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Cross-Cultural Counseling

History, Challenges, and Rationale

LAWRENCE H. GERSTEIN,
P. PAUL HEPPNER, STEFANÍA ÆGISDÓTTIR,
SEUNG-MING ALVIN LEUNG, AND KATHRYN L. NORSWORTHY

Global economics, foreign and domestic policies, and technological advances have contributed to the emergence of a worldwide system of countries and cultures all mutually affecting one another. Larger, more powerful nations have significant influence on the daily lives of citizens of smaller ones (Friedman, 2000), while smaller, less powerful nations have the potential to make a global influence through advanced communication and computer technologies (Friedman, 2005). From another perspective, modern physics has demonstrated that we are all interconnected (Bohm, 1980), leading some scholars to suggest that this perspective is even relevant to counseling (Bozarth, 1985; Gerstein & Bennett, 1999; Lucas, 1985). When electrons move in one area of space, others change position, even though the links are not readily visible. Furthermore, events happening in one location can simultaneously occur in another location.

While the world gets smaller and we become more aware of our interconnectedness, the global population continues to exponentially increase. Issues such as poverty, substandard living conditions, malnutrition, human rights abuse, illiteracy, and environmental pollution have risen dramatically (United Nations Population Division, 2007). Human migration and immigration connected to political oppression, economics, and poverty, and the need for employment brings challenges for everyone involved. Obviously, ethnopolitical conflict, war, natural and human disasters, and situations of mass trauma, such as the 9/11 attacks on the United States, the 2005 tsunami in Southeast Asia, the recent terrorist attacks in Mumbai (India) in December 2008, and the 2008 Myanmar (Burma) cyclone reverberate globally and require responses beyond the borders of the countries in which the events took place. The same can be said for the global economic crisis that began in 2008 affecting all nations around the world.

Counseling and counseling psychology are embedded in this worldwide system of interconnectedness,

with the United States having taken the historical lead in the development of the counseling profession, which is now expanding rapidly to other parts of the globe (Heppner, Leong, & Gerstein, 2008; Leong & Ponterotto, 2003; Pedersen & Leong, 1997). It is rather apparent, therefore, that U.S.-based models of psychology and counseling have greatly influenced both positively and negatively the science and practice of the mental health professions worldwide. The entire counseling field, however, needs to be responsive to 21st-century human, environmental, and technological concerns, with particular awareness and sensitivity of, and respect for, the cultural contexts from which they arise. With an ethic of care, compassion, responsibility, and nonharm at the heart of the counseling profession, there is a strong foundation relying on culturally appropriate and effective strategies to help guide our efforts to meet such challenges.

As will become apparent in this and the following chapters, while there is a growing worldwide recognition of interconnectedness in the counseling professions and a strong interest in expanding the scope of counseling to include international issues, currently there is no book and very few published journal articles on these topics. This handbook, therefore, is the first of its kind. It is structured to provide a comprehensive resource with a strong theoretical, research, and practical focus. The book also provides an in-depth discussion about the status and current developments of the counseling profession in numerous countries around the world. Additionally, the cultural assumptions tied to mental health help seeking, the nature and structure of counseling in the various countries, and indigenous approaches to assisting persons with psychological concerns are addressed as well.

This particular chapter focuses on the importance of the counseling professions embracing an interconnected philosophy of understanding the human experience, the history of the U.S. counseling profession and international issues, and the international work of non-U.S. professionals. It also provides definitions of important concepts and terms found throughout the book

and an overview of the rationale and vision for the book.

INTERCONNECTEDNESS, THE GLOBAL ENVIRONMENT, AND NEED FOR PSYCHOLOGICAL ASSISTANCE

Martin Luther King Jr. (U.S. civil rights leader), Paulo Freire (Brazilian liberation activist), Thich Nhat Hanh (Vietnamese Monk and peace worker), His Holiness The Dalai Lama (Tibetan Monk, leader of the Tibetan people, and Nobel Peace Prize Laureate), Aung San Suu Kyi (Myanmar [Burma] Nobel Peace Prize Laureate and prodemocracy leader under house arrest), and many other revered world leaders have all pointed out that our humanity, liberation, and futures are inextricably woven together. In other words, when individuals or groups of people suffer, experience oppression, discrimination, or exploitation, or are thwarted in their growth and development, we all suffer and are harmed. Our humanity is damaged. Stated another way, the well-being and freedom of others supports and contributes to our own well-being and vice versa.

One of the historic strengths of counseling and counseling psychology is its emphasis on human growth and development, an ethic of care, compassion, and more recently, its focus on firmly centering context and culture in understanding human functioning, and conceptualizing and implementing intervention and research strategies. The professional care ethic grounding counseling professionals' work requires knowledge of individuals' psychological concerns or problems as well as an understanding of their cultural, ethnic, racial, and national identities, and their social locations, group associations, and places of residence. The more we as counseling professionals know about people around the world, the greater empathy, warmth, respect, and connection we feel toward those who were previously not known. When one has direct knowledge and contact with individuals who have experienced human suffering, the more compelled one may become to take action to support people in reaching their potential and to change or eliminate any conditions that create and maintain such suffering.

Thus, an increased awareness and knowledge of others and their circumstances beyond the confines of one's own communities, cultural groups, and countries sets the stage for our becoming responsible and action-oriented global citizens and mental health helping professionals who are actively engaged in contributing to a world that supports human potential, freedom, and liberation. Pawlik (1992) offered a similar observation when speaking of some functions of the internationality of psychology. He reported that one function is facilitating cross-national understanding and goodwill among individuals. In part, the International Council of Psychologists (ICP) was established in 1941 to achieve this goal (Pawlik & d'Ydewalle, 1996) in addition to advancing the science and practice of psychology worldwide.

Due to the rapid process of globalization, where cultures and countries influence one another, with the most profound effects coming from larger global economies such as the United States, there is a disturbing trend toward cultural homogenization (Bochner, 1999). Before discussing the implications of this trend, it is important to define the term *globalization* as it has been applied in many different ways in the literature, including the counseling literature. For Chapters 1 through 8 (Part I), globalization refers to increased contact between countries affecting, for instance, economic, social, cultural, and political features of life. Interdependence among nations is thought to be an essential component of globalization (see Figure 1.1).

Rapid globalization and the attendant pressures toward cultural homogenization can disrupt cultures

Term	Definition	Usage
Internationalization of counseling	An ongoing process of integrating knowledge from research and practice derived from different cultures and employing this knowledge to solve problems in local and global communities. Involves collaboration and equal partnerships where cultural sensitivity and respect are necessary for success. Efforts to indigenize the field of counseling in various regions in order that theories, practice, and systems are established and anchored in the local culture (Leung et al., Chapter 6).	Inconsistent
Globalization	Varies with the context of analysis. In general, means an increasing interaction across national boundaries that influence many aspects of life (e.g., economic, social, cultural, and political). For instance, globalization frequently refers to the growing economic interdependence of nations worldwide (United Nations Economic and Social Survey of Asia and the Pacific [UNESSAP], 1999).	Inconsistent
Psychologist	In the United States, persons with a doctoral degree in psychology from an organized, sequential program in a regionally accredited university or professional school (see http://www.apa.org/about).	Inconsistent
Counseling	A focus on using a broad array of psychological strategies and activities aimed at the process of helping others to reach individual, group, organizational, and systems goals.	Inconsistent
Counseling psychology	In the United States, a psychological specialty that integrates theory, research, and practice with a sensitivity to cultural and diversity issues to facilitate through a variety of strategies (e.g., individual, family, group, community, systems, organizational) personal and interpersonal functioning across the life span with a focus on emotional, social, vocational, educational, health-related, developmental, and organizational concerns (see http://www.div17.org/students_defining.html).	Inconsistent

(Continued)

Term	Definition	Usage
Culture	A socially transmitted phenomenon learned through enculturation and socialization that is passed on from one generation to the next and one individual to another. Information sharing of knowledge allows people to behave in ways found to be acceptable, understandable, and meaningful to one another in that culture. As such, there is a shared collective experience of a specific group of people. That is, the individuals recognize themselves and their cultural traditions as unique as compared with other people and other cultural traditions. Variability and complexity in behavior is expected, but there are also regularities or common patterns in behavior (Gerstein et al., 2007; Peoples & Bailey, 1994; Schultz & Lavenda, 2001).	Inconsistent
Cultural psychology (*Volkerpsychologie*)	Enhancing the understanding of people in a historical and sociocultural context using concepts meaningful within that culture (Adamopoulos & Lonner, 2001).	Inconsistent
Indigenous psychology	Psychological knowledge that is native, not transported from another location, and constructed for its people (Kim, 1990) by scholars from the culture under consideration (Adamopoulos & Lonner, 2001).	Consistent
Transcultural psychology	The entire discipline of psychology focused on ensuring that theories and findings have transcultural application, and not the naive transference of one culture to another without the recognition of the specific context (Hiles, 1996).	Inconsistent
Multicultural counseling	Both a helping role and process employing strategies and goals congruent with individuals' experiences and cultural values. Recognizes persons' identities in individual, group, and universal dimensions. Advocates using universal and culture-specific techniques and roles in the healing process (Sue & Torino, 1994).	Inconsistent
Multicultural psychology	Investigates the effect of race, racism, ethnic culture, and/or xenophobia on psychological constructs such as attitudes, cognitions, psychological processes, and behaviors (APA, 2003).	Inconsistent
Cross-cultural counseling	The pursuit and application of universal and indigenous theories, strategies (e.g., direct service, consultation, training, education, prevention), and research paradigms of counseling and mental health help seeking grounded in an in-depth examination, understanding, and appreciation of the cultural and epistemological underpinnings of countries located worldwide.	New definition (Inconsistent in the literature)
Cross-cultural psychology	A discipline of psychology primarily focused on how culture affects behavior with an aim of developing an inclusive universal psychology (Adamopoulos & Lonner, 2001) and research that is frequently comparative in nature.	Inconsistent
Cross-national counseling	Collaborative professional activities (e.g., program development and implementation, training, teaching, consultation) jointly pursued by mental health professionals residing in at least two countries.	New definition
Transnational	Focus on the worldwide intersections of nationhood, race, gender, sexuality, and economic status, in the context of an emergent global capitalism that reinforces colonialism and oppression. In transnational discourses, there is an emphasis on the elimination of global north/south hierarchies by embracing and valuing the multiplicity of cultures, languages, experiences, voices, and so on (Mohanty, 2003).	Consistent

