Embracing Cultural Responsivity and Social Justice

Re-Shaping Professional Identity in Counselling Psychology

Sandra Collins, Editor

Embracing Cultural Responsivity and Social Justice

Re-Shaping Professional Identity in Counselling Psychology

SANDRA COLLINS

COUNSELLING CONCEPTS
VICTORIA, BRITISH COLUMBIA

Please note that the internal links within the e-book are not functional in this preview.

In the actual e-book, all words in blue text link directly to other sections of the book to support its unique, interactive design.

Contents

Sandra Collins

List of Practice Illustrations

Although an automatically generated table of contents is available to support ease of navigation through this e-book, it does not list the practice illustrations by various contributors (i.e., client stories, personal reflections, applications of specific concepts) that are embedded within the conceptual chapters that introduce each domain of the CRSJ counselling model. The intent of this page is to honour and make transparent the many important contributions to this work. Please explore the author bios on the Contributors page. I have positioned these practice illustrations within the domains and core competencies of the CRSJ counselling model below.

Domain I. Acknowledge the Ubiquitous Nature of Culture in Counselling

Counsellor self-exploration as a foundation for cultural sensitivity (**Core competency 1**)

- Practice Illustration 1: *Black enough?* by Dr Lisa Gunderson
- Practice Illustration 2: *Cultural inquiry with sexual minority clients* by Don Zeman

The complexity and intersectionality of cultural identities and relationalities (**Core competency 2**)

- Practice Illustration 3: *Respecting the dignity of all persons and peoples: Implications for counselling* by Cristelle Audet

Recognizing and prioritizing client worldview (**Core competency 3**)

- Practice Illustration 4: *Uncovering and integrating my Métis heritage* by Melissa Jay
- Practice Illustration 5: *Embracing religion and spirituality in counselling: An Islamic perspective* by Mahdi Qasqas

Domain II. Attending to Social Location

Social injustice and the social determinants of health (**Core competency 4**)

- Practice Illustration 6: *Let's ask the right question* by Dr Lisa Gunderson
- Practice Illustration 7: *Piste pour l'équité et la justice sociale dans les pratiques d'orientation au Québec: Les jeunnes issus de l'immigration*/*The path to equity and social justice in guidance counselling in Quebec: Young people from immigrant backgrounds* by Marie-Odile Magnan

Social locations and the interplay of power and privilege (**Core competency 5**)

- Practice Illustration 8: *What about us?* by Dr Lisa Gunderson
- Practice Illustration 9: *Risks of dignitary harm: Implications for counselling* by Cristelle Audet
- Practice Illustration 10: *Smash the patriarchy* by Naida D. Hyde
- Practice Illustration 11: *The pervasive discourse of mononormativity* by Taya Henriques & Gina Wong

Social location and cultural identity development and management (**Core competency 6**)

- Practice Illustration 12: *Black enough!* by Dr Lisa Gunderson

Cross-cultural transitioning, cultural identity, and relationality (**Core competency 7**)

- Practice Illustration 13: *My identity as a racialized Muslim woman mental health professional* by Fatima Saleem
- Practice Illustration 14: *Finding one's voice: A feminist perspective on internalized oppression* by Judy Chew

Domain III. Professional Identity

Fostering social change: Assuming an anti-oppressive and justice-doing stance (**Core competency 8**)

- Practice Illustration 15: *Relational ethics* by Simon Nuttgens

Values-based practice (**Core competency 9**)

- Practice Illustration 16: *Splitting our world open, one woman's story at a time* by Naida D.

