants in digesting multicultural counseling concepts. We have increased our focus on pedagogy by providing instructors with exercises and activities to facilitate experiential learning for students. We open every chapter with broad *chapter objectives*, followed

by more specific—and oftentimes controversial—*reflection and discussion questions* interspersed throughout, which allow for more concentrated and detailed discussion by students on identifiable topical areas.

Further, every chapter opens with a *clinical vignette, longer narrative, or situational example* that previews the major concepts and issues discussed within. Many of these are new and serve to anchor the multicultural *chapter focus questions* issues to follow. They add life and meaning to the chapter concepts and research. They serve as prompts to address the opening “course objectives,” but instructors and trainers can also use them as discussion questions throughout the course or workshop. To further stimulate interest and meaning to multicultural counseling concepts, we sprinkle at least two new features throughout the chapters: (a) *Did You Know?* and (b) *By the Numbers*. These new features provide brief facts and findings of interest that provoke thought and provide interesting insights. As in the previous edition, we have retained the “Implications for Clinical Practice” and “Summary” sections at the end of every chapter.

There are many other major resources available for instructor use. These are accessible to all instructors through the Wiley site. The use of videos and case studies are compatible with the topical issues in *CCD*.

1. *Multicultural Video Series*. A series of brief simulated multicultural counseling videos that can be used in the classroom or viewed online. Each video relates to issues presented in one of the first 11 chapters. They are excellent training aids that allow students to witness multicultural blunders by counselors, identify cultural and sociopolitical themes in the counseling process, discuss and analyze what can go wrong in a session, and suggest culturally appropriate intervention strategies. Following each video, Drs. Joel M. Fillmore and Derald Wing Sue discuss and analyze each session in the context of the themes of the chapter. Instructors have many ways to use the videos to stimulate classroom discussion and understanding.
2. *Multicultural Counseling Casebook*. In keeping with the importance of applying research and theory to work with culturally diverse populations, and client and client systems, we have accumulated a number of outstanding cases that will stimulate classroom discussion of issues related to race, culture, ethnicity, marginality and clinical work. These case vignettes, when used as a teaching/training tool by knowledgeable instructors can:
 - Help students become culturally aware of their own values, biases, and assumptions about human behavior,
 - Expand their awareness of other worldviews,
 - Anticipate possible cultural barriers in counseling and therapy,
 - Generate alternative counselor intervention strategies more consistent with the life experiences of marginalized populations.
3. *Separate Case Study Book*. For instructors who wish to present more in depth clinical cases that go beyond clients of color, we encourage them to use Sue, D. W., Gallardo, M., & Neville, H. (2014). *Case studies in multicultural counseling and therapy*. Hoboken, NJ: Wiley.
4. *Multicultural Resources for Student Evaluation and Activities*. On the Wiley website for *CCD* are the traditional tools for testing and facilitating student learning (test bank of multiple choice questions, true-false items, essays, power point slides for classroom lectures/discussions, etc.) for each major chapter. With respect to the test items, questions are rated as to their difficulty. This allows instructors to balance the difficulty level of exams for their students.

APPRECIATION

An African American proverb states, “We stand on the head and shoulders of many who have gone on before us.” Certainly, this book would not have been possible without their wisdom, commitment, and sacrifice. We thank them for their inspiration, courage, and dedication, and hope they will look down on us and be pleased with our work. We would like to acknowledge all the dedicated multicultural pioneers in the field who have journeyed with us along the path of multiculturalism before it became fashionable. We also wish to thank the staff of John Wiley & Sons for the enormous

time and effort they have placed in obtaining, evaluating, and providing us with the necessary data and feedback to produce this edition of *CCD*. Their help was no small undertaking, and we feel fortunate in having Wiley as our publisher.

Working on this ninth edition continues to be a labor of love. It would not have been possible, however, without the love and support of our families, who provided the patience and nourishment that sustained us throughout our work on the text. Derald Wing Sue wishes to express his love for his wife, Paulina, his son, Derald Paul, his daughter, Marissa Catherine, and his grandchildren, Caroline, Juliette, Niam, and Kiran. Helen A. Neville wishes to express her deepest love and appreciation for her life partner, Sundiata K. Cha-Jua, her daughters, and the memory of her parents. Laura Smith expresses love and appreciation for the support of her partner, Sean Kelleher, as well as her extended family. David Sue wishes to express his love and appreciation to his wife, Diane, his children, Joel, Jennifer, & Christina, and twin grandsons, Adrian & Joaquin.

We hope that *Counseling the Culturally Diverse: Theory and Practice*, ninth edition, will stand for “truth to power” and continue to be the standard-bearer of multicultural counseling and therapy texts in the field.

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The Multiple Dimensions of Multicultural Counseling and Therapy

SECTION 1

Becoming culturally competent in working with diverse populations is a complex interaction of many dimensions that involve broad theoretical, conceptual, research, and practice issues. This section is divided into five parts (each part contains a number of chapters) that describe, explain, and analyze necessary conditions that mental health practitioners must address on issues related to multicultural counseling and therapy, cultural competence, and sociopolitical influences that cut across specific populations.