Figure 1.1   Key Terms and Definitions

and identities in smaller, more vulnerable countries (Arnett, 2002), including the "globalization" of the counseling profession. Counselors and counseling psychologists in the West, particularly in the United States, are members of professions that have significant influence on the development of similar fields outside the West (Heppner, Leong, & Chiao, 2008; Leong & Blustein, 2000; Leung, 2003). In fact, the U.S. counseling profession is currently engaged in a systematic internationalization process. Thus, it is highly probable that the counseling and counseling psychology professions originating in the United States and grounded in U.S. worldviews, values, principles, and practices are greatly impacting the evolution of counseling in other countries. The chapters on the counseling profession around the world in Part II of this handbook confirm this assumption. Yet, as is also evidenced in Part II, numerous efforts are also under way by professionals outside the United States to "indigenize" the counseling profession in their home countries based on the specific cultural contexts (Leung, 2003; Tanaka-Matsumi, 2004). Moreover, the work of professionals in countries other than the United States is also broadening the thinking and worldviews of individuals in the entire counseling profession (e.g., see Chapters 7 and 8).

As reported in many chapters in Part II of this handbook, individuals throughout the world, particularly those who live in rural areas or have little income, continue to seek the assistance of indigenous healers when experiencing a host of problems, including ones of a psychological nature. These chapters have the potential to even further expand the thinking and worldviews of counseling professionals regardless of where they might reside. For example, in Argentina (see Chapter 29), Puerto Rico (see Chapter 31), and Ecuador (see Chapter 30), many people still visit a *curandero* (i.e., healer) or *chaman* when they experience emotional, mental, or psychological problems. Visiting indigenous healers for such problems is also popular among individuals in Kyrgyzstan (see Chapter 17), Nigeria (see Chapter 33), and the rural people of South Africa (see Chapter 32). In Iceland (see Chapter 21), an overwhelming number of individuals seek out a fortune-teller, and in India (see Chapter 16), some

individuals will visit an astrologer to help them with their psychological concerns.

In Pakistan (see Chapter 15), Islamic teachings and practices are heavily embedded in models and strategies of counseling, while in Malaysia (see Chapter 14), Buddhist, Hindu, and Islamic principles and practices have been infused with different paradigms of counseling. Buddhist ideology and practices have been integrated into models of counseling in Singapore (see Chapter 13) as well. The cultural context in Japan also has been embedded in unique models of counseling. As reported in Chapter 9, Morita therapy is an indigenous Japanese form of psychotherapy. The goal of this approach is to help the client dissolve the self by accepting his or her own feelings and problems, and those of significant others, just as they are. Naikan therapy is another approach that is indigenous to Japan derived from a sect of Japanese Buddhism. This approach also helps clients focus away from and dissolve the self by assisting them with understanding what others feel and think, and accepting significant others as they are (Sato, 1998).

The cultural context not only affects cultural norms but also the type of stressful problems clients experience, clinical assessment, and the type of counseling interventions developed and employed (see Cheung, 2000). As stated earlier, the chapters in this handbook, particularly those in Part II, clearly illustrate how the cultural context differentially affects the manner in which people seek help for difficult life problems, the nature of clients' presenting problems, and the development of effective counseling interventions and appropriate counseling protocols.

Obviously, indigenous approaches to counseling throughout the world based on unique cultural contexts have the potential to greatly enrich the entire counseling profession. In fact, this impact is already occurring as the internationalization of the profession continues to evolve and affect the activities of mental health professionals worldwide.

It should be noted that the term *internationalization* is often either not defined or inconsistently defined in the literature, resulting in confusion and an inability to clearly and accurately discuss pertinent issues and challenges. For the purpose of consistency in this chapter and in Chapters 2 to 8,

therefore, it is important to highlight that we have generated a definition of internationalization that is relevant to counseling within a global context. As shown in Figure 1.1, our definition stresses a collaborative process of acquiring information through counseling research and practice from various cultures in a sensitive manner and using the results to solve issues at home and abroad. Furthermore, our definition focuses on the indigenization of counseling in different countries whereby the profession itself and all its features are tied to the local culture (see also Chapter 7).

Depending on how the field of counseling in the United States further develops, it can either support the unique circumstances of mental health professionals in other countries or it can become a part of the larger process of global homogenization, thereby disrupting cultures, identities, and ways of life (Arnett, 2002; Marsella, 1998; Pedersen, 2003). Therefore, in the internationalization process, it is crucial to avoid the colonizing effect of the unconscious exportation of Western U.S.-based counseling models and their implicit worldviews, values, and counseling and research strategies. Mental health professionals worldwide who are engaged in the internationalization of counseling must be keenly aware of the importance of critically examining and evaluating the validity and applicability of Western models of counseling and psychology, particularly ones derived in the United States, as they are transported to countries outside the West. Embracing such a perspective can enhance the probability that when models and strategies are constructed and employed from culture to culture, or country to country, they indeed support the development and well-being of the members of the communities to be served. It is also essential to understand that colleagues "across the world have developed tremendous knowledge bases through their research and practice spanning hundreds and thousands of years" (Heppner, Leong, & Chiao, 2008, p. 79). Stated another way, counseling and counseling psychology must be reconstituted and indigenized country by country, and culture by culture, to affirm and effectively respond to local needs and concerns

(Pedersen, 2003). This can only be done successfully through meaningful engagement, collaboration, and learning among colleagues globally.

Related to the importance of establishing and maintaining worldwide professional relationships is the fact that the process of evolution has demonstrated that, contrary to the popular belief in Darwin's "survival of the fittest," diversity is the key to the survival, enhancement, and prosperity of all living organisms and systems (Wheatley, 2006). Creativity, complexity, and reinvention based on local context and changing circumstances all contribute to organisms, including human beings, surviving and reaching their full potential as they face new challenges. This concept is quite applicable not only for humans but also for the profession of counseling itself. In rising to the occasion of making counseling and counseling psychology relevant and applicable within a wide range of contexts and cultures, a broader range of knowledge and skills will emerge. By sharing these diverse ways of responding to the needs and concerns of local people, our repertoire as a global profession for healing, helping, and problem solving increases and becomes more complex, both in the contexts of our own cultures and countries and also when we cross cultural and national borders to work, teach, practice, or conduct research in settings other than our own. In the end, culturally related knowledge from around the world will bring tremendous advantages to help conceptualize intervention strategies to address old problems with new solutions (Heppner, Leong, & Chiao, 2008).

We also view counseling as peace work (Norsworthy & Gerstein, 2003). In the face of escalating global violence, conflict, and misunderstanding, the knowledge and skills brought to the table by counselors and counseling psychologists has never had more relevance. At the end of the day, counseling professionals graduate from training programs that equip them to do much more than work in individual offices. As counseling professionals, we have specialized knowledge and skills in advocacy, social justice, nonviolent communication, conflict resolution, problem solving, negotiation, and other elements of peace building and social change.

Furthermore, we learn to understand group process, to facilitate group dialogue, and to design and implement group interventions aimed at supporting and fostering deeper respect, appreciation, and understanding of self and others. The old adage, "with knowledge comes responsibility," calls on all of us to use our knowledge and skills to engage in what is called in the Jewish tradition *Tikkun olam,* repairing or changing the world (Brown, 1997). Given the magnitude of the current global problems we are all facing, never has the need been greater to reach beyond our own borders for understanding and to join hands with our global brothers and sisters, particularly those in our counseling profession, to create a more peaceful, just, compassionate, and loving world.

HISTORY OF U.S. PSYCHOLOGY PROFESSION AND INTERNATIONAL ISSUES

The first International Congress of Psychology took place in 1889 in Paris, France (Evans & Scott, 1978). According to Brehm (2008), from the very inception of the field of psychology in the 19th century, there was a tie between professionals in the United States and Europe. At this time, psychology was a collaborative project pursued by William James in Massachusetts, Ivan Pavlov in St. Petersburg, and Wilhelm Wundt in Leipzig. The first International Congress of Psychology to be held in the United States was scheduled to occur in 1913, but it failed to transpire because of a power struggle among the U.S. psychologists (Evans & Scott, 1978). Eventually, the Congress was convened in 1929 at Yale University with J. McKeen Cattell serving as the president (Evans & Scott, 1978).

At the time of World War I and for years to follow, however, U.S. psychologists were focused on the United States (Sexton & Misiak, 1984), and they tended "to ignore or neglect psychology abroad" (Rosenzweig, 1984, p. 877). Interestingly though, psychology in the United States flourished because European psychologists fleeing fascism rooted in Germany immigrated to North America.

The European influence on U.S. psychology is truly remarkable (as well as psychology from other countries such as China). For example, common strategies such as gestalt psychology, psychoanalysis, psychological statistics, the Rorschach test, Pavlovian classical conditioning, and intelligence testing emanate from Europe (Sexton & Misiak, 1984).

In the early 1940s, the American Psychological Association (APA) formed the Committee on International Planning (CIP). An early goal of this group was to communicate with psychologists abroad and determine their needs. One conclusion from this effort was the assumption that non-U.S. psychologists needed "American literature from 1940 on" (Hunter, Miles, Yerkes, & Langfeld, 1946, p. 123). Another was the need to develop a list of psychologists living abroad.