Hyde

Domain IV. Counselling as Relationship

The transformative nature of the client–counsellor relationship (**Core competency 10**)

- Practice Illustration 17: *Using a cultural safety lens in therapy with Indigenous clients* by Allison Reeves
- Practice Illustration 18: *Self-care through self-compassion* by Melissa Jay
- Practice Illustration 19: *Muslim women's perceptions of mental health and professional services* by Fatima Saleem & Stephanie Martin
- Practice Illustration 20: *The healing power of touch* by Naida D. Hyde

Enhancing mutual cultural empathy through cultural inquiry (**Core competency 11**)

- Practice Illustration 21: *Conversation is justice-doing: Shaping identity narratives* by David Paré

Nurturing collaborative and egalitarian relationships with clients (**Core competency 12**)

- Practice Illustration 22: *Deconstructing and co-constructing meaning: Promoting client and trainee empowerment* by Judy Chew

Domain V. Case Conceptualization

CRSJ metatheoretical and theoretical lenses (**Core competency 13**)

CRSJ case conceptualization (**Core competency 14**)

- Practice Illustration 23: *Honouring client views of health and healing: A Muslim perspective* by Fatima Saleem & Stephanie Martin
- Practice Illustration 24: *Applying a contextualized, systemic lens: Considering the rural context* by Judi Malone
- Practice Illustration 25: *Working within the refugee narrative* by Ivana Djuraskovic

Preface

Welcome to what I hope will be an enlightening and challenging learning experience for you as you work through this e-book. I encourage you to read all of this preface, because it provides you with an overview of the book that highlights its uniqueness, from both a content and process perspective. This e-book has been designed to be read in a less linear way than traditional print books. The content centres around a model I am proposing for culturally responsive and socially just (CRSJ) counselling practice. Although this is, in part, an edited collection, the content has been more deeply integrated across all contributions than most edited collections in the sense that the contributors have been invited to interact with and illustrate various aspects of the model in their writing. Please watch the introductory video to get a sense of the development and unique features of this e-book.

Click on the image on the left or this link to watch the video introduction. The video will open in YouTube, where closed captioning is available.

The CRSJ counselling model builds upon earlier work in mapping out competencies for multicultural counselling (Collins & Arthur, 2005, 2010a, 2010b). My vision of multicultural counselling and social justice has evolved over the past decade through my study of the professional literature, my collaborative research into multicultural counselling and social justice principles and practices (Collins, Arthur, Bisson, & McMahon, 2015; Collins, Arthur, Brown, & Kennedy, 2015; Collins, Arthur, McMahon, & Bisson, 2014), my experiences as a counsellor educator in the Master of Counselling program at Athabasca University, and my engagement with my own clients. In this book, I synthesize my personal and professional learning into a model that reflects my current understanding of what it is that counsellors require in terms of competencies to be able to engage with clients, with organizations, and with systems in a way that is culturally responsive and socially just.

Perhaps more importantly, this book is also the product of a detailed analysis of over 30 case studies by colleagues across Canada, some of which appear in this book and some of which are published elsewhere. In this sense, the CRSJ counselling model reflects the integrated

thinking of a collection of highly experienced academic and professional colleagues and their reflections on what they have learned from clients from a wide diversity of cultural backgrounds. What impressed me in the case studies I reviewed was the balance between cultural competency and cultural humility illustrated by each of these authors. We all bring some level of expertise in culture and social justice to our writing. However, the longer we work with clients with complex and diverse cultural backgrounds, the more we realize there is much to learn from them, and the more we come to honour and respect their strengths and resiliency. I have found this to be particularly true with clients who have multiple nondominant cultural identities.

The Metaphor of the Colour Wheel

You will notice that the cover of the book is illustrated with a series of paintbrushes arranged into what artists refer to as the colour wheel. The colour wheel is designed based on the three primary colours: blue, red, and yellow. By combining pairs of primary colours for the book cover, I created green, violet, and orange (the secondary colours). Then I mixed adjacent colours together to create even more variety (tertiary colours). It is this incremental blending of colour that creates the almost unlimited variety of hues we enjoy in the natural world. As an artist myself, I see the world through a spectrum of colours, and what brings life to my own work is the way in colours work with each other in a painting to create an overall effect that is more than the sum of the individual components. This provides a beautiful metaphor for life, culture, and the diversity of human experience and expressions of cultural identity. Take the painting below, for example, in which I captured my reflections on my adventures in Istanbul in 2013.