- **Part 1:** The Affective, Conceptual, and Practice Dimensions of Multicultural Counseling and Therapy
- **Part 2:** Sociopolitical and Social Justice Dimensions of Multicultural Counseling and Therapy
- **Part 3:** Racial, Ethnic, Cultural (REC) Attitudes in Multicultural Counseling and Therapy
- **Part 4:** Western and Non-Western Perspectives in Counseling and Therapy
- **Part 5:** Assessment, Diagnosis, and Treatment Issues in Multicultural Counseling and Therapy

The Affective, Conceptual and Practice Dimensions of Multicultural Counseling and Therapy

PART 1

Chapter 1 Understanding Resistance to Multicultural Training: Obstacles to Developing Cultural Competence

Chapter 2 Multicultural Counseling and Therapy (MCT)

Chapter 3 Cultural Perspectives and Barriers: The Individual Interplay of Cultural Experiences

Understanding Resistance to Multicultural Training

CHAPTER 1

Obstacles to Developing Cultural Competence

CHAPTER OBJECTIVES

1. Acknowledge and understand personal resistance to multicultural training.
2. Identify how emotional reactions to topics of prejudice, discrimination, and oppression can act as obstacles to developing *cultural competence* and *cultural humility*.
3. Understand *worldview* differences between majority and socially devalued group members in U.S. society.
4. Make sense of why majority group members often react differently from marginalized group members when issues of racism, sexism, or heterosexism are discussed.
5. Be cognizant of how *worldviews* may influence the ability to understand, empathize, and work effectively with diverse clients.
6. Realize that becoming an effective multicultural counselor or therapist is a lifelong journey.

Reading and digesting the content of this book may prove difficult and filled with powerful feelings for many of you. Some readers find the substance of the book difficult to absorb and have reacted very strongly to the content. According to instructors of multicultural counseling and therapy (MCT) classes, the powerful feelings aroused in some students prevent them from being open to diversity issues, and from making classroom discussions on the topic a learning opportunity. Instead, conversations on diversity become “shouting matches” or become monologues rather than dialogues. These instructors indicate that the content of the book challenges many White students about their racial, gender, sexual orientation and gender identity realities, and that the book’s socio/cultural/political orientation also arouses deep feelings of defensiveness, anger, anxiety, guilt, sadness, hopelessness, and a multitude of other strong emotions. As you begin the course, it is important to know that multicultural psychology is much more than an intellectual exercise. It is also a journey of self-discovery, filled with deep feelings about the subject matter, and often-uncomfortable personal revelations.

Students who have embarked on a journey to understand MCT and multicultural mental health issues have almost universally felt both positive and negative feelings that affect their ability to learn about diversity issues. As you begin your journey to becoming a culturally competent or *culturally responsive* counselor/mental health professional, the road is often filled with obstacles to self-exploration, to understanding yourself as a racial/cultural being, and to understanding the *worldview* of those who differ from you in race, gender, ethnicity, sexual orientation or identity, and other sociodemographic group characteristics.

We begin by sharing with you reactions by fellow classmates about their starting expectations for the course, and then their initial reactions to the content of *Counseling the Culturally Diverse*.

EXPECTATIONS FOR THE COURSE

White counselor trainee: *What are my expectations for this course? Well, I'm here to learn about multicultural counseling and therapy. I'd like information on how to work with Black and Latino clients. I'd also like to learn how to work with LGBTQ clients as well. I hope we can talk about these things calmly and not let our emotions get in the way. Too many times discussions on race become political, and I hope we don't wind up blaming everything on whites. I don't want to feel like I'm walking on eggshells. I don't want to have to be politically correct. Let's keep politics out of the classroom!*

Trainee of Color: *I'm not sure what to expect. The majority of these classes have been a disappointment. It's frustrating to always tip toe around topics of race and racism. As a Person of Color, I want people to be honest with one another. Many people are scared to death to talk about race, and they avoid it like a hot potato. I hear it all the time. Bring up a racial issue and they'll say "race had nothing to do with it." They'll say "you're playing the race card." They'll say "you are forcing me to be politically correct." I get angry and upset at times, but I can't say anything because they will think I'm just an "angry" Black man.*

REFLECTION AND DISCUSSION QUESTIONS

1. How do you explain the different expectations that these two trainees have about a course on multicultural counseling and therapy?
2. Part of becoming a multiculturally competent counselor or therapist is the ability to understand the worldview of clients. What in the lived experience of these two individuals might explain their outlooks?
3. How much does your own racial background affect your perception of these two narratives?
4. Both trainees approach the course with some unease. From analyzing the statements, can you determine what fears they have?
5. Take a few moments to reflect upon your own expectations for the course. What would you like to have covered? What apprehensions or concerns do you have about the course? Can you give voice to them?
6. Because of the changing demographics of the nation, no helping professional can escape from encountering diverse clients. Are you comfortable in talking about issues of differences, marginalization, racism, sexism, and heterosexism with them? If not, what does this mean for you as a helping professional?

Students are frequently asked at the beginning of a course on MCT, what expectations they have. One of the more common responses from White trainees is revealed in the quote above. Reading between the lines, the White trainee seems to be implying that (a) learning about race, ethnicity, gender, and sexual orientation is purely a cognitive or intellectual exercise, (b) emotion is antagonistic to reason, (c) "politics" should be left outside of the classroom, and (d) as a White person, he/she may be blamed for all the racial/ethnic injustices of the world. As we shall see shortly, these expectations are setting up the White student for a very challenging experience in the course.

On the other hand, students of color also approach courses on race with great trepidation. Their concerns are different from that of their White counterparts. They silently ask, "Will my voice be heard or not?" Their experience is that (a) honesty and authenticity in discussing race issues are often absent or glossed over in classes, (b) that when discussed they are "sugar-coated," avoided, dismissed, or rationalized away, (c) that students of color are silenced from expressing their emotionality for fear of being labeled "angry or irrational," and (d) that they are caught in a double-bind in that they are asked to share their true thoughts and feelings, but are invalidated when they do.