In 1944, the Committee on International Relations in Psychology (CIRP) replaced the CIP. The main mission of CIRP continues to be developing contact between psychologists in the United States and psychologists living elsewhere. In 1996, the CIRP introduced an important new feature in the APA journal the *American Psychologist*—a special section on international psychology. It should be mentioned that 20 years earlier, in 1977, a special issue of the *American Psychologist* was published featuring research and conceptual articles written by psychologists living outside the United States, including Israel, Iran, Costa Rica, the former Soviet Union, Mexico, India, and Japan (Cole, 1977). The APA International Affairs Committee generated the idea for this special issue.

In 1979, the APA Office of International Affairs (OIA) was established and a full-time staff person was hired (S. Leverty, personal communication, March 4, 2009). OIA serves as APA's central clearinghouse for international information, activities, and initiatives within APA's central offices and across the association. This office also leads outreach and interaction with APA's international members and affiliates, coordinates APA's participation and representation in international venues, and facilitates exchange with national psychology associations and global policy bodies (http://www.apa.org/international/contactus.html).

APA also has a separate Division (52) of International Psychology whose members are U.S.

psychologists and psychologists from other countries. As stated on the Division 52 Web site, the Division "represents the interest of all psychologists who foster international connections among psychologists, engage in multicultural research or practice, apply psychological principles to the development of public policy, or are otherwise concerned with individual and group consequences of global events" (see http://www.internationalpsychology.net/about).

As of February 2009, there were about 3,500 international affiliate members of APA. These psychologists are also members of their own national psychology associations. There are also around 3,000 APA members and student affiliates living outside the United States (http://www.apa.org/international/faq-apaint.html). As Fleishman (1999) remarked, "Psychology is now a global discipline" (p. 1009).

Clearly, the discipline of psychology in the United States has a long history of engaging in international activities. As reported by Kelman and Hollander (1964) in the early 1960s, the most common international activity pursued by U.S. psychologists was collaborative research. Later on in this chapter and in the remainder of this handbook, it will become apparent that U.S. psychologists are now engaged in many more diverse and rich international activities. Perhaps, this is because in the 1980s, U.S. psychologists became more interested in psychology elsewhere (Rosenzweig, 1984; Sexton & Misiak, 1984).

While U.S. psychologists may have become more interested in international work in the 1980s and the years to follow, it appears that, in general, they were not fully equipped to employ culturally appropriate and effective theories, methods, and strategies. Some scholars believed that U.S. psychologists had very limited information about the international literature (Kennedy, Scheirer, & Rogers, 1984; Rosenzweig, 1999; Sexton & Misiak, 1984), especially if it was not published in English (Ardila, 1993; Brandt, 1970; David, 1960; Rosenzweig, 1984) or by leading figures in psychology outside the United States (Denmark, 1998). These observations and more current observations have led many scholars to claim that U.S. psychology is ethnocentric (Berry,

Poortinga, Segall, & Dasen, 1992; Leung, 2003; Marsella, 1998; Pedersen & Leong, 1997; Takooshian, 2003), U.S.-centric (Leong & Ponterotto, 2003), or Anglocentric (Cheung, 2000; Trimble, 2001). Indeed, in a recent analysis of a sample of psychology journals, Arnett (2008) argued that American psychology has focused on 5% of the world's population and neglected the other 95%. Within this context, many scholars have claimed that one of the biggest challenges facing U.S. psychologists is now overcoming their ethnocentrism (e.g., Gerstein, 2006; Heppner, 2006; Heppner, Leong, & Chiao, 2008; Leong & Blustein, 2000; Marsella, 1998).

Interestingly, some authors have argued that the U.S. psychology literature is read by persons around the world (Ardila, 1982; Rosenzweig, 1984), while individuals in the psychology and counseling professions in the United States rarely read publications in other languages (Leung, 2003; Ægisdóttir, Gerstein, & Çinarbaş, 2008). English also has been viewed as the language of psychology (Russell, 1984), with the U.S. journals the most preferred outlet for publication (David & Swartley, 1961). While some have concluded that psychologists publishing in non-English-language journals are isolated (Ardila, 1982) because their publications are not read by English-reading professionals, others have argued just the opposite. For instance, Smith (1983) stated that the professional who reads only English is isolated. Psychologists in non-English-language countries usually "have access to a wide literature because of the common multilingualism" (p. 123). Smith went on to claim that to increase English language professionals' knowledge base, it is important for doctoral programs in these countries to reinstate the foreign language requirement. In the early 1960s, there was an effort led by the Council of Editors of the APA to include a greater number of non-English-language abstracts in *Psychological Abstracts* and *Contemporary Psychology* (David & Swartley, 1961). This practice, however, has been discontinued. *Psychological Abstracts* no longer covers publications not written in the English language (Draguns, 2001).

Offering a somewhat different analysis about the influence of U.S. psychology on other countries, Ardila (1982) claimed that psychologists tend to know the research and issues of their own countries best and that "the implicit *Weltanschauung* (worldview) of psychology today is the worldview of a specific culture in a specific moment of history" (p. 328). Consistent with this perspective, Moghaddam (1987) argued that there are three worlds of research and practice in psychology. The first is knowledge and application tied solely to the United States, while the second is psychological knowledge and application established by other industrialized nations. Finally, the third world of psychology has evolved from developing countries. Commenting on the impact of American psychology from around 1893 to 1968, Berlyne (1968) indicated, "American psychologists have earned the abundant gratitude of the rest of the world. But like all parents of ambitious children . . . they had better not expect much in the way of thanks" (p. 452). Of course, this is a paternalistic perspective that infantilizes professionals outside the West and renders invisible the colonial elements of the internationalization process.

Psychology grew dramatically around the globe following World War II (Brehm, 2008) and in the past few decades of the 20th century (Draguns, 2001). As of 2008, there were national psychological associations in more than 90 countries. Seventy-one of these associations were members of the International Union of Psychological Science (IUPsyS) representing countries in every continent. The IUPsyS consists of no more than one national member association per country. The IUPsyS also accepts affiliated organizations. In 2008, there were approximately 12 of these groups. This organization was founded in Stockholm in 1951 with 11 charter organizations. The Assembly of the Union last met in Berlin in July of 2008 in conjunction with the XXIX International Congress of Psychology (Ritchie, 2008). Three years earlier, the union president, Bruce Overmier stated that "the Union remains focused on fulfilling its mission to advance psychology as an applied and basic science by serving as the voice for psychology on an international level" (Ritchie, 2008, p. 930). The International Congress of Psychology will hold its XXX conference in Cape Town, South Africa, in 2012.

HISTORY OF U.S. COUNSELING PROFESSION AND INTERNATIONAL ISSUES

The history of the counseling professions' involvement in international activities also dates back many years beginning in the 1940s (for details on developments from 1940 to 1969, see Heppner, Leong, & Chiao, 2008; Savickas, 2007; Chapter 2, this volume). For this chapter, we will begin with a discussion of internationalization efforts that began in the 1980s. During this time, U.S. counseling psychologists and counselor educators began to secure Fulbright positions. Since then, 112 individuals have secured awards in 45 countries, such as the former Soviet Union, Turkey, England, Sweden, Iran, Norway, Australia, Iceland, Peru, Malaysia, and Zambia (McWhirter & McWhirter, 2009).

Another major development in the internationalization of the U.S. counseling psychology profession also occurred in the 1980s (Heppner, Leong, & Chiao, 2008). In 1988, Bruce Fretz, the incoming editor of *The Counseling Psychologist* (*TCP*)—the flagship journal of APA Division 17 (Society of Counseling Psychology), launched the *International Forum* (*IF*). Fretz (1999) claimed that this forum "was as much a hope for something to develop as it was a reflection of a body of knowledge ready to be disseminated" (p. 40). The mission of *IF* was (and still is) to offer "a venue where psychologists learn to cross borders, whether physical or psychological, to be enriched and to enrich others" (Kwan & Gerstein, 2008, p. 182). At first, however, this section of *TCP* featured articles almost entirely written by U.S. counseling professionals who shared their international experiences. This trend began to change when P. Paul Heppner became the editor of *TCP* in 1997. As a result of some modifications in how *TCP* functioned (e.g., appointment of leaders in the international movement in counseling psychology as *IF* coeditors, instituting a more culturally sensitive review process, and selecting the first international

scholar, S. A. Leung from Hong Kong, to serve as associate editor), a greater number of international counseling professionals began to publish in *TCP* (Heppner, Leong, & Chiao, 2008). In short, through the efforts of the former (Paul Pedersen, Frederick Leong, Joseph Ponterotto, and David Blustein) and current (Kwong-Leim Karl Kwan and Lawrence H. Gerstein) *IF* editors, and especially since 2000, an even greater number of international scholars have published their works in *TCP*. The authors of *IF* articles have been professionals residing in many countries (e.g., Turkey, the People's Republic of China, Spain, Norway, Taiwan, Japan, South Africa, Korea, India, Israel, and West Samoa/American Samoa), oftentimes writing about features of counseling in their home country.

Two other developments connected to *TCP* are important to mention. First, in 2007, to increase the likelihood that editorial board members were both competent in evaluating articles of an international nature and appreciative of the importance of publishing articles written by non-U.S. scholars, *TCP* added four persons to the board who had cross-cultural expertise and were born outside the United States. These individuals had ties with Asia, Europe, and the Middle East. Three of these scholars lived outside the United States (Kwan & Gerstein, 2008).

The second new development connected to *TCP* is the fact that in 2008, a page in the beginning of each journal issue was devoted to displaying the journal's title, *The Counseling Psychologist,* in 24 different languages. This modification was implemented in an attempt to present *TCP* as a more inclusive, affirming, and welcoming periodical to counseling professionals residing throughout the world (Kwan & Gerstein, 2008).

One other important development that occurred in the 1980s must be highlighted. The Minnesota International Counseling Institute was launched in 1989 by the counseling psychology faculty (i.e., Thomas Skovholt, Sunny Hansen, John Romano, and Kay Thomas) affiliated with the University of Minnesota. International practitioners and scholars have attended this biennial Institute designed to address the science and practice of cross-cultural counseling.