Flavours of Istanbul © Collins, 2013

The basic principles of colour theory are applied in two ways in this painting. In some parts of the painting, analogous colours (those that sit next to each other on the colour wheel and derive from similar starting places in the mixing of colours) create the harmonious, softer blends. However, the painting would lack energy or liveliness without what artists refer to as combinations of complementary colours (those opposite each other on the colour wheel like green and red, or orange and blue). The orange bowl, for example, is enhanced by its closeness to the blue of the tile patterns, its opposite. In the same way, culture offers both a sense of belonging and comfort and an opportunity for growth, interest, and energy.

Colour in this book is used as a broad metaphor for the various dimensions of culture that will be explored: age, ethnicity, ability, gender, gender identity, social class, sexual orientation, and religion. Notably, the colour wheel is also a symbol for intersectionality, which is a major theme throughout this book. Just as the colour orange changes its appearance when it is set

beside blue or combined with yellow, each dimension of cultural identity must be explored and understood in relation to other dimensions. So, you won't find a series of chapters in this book that focus sequentially on each dimension of culture; rather, the focus is on the lived experiences of counsellors and clients at the intersections of multiple dimensions of culture within each individual and in the various relationships between counsellors and clients as cultural beings.

Metaphorically speaking, human beings often seek out analogous colours when they need comfort, safety, and reassurance. This is why you find soft blends of blue and green in your massage therapist's office or, perhaps more importantly, in a colour-smart dentist's waiting room. Unfortunately, this tendency towards homogeneity also contributes to a moving away from difference for some people in relation to certain aspects of cultural diversity. What is lost in this process is the brilliance of colour and the opportunity for learning that arises from embracing and welcoming diversity. Consider the monochromatic version of my painting below.

Flavours of Istanbul © Collins, 2013

The detailed designs are still visible in the painting; however, from my perspective, the life is gone from the images. As an artist, I am known for the colourfulness of my paintings. As an educator, I bring my focus on colour into this book by inviting you to move out of your comfort zones, to be open to seeing the world around you differently, and to lean into cultural diversity as you would a colourful painting on your kitchen wall that calls forth energy, passion, and curiosity. I hope that, by the time you finish working your way through the book, you are both more confident with, and invitational toward, human diversity in all its complex forms.

Organization of the Book

This book is organized into eight parts.

- In the Introduction I posit that multicultural counselling and social justice are inextricably intertwined and both are central to competent and ethical practice with all clients. I introduce the CRSJ counselling model, which is designed to provide both conceptual foundations and applied practice guidelines for working with all clients in a way that honours their multiple, intersecting cultural identities. Both counsellor and client are assumed to be complex cultural beings, making the client–counsellor relationship an intersection of cultural identities and contexts. I also position the discussion of cultural responsivity in the context of social justice. Historically, the counselling psychology profession has evolved an identity that is primarily individualist in nature. In other words, our ways of conceptualizing client problems, negotiating goals for the counselling process, and intervening to effect change have been focused on intrapsychic processes within the client (i.e., changes in thoughts and beliefs, emotions, or behaviours). In recent years, however, there has been a dramatic shift in professional attention to the contexts of clients lives as both sources of injustice that lead to challenges in client health and well-being and as potential targets for therapeutic and social change. Throughout this book, I advocate for a change in professional identity to embrace fully the values and practice principles associated with a broader social justice agenda for counselling and psychology.

In the next six parts of the book, I introduce the core domains in the CRSJ counselling model. Each part begins with a chapter in which I examine the conceptual and practice principles associated with that domain.

- In Domain I I invite you into conscious awareness and active exploration of your own complex cultural identities as a foundation for fully embracing understanding of, respect for, and cultural sensitivity toward, your clients' multiple and intersecting cultural identities and relationalities.
- In Domain II I argue that applying a social justice lens to counselling necessitates careful attention to the social determinants of health that impact client well-being, and in particular, client experiences of social injustice. I introduce the concept of social location as a way of understanding how privilege and marginalization within society plays out

within the counselling relationship and influences conceptualization of client presenting concerns.

- In Domain III I revisit professional identity in counselling psychology and invite careful consideration of what the profession would look like if we fully embraced an anti-oppressive stance in our values, ethics, and practice principles. I introduce what I see as supportive metatheoretical and theoretical lenses that offer the possibility of fully embracing cultural responsivity and social justice in practice.
- In Domain IV I begin to bring the themes of cultural responsivity and socially justice more fully into the counselling process by positioning the relationship between counsellor and client as transformative through foundational processes of connection, cultural inquiry, mutual cultural empathy, and constructive collaboration.
- In Domain V I introduce the concept of culturally responsive and socially just case conceptualization as a foundation for goal setting and intervention planning, with a particular focus on the importance of applying a contextualized, systemic lens that takes into account client views of health and healing. By examining both the locus of control and the locus of change that optimize client outcomes, I invite consideration of multiple levels of intervention.
- In Domain VI I introduce change processes at the microlevel that support cultural responsivity and justice-doing in collaborative interventions with individual, families, and groups. I also make the case for stepping outside the traditional boundaries of counsellor roles and responsibilities to target change at the systems level, with, or on behalf of, clients.

In the last part of the book, I pull together what I have learned from writing this book and provide some suggestions for continuing competency development.

- In Looking Forward, Looking Back, you will find the final chapter of the book. I revisit the concept of cultural humility as a foundation for cultural competency. I make the argument that the *doing* of social justice requires each of us as practitioners to engage actively in reflective practice, and I introduce the process of cultural auditing to support our continuing competency development and to optimize our usefulness to our clients. I reflect further on what it means to embrace cultural responsivity and social justice as a foundation of professional identity as scholar–practitioner–advocate–leaders in counselling and psychology.

A Diversity of Voice

Throughout each of the domains that form the core of the book, I introduce you to some of my valued colleagues who will speak to various issues and concepts related to the CRSJ counselling model. My hope is to increase the diversity of voices and perspectives in the book, as well as to introduce you to some of the people who are living, practicing, teaching, researching, and writing in these areas. The contributions from these writers range from several pages to full chapters. Each provides a valuable contribution to the overall learning process I intend for this book. In some cases, these additional writers have focused in on a particular concept in the CRSJ counselling model in which they are particularly interested; often, they provide personal reflections or stories from their interactions with individual clients or their engagement in systems level change processes. In other cases, my colleagues have written longer conceptual pieces, shared client stories that exemplify the competencies in the CRSJ counselling model, or developed examples of organizational, community, or broader systems level interventions.

I deliberately steered contributors away from writing a chapter on counselling members of a particular population in order to avoid overgeneralizations and stereotyping. Instead, I invited them to focus on stories of specific clients, with multiple, intersecting, contextualized cultural identities and to bring into the mix their own personal cultural identities and contexts, where appropriate. The intent is to demonstrate the basic premise of the CRSJ counselling model that cultural identities and social locations must be assessed and navigated with each new client, based on their particular presenting concerns and taking into account the specific contexts of their lives. I also asked contributors to pay particular attention to counselling as a relational practice and to the co-construction of culturally responsive and socially just counselling goals and change processes with clients.