In 1991, Paul Pedersen published a seminal article where he argued that culture is central to all counseling (Pedersen, 1991). Since that time, Pedersen has been considered one of the key leaders of the cross-cultural counseling movement. While Pedersen's 1991 publication had an impact on the counseling profession at the time, by the middle of the 1990s, it was clear that few accepted or understood an international focus for the field (Heppner & Gerstein, 2008).

This situation changed dramatically in the U.S. counseling psychology profession in the first decade of the 21st century (Heppner, Leong, & Chiao, 2008). During this time, greater systematic organizational efforts were put in place to embrace international issues, foster collaboration between United States and international counseling scholars, and share knowledge relevant to counseling psychology in the United States and abroad. In this regard, five of the six presidents of the APA Society of Counseling Psychology from 2003 to 2009 selected an international theme for their presidency. In 2003–2004, as president of this society, Louise Douce helped reenergize the counseling psychology profession's interest in international issues. Douce introduced a forum at the APA convention where counseling professionals interested in international topics could meet and discuss their interests and vision for the field. She also chose globalization of counseling psychology as her presidential theme (Douce, 2004). Douce claimed, "Counseling psychology can enhance the human condition in many ways by expanding from local and regional realities, not national politics. I envision a movement that transcends nationalism—including our own—and truly fosters a global village" (p. 145).

P. Paul Heppner, as the next president of the society in 2004–2005, focused on the internationalization of counseling psychology and the importance of becoming cross-culturally competent (Heppner, 2006). Consistent with this focus, he expanded the international scholar's breakfast and reception at the APA convention, first introduced by Douce during her presidency to encourage, in part, strengthening collaborative relationships between professionals living in different countries; an important

need that was identified in a survey conducted on Division 17 members living outside the United States (Watkins, Lopez, Campbell, & Lew, 1986). Furthermore, Heppner in collaboration with Lawrence H. Gerstein, in 2005, launched the "International Section" within the society (http://www.international counselingpsychology.org). Basically, the mission of this section is to encourage, promote, and facilitate a scientist-professional model of counseling psychology in international contexts in the United States and around the globe through research, service, teaching, training, policy development and implementation, and networking. Not surprisingly, in his presidential address, Heppner (2006) reported that "greater cross-cultural competence will promote a deeper realization that counseling occurs in a cultural context and will increase not only counseling effectiveness but also the profession's ability to address diverse mental health needs across different populations around the globe" (p. 148).

The next president of the society in 2005–2006, Roberta Nutt (2007), also embraced globalization as one of her themes. In fact, her presidential speech was titled "Implications of Globalization for Training in Counseling Psychology."

The second major initiative of Linda Forrest during her presidency of the society in 2007–2008 was the planning and implementation of the society's first ever "International Conference of Counseling Psychology," held in Chicago, Illinois, in March 2008. The theme of this highly successful conference was "Creating the Future: Counseling Psychologists in a Changing World." There were more than 1,400 attendees, including 109 international scholars from more than 40 countries. The number of attendees did not reflect, however, the many international students and scholars residing in the United States who attended the conference. Forrest (2008) reported that the "conference laid down a solid and healthy foundation for an international future for the Society of Counseling Psychology" (p. 8). It should be mentioned that in the planning of the 2001 Houston Counseling Psychology Conference, an international committee was also established to network with counseling psychologists from outside the United States and to encourage them to present and attend the

conference (Fouad et al., 2004). While 1,052 individuals attended this conference, our impression was that the proportion of persons from countries other than the United States was rather small.

The more recent upsurge in the U.S. counseling and counseling psychology professions' activity connected to international pursuits is intimately tied to the rapid development and evolution of the U.S. multicultural counseling movement (for more details, see Heppner, Leong, & Chiao, 2008; Heppner, Leong, & Gerstein, 2008; Chapter 2, this volume). As the focus of this movement expanded in the late 1980s to incorporate meeting the needs and concerns of diverse populations, including all people of color, individuals of different ethnic origins and socioeconomic status, persons of various sexual orientations, and individuals with different physical abilities, so it embraced serving international populations both in and outside the United States. Multicultural counseling scholars also developed and introduced unique research paradigms and methodologies to study these populations. Furthermore, these scholars launched creative and dynamic training models designed to educate U.S. graduate students in counseling about culturally sensitive conceptual and intervention approaches that could be used to understand and effectively and appropriately assist such populations.

Since 2000, there has been a dramatic increase in the international activities of U.S. counselors and counseling psychologists (e.g., Gerstein, 2006; Gerstein & Ægisdóttir, 2005a, 2005b, 2005c; Heppner, 2006; Heppner & Gerstein, 2008; Heppner, Leong, & Chiao, 2008; Heppner, Leong, & Gerstein, 2008; Kwan & Gerstein, 2008; Leong & Blustein, 2000; Leong & Ponterotto, 2003; Leung, 2003; McWhirter, 1988a, 1988b, 1988c; Norsworthy & Gerstein, 2003; Pedersen & Leong, 1997; Ægisdóttir & Gerstein, 2005). A growing number of U.S. counselors and counseling psychologists have traveled abroad to experience and investigate different cultures, enrich themselves, and provide a host of educational (e.g., lectures, courses, workshops), research, and applied (e.g., counseling, consulting) services (see Heppner, Leong, & Chiao, 2008). As a result of this increase in travel outside the United States, counselors and

counseling psychologists have developed and shared with others a much greater desire to pursue international issues. That is, they have shown more interest in collaborating with scholars, educators, researchers, practitioners, administrators, and government officials outside the United States. A sizable number of educators in U.S. counseling graduate programs have also turned their attention to training students to effectively serve international clientele, including preparing students to teach and consult overseas. Additionally, U.S. counseling scholars have disseminated information on how to conduct appropriate and valid cross-cultural research (Ægisdóttir et al., 2008), and they have published literature (Cheung, 2000; Gerstein & Ægisdóttir, 2005a, 2005b, 2005c, 2007; Leong & Ponterotto, 2003; Leung, 2003; Pedersen, 2003; Pedersen & Leong, 1997; Ægisdóttir & Gerstein, 2005) on the importance of counselors and counseling psychologists developing and demonstrating an appreciation, respect, and understanding of international cultures and models of psychology and counseling.

Without a doubt, the developments associated with the rising interest in international topics among U.S. counseling professionals can be traced to the enhanced ease of contact and communication (e.g., e-mail, Skype) between people residing in all four corners of the globe, and the knowledge, information, and cultural understanding resulting from such interactions (see Heppner, 1997; Heppner, Casas, Carter, & Stone, 2000; Heppner, Leong, & Chiao, 2008; Heppner, Leong, & Gerstein, 2008). These developments also emanate from the consequences of globalization and the rapidly growing population of international scholars and students associated with U.S. educational institutions. The rich interpersonal exchanges occurring in U.S. counseling training programs between international and U.S.-based individuals have contributed to the latter group acquiring a deeper appreciation and curiosity about cultures worldwide, a recognition to some extent about the function and status of the counseling professions outside the United States and to a lesser extent the role of psychological help seeking around the world. These interactions also have recently contributed to international scholars and students exploring and evaluating the cross-cultural relevance and validity of U.S.-derived counseling theories, methods, and strategies in their home countries. In fact, many counseling professionals around the world, including persons located in the United States, have voiced strong reservations about adopting U.S. counseling paradigms and interventions in other countries (Gerstein & Ægisdóttir, 2005a, 2005c, 2007; Heppner, 2006; Heppner, Leong, & Chiao, 2008; Leong & Ponterotto, 2003; Leung, 2003; Leong & Blustein, 2000; Pedersen, 2003; Pedersen & Leong, 1997). A growing number of serious concerns and questions have been raised about the cross-cultural validity and applicability of employing U.S. models with non-U.S. populations (Gerstein & Ægisdóttir, 2005a, 2005c, 2007; Leong & Blustein, 2000; Leong & Ponterotto, 2003; Leung, 2003; Marsella, 1998; Pedersen, 2003; Pedersen & Leong, 1997) and the ethnocentric nature of counseling psychology (Cheung, 2000; Heppner, 2006; Heppner, Leong, & Chiao, 2008; Heppner, Leong, & Gerstein, 2008; Leung, 2003; Leong & Leach, 2007; McWhirter, 2000; Norsworthy, 2006).

INTERNATIONAL WORK OF NON-U.S. PROFESSIONALS: AN OVERVIEW

The pursuit of international work has not only been the purview of U.S. psychologists and counseling professionals. Globalization has greatly enhanced opportunities for cross-national collaboration among counseling professionals worldwide. While we are unaware of an organized effort to internationalize the counseling profession outside the United States, counseling professionals throughout the world have engaged in a variety of international activities, as counseling becomes an established field within and across national borders. Perhaps in Europe, there has been no need to launch a formal organized effort to internationalize the counseling profession because the borders of the European countries are so fluid. Europeans, including mental health professionals, often travel from country to country for pleasure and work, and they frequently speak multiple

languages found in Europe. Given this reality, we suspect that European mental health professionals have a very different mind-set about internationalization as compared with their U.S. colleagues. That is, they have no need to formally internationalize the counseling profession since interacting with professionals from different European countries has been part and parcel of their existence for a very long time. Furthermore, European mental health professionals, as compared with U.S. professionals, have been engaged in the pursuit of cross-cultural research for many years. Therefore, there does not seem to be a systematic awakening among European mental health professionals to internationalize the counseling profession. In fact, the European professionals have naturally embraced an international focus for a much longer period of time than U.S. counseling professionals who have more recently systematically organized an international agenda.