Some of these contributions are embedded within the conceptual chapters I have written, and others are presented as stand-alone chapters. For detailed author biographies, see the About the Contributors section. These contributions have been placed within the specific part of the book that corresponds to the core domain of the CRSJ counselling model that each piece emphasizes, although most also include competencies from other domains of the model. The intent is to encourage you to move back and forth between the conceptual, theoretical ideas and the applied practice examples that are designed to bring these concepts to life. In this sense I hope to address not only the *what* of CRSJ counselling, but also the *how.*

You will notice that many of the contributing writers take a position that is values-based. As practicing counsellors, researchers, and counsellor educators, we are choosing to model for our students and others the importance of taking a stance and expressing a personal and professional voice that reflects thoughtful and critical integration of our own learning and of the current professional literature. What I like most about many of these contributions is that writers took up the challenge to bring their whole selves to their writing honestly and transparently. You will see some of them struggle with their own assumptions and biases, reflect on how relative privilege and marginalization impacts their work, talk about what they have learned from their clients, and illustrate their counselling process and other professional roles in ways that are genuine, challenging, thoughtful, and sometimes a bit messy. Although all of these client stories are fictional or composites to ensure anonymity, these stories come to life as the writers speak from their hearts as well as from their minds.

I have also been privileged in this work to include many writers who embody diverse nondominant cultural identities, and who, as a result, understand from the inside out issues of relative marginalization in society. You will notice that many position themselves along various dimensions of cultural identity in their writing. As I will argue throughout the book, culture is complex, fluid, and contextualized. It is impossible to avoid identity labels altogether if we want to talk in a meaningful way about how culture plays out in counselling, but I encourage you not to place the writers or the stories of clients in permanent or immovable boxes based on the self-identifiers they have chosen at the moment of their writing.

Gender-Neutral Language

You will notice that throughout the book I use gender-neutral language wherever possible and appropriate. In some cases, the contributors, or the clients with whom they engage, identify as cisgender or transgender and choose a particular singular or plural, gendered or gender-neutral pronoun. Unless the person being referenced has explicitly identified as male or female, I default to gender-neutral language by using *they* and *them*. Most dictionaries now recognize the third person plural as an acceptable use for third person singular in instances where gender is not known or is

actively eschewed. For example, *a client* may express a particular need, which we then refer to as *their* need, and we invite *them* to expand on it further. Failure to use gender-neutral language or to address a person by their preferred pronoun is considered a form of microaggression in counselling (Singh & Dickey, 2017). Although I follow the professional writing standards of the American Psychological Association (2010) wherever possible, I diverge whenever equity and justice may be compromised.

Voices of Canadians

I have been purposeful in this book to foreground Canadian voices in the selection of contributors and the client stories. Some of these writers and clients are descendants of Turtle Island's First peoples whose land and cultural claims to this vast country have yet to be recognized by the Canadian government; some like me are settlers whose ancestors came from European countries at the time of first contact and colonization or in the centuries that followed; others are descendants of immigrants who came from other parts of the world within our nation's more recent history; some are newcomers through forced migration or immigration. This diversity of heritage forms an important background to understanding the uniqueness of Canadian multicultural society and to fully appreciating what social justice might look like within our profession and within society as a whole. Within this colourful palate of ethnic heritage, we collectively profile other aspects of our cultural identities in the context of Canada's evolving demographics, legal and political contexts, and sociocultural discourses related to age, ability, social class, religion/spirituality, gender, gender identity, and sexual orientation. My commitment to the voices of Canadians is reflected also in the use of Canadian spelling, the prioritizing of Canadian research and theory wherever possible, and the decision to publish the e-book locally. I hope that these choices will offer a unique perspective on professional identity in counselling and psychology.

Enhanced, Interactive Glossary

In most publications, the glossary is intended as a supplementary resource. In this e-book, however, it is a core component of the content. Each of the key terms in the CRSJ counselling model is defined in detail in the Enhanced, Interactive Glossary. It is in the glossary that I ground these ideas in the context of formative and current research and writing within counselling and psychology, as well as other health disciplines (where applicable). Developing the glossary has enabled me to ensure that the concepts introduced throughout the book are used in a congruent manner, and it has freed each author up to write about their ideas without having to redefine each key concept in their writing. For this reason, you should not read any of the chapters without reviewing the relevant definitions of the key concepts found in the glossary, because that will result in an incomplete picture. So please integrate reading the glossary into your study of the book. I also hope that the glossary will provide a stand-alone resource for readers that reflects current thinking in relation to various concepts in the multicultural and social justice literature.