As stated earlier, U.S. counseling professionals have increasingly been engaged in collaborative international activities, including conducting research and scholarly work, providing training and service, and engaging in consultation (e.g., Gerstein, 2006; Heppner, 2006; Heppner, Leong, & Chiao, 2008; Norsworthy, 2006). Counseling professionals in other countries also frequently participate and collaborate. In fact, many local leaders have served as the "architects" of cross-border and cross-national activities. Furthermore, non-U.S. counseling professionals have performed numerous cross-cultural research studies and cross-national applied projects outside their own countries.

There are a multitude of channels through which non-U.S. counseling professionals have engaged actively in international work. First, there has been a great deal of academic activity for years in the Asian region involving counseling scholars from multiple countries. The Asian-Pacific Counseling and Guidance Association and the Chinese Association of Psychological Testing have been active for a long time and have routinely held conferences drawing scholars from several countries. Taiwanese counseling scholars have been particularly active in collaborating with their colleagues in other Asian countries.

For instance, in 1997, Ping-Hwa Chen was invited to Hong Kong, China, and Singapore to discuss with their scholars how the Taiwan school guidance system was developed (Chen, 1999). In 2008, the inaugural Asia Pacific Rim International Counseling Conference was held in Hong Kong, and the conference was co-organized by professional counseling associations in Hong Kong and Australia (Leung, 2008).

In Europe, counseling scholars from Italy have actively collaborated with researchers from other countries as well, particularly other European countries. In many ways, their level of cross-national collaboration has been far-reaching, such as the Bologna Project to promote international education at the undergraduate level. With the founding of the Laboratory for Research and Intervention in Vocational Guidance (LaRIOS) at the University of Padua more than 15 years ago, Italian counseling professionals began to conduct research studies on vocational psychology with scholars worldwide. For example, LaRIOS investigators performed research with Leon Mann of the University of Melbourne on decision making, self-efficacy beliefs, and coping strategies; with Sunny Hansen through the Minnesota International Counseling Institute on how to design supportive counseling services for students at the University of Padua; with John Krumboltz of Stanford University on career choice; with Scott Solberg and Kimberly Howard of the University of Wisconsin–Milwaukee on perceived support, self-efficacy beliefs, and school-career indecision; and with Robert Lent (University of Maryland) and Steven Brown (Loyola University) on the relationships between self-efficacy beliefs and job satisfaction. LaRIOS scholars have also conducted collaborative research on the relationships between self-regulation abilities, study abilities, school achievement, and levels of school-career indecision among middle and high school adolescents with Barry Zimmerman of the City University of New York; relationships between assertiveness, self-efficacy beliefs, and quality of life with Willem Arrindell of the University of Groningen (the Netherlands); problem-solving abilities with Puncky Heppner and Mary Heppner of the University of

Missouri; the concept of work, study, and leisure time with David Blustein of Boston College and Hanoch Flum of Ben Gurion University (Israel); and coping strategies in young and old adolescents with Erica Frydenberg of Melbourne University (Australia).

Non-U.S. counseling scholars have also traveled to different countries to train and teach students and professionals. Professionals affiliated with LaRIOS, for instance, have trained psychologists, career service providers, and teachers in the Republic of Guinea-Bissau, Malta, and Singapore. Anthony Naidoo from Stellenbosch University in South Africa has been involved in the development and training of community psychologists in Mexico, Eritrea, and Norway as well. Moreover, with his colleagues, he took part in community and adolescent and male development programs in Mexico, Puerto Rico, Norway, the United Kingdom, and Turkey. Furthermore, Naidoo has engaged in community service learning projects with international partners in the Congo DRC and the United States, and eco-therapy interventions with partners in the United States and Norway.

Finally, it is important to mention that there is an international group of scholars collaborating on research and other projects through the Life Design International Research Group. The members of this group are Salvatore Soresi (LaRIOS, Italy), Laura Nota (LaRIOS, Italy), Jean Guichard (Institut National d'Etude du Travail et d'Orientation Professionnelle—Conservatoire National des Arts et Métiers, Paris, France), Jean-Pierre Dauwalder (University of Lausanne, Switzerland), Raoul Van Esbroeck (Vrije Universiteit Brussel, Belgium), Jérôme Rossier (Institute of Psychology, University of Lausanne, Switzerland), and Mark Savickas (Behavioral Sciences Department, Northeastern Ohio University College of Medicine, the United States).

Counseling professionals from outside the United States have been heavily involved in the activities of international professional organizations as members, presenters, and leaders. For example, non-U.S. counseling professionals were instrumental in the effort to form the Counseling Psychology Division (Division 16) of the International Association of Applied Psychology (IAAP), and they also have served on the executive board of IAAP since its inception as the International Association of Psychotechnology in 1920, where its first Congress met in Geneva, Switzerland. Likewise, international counseling professionals have been actively involved in the International Association for Counselling, an organization that holds regular academic conferences (e.g., International Roundtable for the Advancement of Counselling) as well as publishing an international journal titled *International Journal for the Advancement of Counselling* (Harper, 2000; Lee, 1997). As of February 2009, the editorial board of this journal included counseling professionals from 21 countries. Moreover, international counseling professionals have been intimately associated with the Society of Vocational Psychology Section and the International Section of the Society of Counseling Psychology of the APA. Non-U.S. professionals can be members and leaders of the International Section. In fact, the bylaws of this group specify that the executive committee must include non-U.S.-based members in the elected role of section cochair and membership cochair.

International counseling professionals also have regularly presented at numerous conferences outside their home country. For example, they have shared their work at the convention meetings of the International Union of Psychological Sciences Congress, International Association for Cross-Cultural Psychology (founded in 1972), International Association for Educational and Vocational Guidance, APA, American Counseling Association, National Career Development Association, IAAP, International Conference on Psychology, Interamerican Congress of Psychology, European Congress of Psychology, World Congress for Psychotherapy, Asian American Psychological Association, and Society of Vocational Psychology.

A third prominent way that non-U.S. counseling professionals have engaged in scholarly activities around the world involves editorial responsibilities. International professionals have served as editors, associate editors, and members of editorial boards of many major counseling and psychology journals

with an international focus. As a result, international counseling professionals have made important contributions to the development of the international counseling literature and the advancement of a scientific foundation for the entire profession (Skovholt, Hansen, Goh, Romano, & Thomas, 2005).

Another way that non-U.S. (and U.S.) counseling professionals have participated in international activities is through relief work. Non-U.S. professionals have been actively involved in response efforts to natural disasters of a global magnitude, including providing mental health services, for instance, to victims and survivors of the 2004 (December 26) Tsunami in Southeast Asia (Chatterjee, 2005; Miller, 2005). Additionally, many mental health professionals, including psychiatrists, social workers, psychologists, and counselors have participated in a range of projects connected to the World Health Organization (WHO) and other nongovernment organizations (NGOs). International counseling professionals also provided psychosocial and psychological support to victims of the 2008 (May 12) Sichuan Earthquake in China via global-level organizations such as the United Nations Children's Fund (UNICEF, 2008) and the International Federation of Red Cross (2008).

Through the international relief efforts just mentioned and others, mental health professionals offered their expertise by developing culture-based, train-the-trainer programs aimed at strengthening local capacity to address posttrauma mental health concerns thought to become a heavy burden to the affected nations in the years to come (Miller, 2005). In an age where nations are no longer separated by geographic distance because of advances in communication technologies, counseling professionals have demonstrated through these efforts that they can effectively collaborate to assist and provide relief to persons who have experienced a natural and/or human disaster.

Collaboration among scholars from different corners of the world is not only important to provide effective relief in response to disasters, but such collaboration and increased opportunities for travel, learning, and disseminating information are extremely critical for the advancement of the science and practice of counseling and psychology. The results of effective collaboration have the potential to enhance the development of both universals (etics) in psychology and counseling and also the potential to stimulate the development of particulars (emics) or culture-specific information in psychology and counseling.

Unfortunately, though, it can be argued that the results of such collaboration and international projects designed to advance the science and practice of counseling are disseminated unilaterally. That is, these outcomes are more often than not published in the English language scholarly literature. Furthermore, when published in the non-English literature, these outcomes tend to go unnoticed in English-speaking countries such as the United States, and consequently, this work is often not read in many parts of the world. Stated more specifically, there is much more information available in the United States and English language literature about U.S. counseling professionals' work than there is about non-U.S. or non-English-speaking scholars' efforts in non-English-speaking countries. Taken together, these biases hinder the internationalization of counseling and psychological science (Draguns, 2001).

Despite these biases, a perusal of programs at various conventions and congresses in psychology around the world (e.g., Interamerican Congress of Psychology, European Congress of Psychology, Southeast Asia Psychology Conference, South African Psychology Congress) suggests that international collaboration and the sharing of knowledge are blooming. For instance, at the 2009 European Congress of Psychology (n.d.), there were numerous programs and keynote speeches focused on the dissemination of country-specific knowledge and reports of collaborative efforts among scholars from different countries in Europe. Furthermore, one aim of the European Federation of Psychologists' Associations (EFPA) founded in Germany in 1981 and that currently includes 34 member associations representing around 200,000 psychologists in Europe (EFPA, 2007) is to promote communication

and cooperation between member associations in Europe. Another aim is to facilitate contacts with international bodies of psychology and related disciplines and to be an important source of advice to European institutions, government, political, social, and consumer organizations. Yet another aim is to disseminate psychological knowledge and professional skills to effectively assist European citizens (EFPA, 2007). Consistent with these aims, with the development of the European certificate in psychology (EuroPsy), opportunities for European psychologists to work and participate in other European countries have been greatly enhanced.

One aim of the Asian Psychological Association (APsyA), which was founded at the First Convention of the Asian Council of Psychologists in Jakarta, Indonesia, in 2005, is also to encourage the development of psychology within Asian countries and to promote collaboration among Asian psychologists living in Asia. By recognizing the difference between the psychology of Western, more individualistic nations, and Eastern, more collectivistic nations, APsyA's goal is to encourage collaboration among interdisciplinary, cross-cultural, and interethnic individual psychologists to develop an Asian psychological paradigm designed to better comprehend and serve the unique needs of Asian people (Jaafar, n.d.).

KEY CONCEPTS AND TERMS: DEFINITIONS AND CHALLENGES

Before concluding this chapter with a discussion about the rationale, vision, and purpose of this handbook, it is essential to present operational definitions of concepts and terms found throughout this handbook. We also believe that it is critical to briefly highlight some of the challenges associated with these definitions. Additionally, we think that it is important to note that there is inconsistency in how many of these concepts and terms are both defined and used in this handbook with the exception of Chapters 1 through 8, where they are defined in a consistent fashion. In fact, in the counseling and psychology literatures worldwide, these concepts and terms are inconsistently defined.

Mental Health Provider Titles and Functions

Throughout the world, there are major inconsistencies in the definition and use of the title *counselor* (Heppner & Gerstein, 2008), *psychologist* (Rosenzweig, 1982), and *counseling psychologist*. Professional counselors in the United States must hold a master's degree or higher in counselor education. Yet counseling as it is known in the United States also does not exist in all parts of the world (Heppner, Leong, & Gerstein, 2008; Savickas, 2007). In the United States, according to the National Board of Certified Counselors (NBCC), counseling may be described as follows:

> A process whereby specially trained individuals provide (a) academic, career or vocational guidance; (b) problem-solving support and expertise; (c) support and/or expertise specific to certain biological threats; or (d) support and expertise to individuals, families, and communities as they strive towards optimum wellness. (see http://www.nbccinternational .org/home/about-professional-counseling)

In other parts of the world (e.g., India), the term *counseling* is used to denote the activities of many different diverse professionals (e.g., lawyers, bankers, financial advisors, physicians, nurses, indigenous healers, mental health practitioners). Furthermore, professional counselors are quite often located in school settings, and the standard professional training may be at the bachelor's or master's level. In this handbook, the use of the term *counselor* may refer to professionals who are trained in counselor education programs, or a counselor may refer to professionals or community members not part of the "counseling profession" as defined by NBCC who use counseling knowledge and skills in their work.

In many countries, there is no term for psychology or psychologist, and if there are, these terms do not mean the same as they do in Western nations (Abi-Hashem, 1997). The training and educational requirements to become a psychologist (Russell, 1984), counselor, or counseling psychologist vary greatly from country to country as well. In the United States, a person must have a doctoral degree

to become a psychologist (see Figure 1.1). In South, Latin, and Central America, in contrast, an individual needs the equivalent of a bachelor's degree, while in Europe and many parts of Asia (e.g., Taiwan, China, Korea, and Japan), a master's degree or an equivalent diploma is required. In the early 1990s, Rosenzweig (1992) indicated that a master's degree was the modal credential for psychologists worldwide. This observation continues to be accurate in 2009.

While it is highly likely that a mental health provider and client in the United States understand the meaning of the term *counseling* and share similar assumptions about this meaning, in other countries, it cannot be assumed that both parties perceive this function the same way (Cheung, 2000). As a result, Cheung (2000) has argued, "Counseling must be deconstructed in the context of the culture in which it is offered" (p. 124).

Keeping in mind Cheung's (2000) warning about the importance of deconstruction, the definition of counseling we embrace and the one guiding the chapters in Part I is very broad and general (see Figure 1.1). We believe that this definition can capture the practice of counseling in many countries featured in this handbook. Basically, counseling involves the use of diverse psychological interventions to assist individuals, groups, organizations, and systems with the achievement of their goals.

The discipline of counseling psychology, and the title *counseling psychologist,* also does not exist in many parts of the world (e.g., France, Argentina, India, Israel, Japan, Peru, the Netherlands, Iceland, El Salvador). Furthermore, where the terms do exist, they are very different and loosely defined (Heppner, Leong, & Gerstein, 2008; Savickas, 2007). The definition of counseling psychology adopted in the United States appears in Figure 1.1. This definition is quite specific, and it stresses an integration of science and practice guided by the importance of embracing culture, diversity, and human development to assist individuals and groups with a host of issues. This is the definition guiding the content in the chapters in Part I of this handbook, but it is not necessarily the one employed by authors of the chapters appearing in Part II of the book.

A very clear definition of counseling psychology can also be found in Hong Kong. According to Leung, Chan, and Leahy (2007), the Counseling Psychology Division of the Hong Kong Psychological Society has defined counseling psychology "as the application of psychological knowledge, psychotherapeutic skills and professional judgment to facilitate enhanced human functioning and quality of life" (p. 53). In China, in contrast, there is no highly specific definition of counseling psychology. It is simply viewed as psychological helping (Chang, Tong, Shi, & Zeng, 2005).

A precise and descriptive definition of counseling psychology, however, can be found in Canada. Citing the Colleges of Psychologists of Ontario, which is the body that licenses psychologists in Canada, Young and Nicol (2007) reported that counseling psychology "is the fostering and improving of normal human functioning by helping people solve problems, make decisions, and cope with stresses of everyday life" (p. 21). In South Africa, in comparison, the definition is not very specific (Savickas, 2007). Watson and Fouche (2007) claimed that counseling psychology has a positive and solution focus with an emphasis on health and well-being. The definition of counseling psychology in Australia is also broadly construed. Counseling psychology in this country involves helping persons and groups with acute, developmental, and normal challenges across the life span (Pryor & Bright, 2007).

As Savickas (2007) observed and we concur, regardless of the definition of counseling psychology or counseling psychologist employed throughout the world, it appears that most definitions appear to "share the root conception that counseling psychology concentrates on the daily life adjustment issues faced by reasonably well-adjusted people, particularly as they cope with career transitions and personal development" (pp. 183–184).

Defining Culture

There has been an even longer and more extensive debate in anthropology and cross-cultural psychology about the definition of *culture*. In

anthropology, most scholars have been influenced, however, by Tyler's definition introduced in 1871. Tyler stated that culture is a "complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (Moore, 1997, p. 17). Therefore, culture is seen as a set of learned behaviors and ideas human beings acquire as members of a society or a specific group. Such behaviors and ideas, however, do not result from nature (biology) but from the socialization or enculturation process (Gerstein, Rountree, & Ordonez, 2007). Most anthropologists also claim that there are four basic components of a culture: (1) it is socially transmitted through enculturation; (2) knowledge (people share enough knowledge that they can behave in ways that are acceptable and meaningful to others, so that they do not constantly misunderstand one another); (3) there are shared behavioral regularities or patterns; and (4) there are shared collective experiences of a specific group (Gerstein et al., 2007).

Ho (1995) also discussed a definition of culture from an anthropological perspective. He indicated that culture can be conceptualized externally or internally. Ho argued that for counseling psychologists, the internalized culture acquired through enculturation is more relevant to practice. He defined internalized culture "as the cultural influences operating within the individual that shape (not determine) personality formation and various aspects of psychological functioning" (p. 5). Examples of internalized culture are gender, psychological maturity, and identification with a class. Furthermore, Ho reported that subjective culture as conceptualized by Triandis (1972) can be considered internalized culture with examples being worldview, cognitive map, and life space.

Cross-cultural psychologists have also introduced definitions of culture. Segall, Lonner, and Berry (1998), for example, claimed that historically, culture was conceptualized as something external to the individual, a shared approach to life by individuals interacting in a common group and through the processes of enculturation and socialization transmitted from generation to generation. Additionally, Segall et al. reported that in the late 1990s because

of the cognitive approaches, individuals were no longer seen as "pawns or victims of their cultures but as cognizers, appraisers, and interpreters of them" (p. 1104). Instead, culture was thought to emerge from transactions between persons and their environment.

In the counseling professions, a number of scholars have offered definitions of culture. For instance, Pedersen (1993) presented a broad definition of culture that is very different from the ones mentioned above. He stated that culture includes demographic (e.g., age, gender), status (e.g., social, economic), and ethnographic (e.g., ethnicity, nationality) variables along with affiliations (formal and informal). In contrast, Sue and Sue (2003) defined culture as "all those things that people have learned in their history to do, believe, value, and enjoy. It is the totality of ideals, beliefs, skills, tools, customs, and institutions into which each member of society is born" (p. 106). Finally, Ponterotto, Casas, Suzuki, and Alexander (1995) concluded that for most counseling scholars, culture is a learned system of meaning and behavior passed from one generation to the next.

Given the diversity in how culture has been defined by anthropologists, cross-cultural psychologists, and counseling professionals in the United States, there are many obvious conceptual, methodological, and applied challenges inherent to the practice and science of counseling within and outside the U.S. borders. These challenges can become even more magnified when engaging in cross-cultural counseling. For the purposes of Chapters 1 to 8, therefore, the definition of culture we subscribe to and the one guiding Chapters 2 through 8 can be found in Figure 1.1. This definition is drawn from the anthropology literature discussed at the beginning of this section. As such, it is based on the work of Tyler.

Defining Cultural Psychology

In general, though there is some inconsistency in the definition of *cultural psychology,* it can be defined as a field dedicated to enhancing an understanding of individuals within their cultural context by employing

concepts that are meaningful within the particular culture of interest (Adamopoulos & Lonner, 2001). For the purposes of Chapters 1 to 8, we employ this definition (see Figure 1.1). Triandis (2000) claimed that cultural psychologists frequently investigate cultures other than their own, often relying on ethnographic methods tied to cultural anthropology. Studying the meaning of constructs (emic) in a culture is of greatest interest to cultural psychologists, and they refute the notion that culture and cultural variables are independent of the individual. Instead, they view culture as an integral, critical, and inseparable part of the human mind (Adamopoulos & Lonner, 2001). For further detailed discussion about cultural psychology, including methodological strategies employed, see Chapter 5.

Defining Indigenous Psychology

According to Kim (1990), *indigenous psychology* is psychological knowledge that emerges from the target culture rather than knowledge that comes directly or indirectly from another location. Although admittedly today, there are many ways that most cultures are affected by outside influences, the focus of indigenous psychology is on developing a knowledge base that evolves from this process constructed for the individuals in the specific culture (Kim, 1990); that is, "behavior as seen from people's own viewpoint" (Brislin, 1990, p. 28). This knowledge is acquired by scholars from the target culture (Adamopoulos & Lonner, 2001). The definition just mentioned is used consistently in the psychology literature and will be employed (see Figure 1.1) in the chapters in Part I. (For a more detailed discussion of indigenous psychology, see Chapter 5.) The main purpose of indigenous psychology is to establish a knowledge base that has meaning within a specific culture (e.g., Kim, Park, & Park, 2000). This approach embraces "insiders" (emic) as well as "outsiders" (etic) viewpoints, and it also advocates the use of both qualitative and quantitative methodologies (Kim, Yang, & Hwang, 2006).

There has been a dramatic increase in indigenous psychology worldwide (Allwood & Berry, 2006). In part, psychology can be considered quite new in some parts of the world and reinvented (Pedersen, 2003; Yang, 1997; Yang, Hwang, Pedersen, & Daibo, 2003) or reinvigorated in other locations. Furthermore, in a number of regions of the world, the issue of the relevance of constructs and strategies to the culture is driving the development of indigenous forms of psychology (Sinha & Holtzman, 1984). Therefore, it is not surprising that indigenous psychology is developing mostly in non-Western countries (Allwood & Berry, 2006). According to Pedersen (2003), "Indigenous psychology is not a universal psychology but rather reminds us that psychological principles cannot be assumed to be universally similar" (p. 401).

Indigenous practices and models of counseling are critical, therefore, to the development of the counseling and counseling psychology professions worldwide (Leung, 2003), if in fact unique models and strategies that are culturally appropriate and effective are to be established and employed. As stated earlier, some authors (e.g., Leung, 2003) have claimed that theories and strategies of counseling psychology in the United States are indigenous to the U.S. cultures. Therefore, serious questions can be raised about the suitability of these theories and strategies to other cultures and countries. An indigenous paradigm of counseling, in contrast, would be much better suited to reflect and capture the unique cultural values, norms, and behaviors of each culture or country.

Defining Transcultural Psychology

Another term that is sometimes found in the psychology literature but more often found in the psychiatry and nursing literature is *transcultural psychology.* According to Hiles (1996), transcultural psychology is interested in making certain that psychological results and theories derived in one culture are applicable in other cultures rather than the naive transference of one culture to another without recognition of the specific context (see Figure 1.1). Transcultural application involves critically determining when to apply psychological concepts, findings, and practices across cultures.

Defining Multicultural Counseling

As will become clear in Chapter 2, the line between cross-cultural counseling and multicultural counseling has been and continues to be ambiguous. Some authors have used the two terms interchangeably as if they are equivalent. In fact, early on in the multicultural counseling literature, authors (e.g., LaFromboise & Foster, 1992; Sue, 1981; Vontress, 1979) used the term *cross-cultural counseling* and not multicultural counseling to describe the work of a mental health professional serving a client from a different culture, ethnicity, and/or country. Originally, even the multicultural counseling competencies were called *cross-cultural competencies* (see Sue, Arredono, & McDavis, 1992).

In this chapter, we will stress the point that multicultural counseling and cross-cultural counseling have many shared values and goals, yet they also differ in their foci and applications. Nonetheless, the two approaches complement each other and provide invaluable perspectives in counseling that serve to delineate culture-related issues within and beyond geographic and national boundaries.

In the 1970s and early 1980s, when the impact of culture and issues related to cultural bias were being discussed in the counseling literature, the term *cross-cultural counseling* was often used. Yet when the term *multicultural counseling* and *multiculturalism* started to gain attention, cross-cultural counseling was used less frequently. Indeed, into the 1990s, multicultural counseling had become the preferred term among many scholars. As suggested by Sue et al. (1998),

> Originally called "cross-cultural counseling/ therapy," this usage has become progressively less popular and has been superseded by the term MCT (Multicultural Counseling and Therapy). Because it is inclusive, MCT may mean different things to different people (racial/ethnic minorities emphasis, sexual orientation emphasis, gender emphasis, and so on); thus it is very important for us to specify the particular populations we are referring. (p. 13)

The history of multicultural counseling is closely connected to the social and political development in the United States, such as the civil rights movement. The multicultural movement in counseling began in the 1960s and 1970s and challenged the cultural bias behind the Eurocentric counseling theories and practice. It also called attention to forces of racism, discrimination, and prejudice that had caused much injustice in the U.S. mental health delivery system as well as in the larger social and cultural system.

There are many definitions of multicultural counseling that, for the most part, share more similarities than differences. Jackson (1995) defined multicultural counseling as "counseling that takes place between or among individuals from different cultural backgrounds" (p. 3). Smith (2004) offered a broader definition and suggested that "multicultural counseling and psychology refers not merely to working with diverse populations, but to an approach that accounts for the influences of culture and power in any therapeutic relationship" (p. 4). The definition we embrace and the one guiding the chapters in Part I can be found in Figure 1.1. Basically, this definition takes into consideration the unique cultural background of mental health professionals and their clientele and the universality of their experiences and culture so that professionals can provide culturally effective, appropriate, and sensitive services. Recent formulations of multicultural competencies have underscored the importance of an advocacy and social justice perspective (Enns & Sinacore, 2005; Goodman et al., 2004; Toporek, Gerstein, Fouad, Roysircar-Sodowsky, & Israel, 2005; Vera & Speight, 2003). Accordingly, it has been suggested that multicultural counseling should include in its repertoire of interventions advocacy actions and personal empowerment that engage clients as coparticipants to confront oppressive forces in their environments and systems, including racism, discrimination, prejudice, and social injustice. Thus, in many ways, even the content of multicultural counseling is indigenous to the U.S. cultural context. Regardless of the definition, multicultural counseling is fully anchored on the ideals of multiculturalism that emphasizes the value of diversity and the moral obligation to treat individuals from diverse cultural groups with respect and dignity (e.g., Fowers & Richardson, 1996; Sue et al., 1998).

Multicultural counseling in an international context could take many forms and also address culture-specific issues. The literature on multicultural counseling has served as an important starting point for international scholars to expand or build new frameworks to focus on multicultural issues salient to their particular geographic areas. Multicultural counseling could also be synthesized with a cross-cultural perspective, where the concept of culture is studied more globally across national borders.

Defining Multicultural Psychology

In the *Encyclopedia of Multicultural Psychology* (Jackson, 2006), the term *multicultural psychology* appears to be defined as an umbrella field that encompasses a diverse group of subdisciplines (e.g., cross-cultural psychology, multicultural counseling, and race psychology) in psychology. Members of this field use research methodologies and training strategies to understand the role of culture in human behavior and to generate results to accomplish this task. Many different populations in and outside the United States are the focal point of investigation. According to Jackson, the main assumption of multicultural psychology is that to understand differences between people, it is best to study culture and not race.

The APA (2003) multicultural guidelines offer a very different perspective on multicultural psychology. These guidelines indicate that multicultural psychology focuses primarily on the influence of race, racism, ethnic culture, and/or xenophobia on psychological constructs (e.g., attitudes, psychological processes, behaviors). For the purpose of Chapters 1 to 8, we embrace (see Figure 1.1) the definition of multicultural psychology found in the APA guidelines.

Defining Cross-Cultural Psychology

A distinctive feature of cross-cultural counseling is its close alignment with the field of cross-cultural psychology. Cross-cultural psychology was defined by Berry, Poortinga, Segall, and Dasen (1992) as "the study of similarities and differences in individual psychological functioning in various cultural and ethnic groups; of the relationships between psychological variables and sociocultural, ecological, and biological variables; and of current changes in these variables" (p. 2). There are many definitions of cross-cultural psychology in the literature. In general, these definitions are inconsistent and tend to focus on different features. Lonner and Adamopoulos (1997) reviewed various definitions of cross-cultural psychology and identified the following themes: (a) It (cross-cultural psychology) is interested in understanding the nature and reasons behind human diversity and universals at the level of the individual; (b) it uses research methodologies that allow researchers to study in the widest range of cultural contexts and settings where human behavior occurs; (c) it assumes that culture is one of the critical factors contributing to individual differences in behavior; (d) it involves comparisons of behavior occurring in two or more cultural settings; and (e) its ultimate goal is the development of psychology that would become increasingly "universal" in its scope and application. Throughout Part I, we rely on a definition of cross-cultural psychology (see Figure 1.1) based on the writing of Adamopoulos and Lonner (2001). This definition takes into account the influence of culture on behavior toward the goal of establishing an inclusive universal psychology. Our definition also stresses comparative research rather than research performed in one country or with one culture.

Defining Cross-Cultural Counseling

The themes often linked with cross-cultural psychology have also become salient features of cross-cultural counseling. In fact, cross-cultural counseling derived its knowledge base from the rich research literature of cultural and cross-cultural psychology (Leung & Chen, in press; Leung & Hoshmand, 2007). Draguns (2007) argued that cross-cultural counseling is concerned with accurately understanding the culture-specific and universal aspects of human problems as well as the process of helping. Furthermore, Pedersen (2000) reported that in cross-cultural counseling, all behavior should be

understood from the context of one's culture. Sue et al. (1992) and Lonner (1985) even claimed that all counseling is cross-cultural. What is inherent in this description is that mental health professionals need to cross the boundaries of culture or disentangle culture to reach the person or client.

Some writers (e.g., Pedersen, 1995) have indicated that cross-cultural counseling is concerned with cross-border cultural transitions, culture- and reverse-culture shocks, the process of acculturation, along with comparisons of individuals across national borders to facilitate accurate cultural understanding in counseling encounters. Another common description of cross-cultural counseling that can be extrapolated from the literature is that it is the science and practice (e.g., direct service, consultation, training, education, prevention) of counseling devoted to investigating and establishing the common and unique features of the culture-behavior interaction of persons residing in at least two different countries. Yet another description we extrapolated from the literature is that cross-cultural counseling is the investigation of the relevance and validity of specific theories, strategies, and research paradigms of counseling employed in a similar fashion in two or more countries through an in-depth examination of the cultural and epistemological underpinnings of each country. Cross-cultural counseling also aims at the development of a counseling profession that is relevant internationally (Leung, 2003; Savickas, 2007). In general, the phrase *cross-cultural counseling* has frequently been employed to capture the international and national application of counseling strategies across cultures (Pedersen, 2004; Pedersen, Draguns, Lonner, & Trimble, 2002).

Given the historic inconsistent use and definition of the term *cross-cultural counseling,* we offer a new definition of this phrase (see Figure 1.1) that frames the discussion found in the chapters in Part I. Our definition indicates that cross-cultural counseling incorporates universal and indigenous theories, strategies, and research paradigms of counseling and help seeking based on the cultural and epistemological assumptions of countries around the world.

Defining Cross-National Counseling

The term *cross-national counseling* has been used in the counseling literature by a few authors. At times, scholars have used the term to discuss collaboration between professionals across borders. Others have discussed conducting research on two or more nationalities as cross-national counseling. Until now, however, this term has not been defined. No doubt, the lack of an operational definition for cross-national counseling and the apparent use of this term to refer to various activities has contributed to potential confusion and misunderstanding among counseling professionals. To facilitate a clearer understanding of the use of this term in the chapters in Part I, we introduce a specific definition for cross-national counseling (see Figure 1.1). This definition assumes that cross-national counseling involves mental health professionals from at least two countries collaborating on some professional activity such as consultation or program development.

Defining Transnational

Finally, at times, the term *transnational* will be used in this handbook. This term originates in the feminist literature. We have offered a definition of transnational in Figure 1.1. In general, this term has been defined as the worldwide intersections of nationhood, race, ethnicity, gender, sexuality, and economic status with an emphasis on the elimination of global north/south hierarchies by embracing and valuing the multiplicity of cultures, languages, experiences, and voices (Mohanty, 2003).

OVERVIEW, RATIONALE, AND VISION OF BOOK

We have structured this handbook to provide a tool for understanding and potentially functioning effectively cross-culturally, cross-nationally, and in international settings. This handbook discusses a wide repertoire of research, theoretical, and professional issues and a broader perspective regarding the

appropriate roles and activities of mental health professionals around the world. It also addresses numerous issues affecting diverse populations and the relevant place that counseling and psychology has globally. In many chapters, our authors critically discuss the relevance and validity of adopting U.S. counseling theories and approaches in other countries. As such, the appropriateness of cultural assumptions and strategies derived in the United States are analyzed, critiqued, and questioned. Ultimately, we hope that this handbook will contribute, in part, to helping counselors, psychologists, and other mental health professionals throughout the world become more effective when performing international, cross-national, and cross-cultural work.

There are three sections of this handbook. Part I includes eight chapters, each with a different focus and each coauthored by at least one of the book coeditors and other scholars. These chapters are quite unique in that they provide a systematic and comprehensive discussion and analyses about various conceptual, methodological, professional, and practice issues connected to the pursuit of international activities. Topics covered in this section are, for instance, the similarities and differences of multicultural and cross-cultural psychology and counseling; the status of the counseling profession in and outside the United States; U.S. counseling models exported worldwide; methodological issues when studying culture; the internationalization of the counseling profession; and benefits, challenges, and outcomes of collaboration among counseling professionals across borders.

The chapters in Part II of this handbook describe some aspect of counseling across nine regions of the world, including East Asia (Japan, Taiwan, South Korea, and China), Southeast Asia (Singapore and Malaysia), South Asia (Pakistan and India), Central Asia (Kyrgyzstan), Europe (Italy, Great Britain, Ireland, Iceland, Sweden, France, the former USSR, and Greece), the Middle East (Israel, United Arab Emirates, and Turkey), the Americas and the Caribbean (Canada, Colombia, Venezuela, Argentina, Ecuador, and Puerto Rico), South and West Africa (South Africa and Nigeria), and Oceania (Australia). Mental health scholars from around the globe were invited to contribute chapters to this section. They were selected because each of them was considered an expert and familiar with the counseling/psychology profession in his or her region.

These experts were given a number of possible topics (e.g., background about the country, relevant cultural assumptions, use of counseling services, indigenous models of psychology and counseling, use of Western models of counseling and psychology) to focus their chapter. We expected these authors to discuss the cultural and epistemological assumptions framing the counseling profession and how help seeking was perceived and practiced in their country regardless of how they chose to organize their chapter. As the coeditors, we were each responsible for working closely with contributors from various regions of the world to provide feedback and to enhance continuity in the subject matter addressed throughout the book.

As will become evident when reading this handbook, these chapters do differ greatly in their coverage of the topics provided to the contributors. The chapters are consistent, however, in providing a cultural context for understanding the counseling profession in each country and to a large extent the nature and function of mental health help seeking. Furthermore, many of these chapters explore the epistemological assumptions that frame the counseling professions in the targeted culture and/or country. As such, these chapters discuss the salient norms, values, attitudes, and behaviors underlying a particular culture and/or country, and in specific, how these constructs are related to various aspects of counseling, including help seeking. More specifically, to varying degrees, these chapters highlight the role of religion, spirituality, the family, ethnicity, sexual mores, political philosophy and structure, economics, employment, and linguistics in this regard. As the role of culture within counseling in various countries around the globe is underscored in each chapter of this section of the book, we believe readers will become more aware and knowledgeable about a broad array of unique international issues in counseling. They will also develop a stronger motivation and skill set to engage in international work.

Part III of the book contains a conclusion chapter. In this chapter, the editors of the book discuss a number of topics, including themes throughout the book; ethical issues tied to international work; implications of the content presented in this handbook for the counseling profession in the United States and elsewhere; future directions for international work (e.g., theory, research, training, and practice); recommendations concerning cross-cultural counseling competencies; how to integrate international issues into the counseling training program; and strengths, challenges, and opportunities of international collaboration.

We are hopeful that this handbook will make a very unique contribution to the scholarly literature in psychology and counseling. This handbook is intended for counseling graduate programs, students, practitioners, educators, researchers, program planners, policymakers, trainers, consultants, and administrators worldwide. We believe that this handbook could be used as a core resource for graduate students, purchased at the beginning of their program and used throughout their graduate training. This handbook also may be used as a supplementary text for graduate-level courses, such as multicultural counseling, diversity counseling, introduction to counseling, research design, professional issues seminars, practica, and cross-cultural psychology. In programs that do have an international or cross-cultural counseling class, this handbook could serve as the primary text.

In addition, we think that this handbook may be used as a resource and inspiration for counselors, psychologists, and other mental health professionals around the world who are interested in various aspects of international, cross-national, and cross-cultural work. For instance, professionals and educators in fields related to counseling, such as cross-cultural psychology, social work, clinical psychology, education, psychiatry, psychological anthropology, and psychiatric nursing, may find this handbook to be an important resource as well.

CONCLUSION

There is a great need to recognize and embrace the different forms of counseling around the world.

Through this handbook, we hope that readers will acquire a deeper understanding and respect for the cultural assumptions guiding counseling and help-seeking behaviors in a host of countries. We also trust that readers will develop an appreciation and admiration for indigenous models and intervention strategies employed in many different countries.

Examining the cultural values and practices of persons in diverse countries can lead to not only a better understanding of such countries but also a richer perspective about one's own culture and various approaches to counseling not often reported in the scholarly literature (e.g., Cheung, 2000; Pedersen & Leong, 1997). This in turn can lead to a further development and refinement of counseling models and strategies in the United States and elsewhere. It can also contribute to a comprehensive base of psychological knowledge about human behavior that is critical to effectively engage in counseling around the globe (Heppner, 2006; Heppner, Leong, & Chiao, 2008; Heppner, Leong, & Gerstein, 2008). More important, through exposure to the indigenous and shared models of counseling reported in this handbook, there is the potential of successfully confronting the challenge of cultural encapsulation (Wrenn, 1962), since increased awareness can result in the identification of our own biases and the discovery of new frameworks (Pedersen & Leong, 1997), worldviews, and approaches toward others.

As stated early on in this chapter, the European countries dominated psychology in the late 19th century with U.S. psychology following suit in the post–World War II years. It appears, however, that there is a major shift occurring in psychology with a more equally balanced arsenal of power shared by the psychology professions throughout the world (Cole, 2006). For U.S. psychologists, as they learn about psychology elsewhere, they will be more equipped to comprehend the limits of the science, practice, and professional development attributes of psychology in the States, and in so doing, they will be better prepared to assist persons in the United States (Mays, Rubin, Sabourin, & Walker, 1996) and in other countries.

Though we appear to be in a renaissance period of counseling around the world with counseling

professionals outside the United States closely scrutinizing their practices and theories, and U.S. professionals questioning the cross-cultural validity and applicability of their strategies and methodologies, it remains to be seen if a strong and truly indigenous global counseling movement can be maintained and strengthened. The chapters in this handbook attest to the importance of becoming much more cognizant and supportive of this movement and the strength, creativity, talents, and determination of counseling professionals worldwide to make certain that the movement is successful. Ultimately, the success of a dynamic indigenous, cross-cultural, and cross-national counseling movement can greatly enhance our conceptual understanding of common and unique aspects of behavior and enrich the strategies we employ in our counseling, research, and training. At the same time, such a movement will affirm some of the core principles and philosophies of counseling endorsed throughout the world: that is, understanding, respecting, and embracing cultural values, norms, and behaviors regardless of person, ethnicity, nationality, or country. The science and practice of counseling worldwide can only benefit from such an outcome, as can the citizens of this planet.

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