Optimizing Your Learning Through the E-book Experience

I have carefully considered my research and experience related to how best to support the development of professional competence through the design and the learning processes employed throughout this work. For instance, the use of e-book format, itself, is deliberate from a pedagogical perspective, because it enables me to provide a more conceptually integrated, interactive, and accessible learning experience.

- The CRSJ counselling model presented in Chapter 1 is organized into six domains, and each contains a number of core competencies. In Chapter 2, I have articulated corresponding key concepts and specific learning outcomes to expand each of these competencies . My intent is to make it easy for readers to track their competency development and for instructors to build curriculum around these competencies, key concepts, and learning outcomes.
- You will notice that there is no index. Because of the ability to embed active hyperlinks, the expanded CRSJ counselling model in Chapter 2 functions more effectively than a traditional index to support tracking various ideas or concepts throughout the e-book.

From any of the learning objectives in the CRSJ counselling model, you can link directly to a glossary definition of the key concept(s) addressed as well as to the specific chapters in the e-book that illustrate, exemplify, or further explain that key term.

- A table is provided at the beginning of each chapter with the specific key concepts that are highlighted in the chapter. You can click on any of these key concepts to go to the section of the chapter where it is exemplified or explained. Wherever possible, client stories are designed to provide applied practice examples of each construct.
- As you read each chapter, you will also notice that certain direct links are provided to the glossary as key concepts are used throughout the chapter. Click on the link to access the definition of the term. A comprehensive reference list is provided for the glossary at the end of the e-book. This allowed writers to minimize the citations in the individual chapters, makes the chapters more readable by avoiding redundancy in defining and positioning key ideas, and brings forth author voices more clearly.
- Each of the contributing writers has attempted to enliven their writing by including personal and professional stories, questions for reflection, direct links to relevant resources, or other learning tools. We intend these resources to encourage you to engage both cognitively and affectively with the materials to foster growth in your own personal and professional knowledge and attitudes. We also hope to encourage the development of competencies that extend beyond attitudes and knowledge to the fostering of applied practice skills.
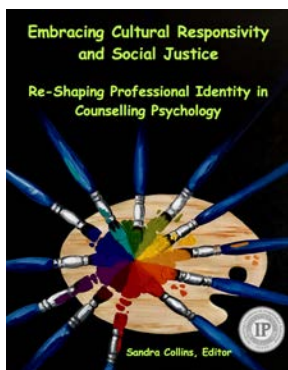
E-book Navigation Tips

Click on the book cover image or this link to watch a short video in which I demonstrate some of the interactive navigation features of the e-book.

Other short videos are embedded throughout the book to expand on these non-linear and reader-driven learning options. See Chapter 2, Chapter 3, and the Enhanced, Interactive Glossary.

I use Adobe Acrobat Reader in this demonstration; however, the basic navigation features are similar in other PDF readers.

I encourage you to break with tradition, and resist the urge to read through this e-book only sequentially, chapter-by-chapter. The CRSJ counselling model, the core competencies, and the multicultural and social justice constructs are purposefully interconnected throughout. I encourage you to engage your curiosity and to explore ideas or principles that interest you in a nonlinear fashion. Read some theoretical material, then check out where it fits into the

expanded CRSJ counselling model in Chapter 2, and follow the links to see how this concept or principle is applied in one or more case scenarios or other applied practice examples.

I also recognize that, as a reader, you bring your expertise in both your cultural identities and social locations and in your competency for culturally responsive and socially just counselling practice. I encourage you to engage in thoughtful self-assessment relative to the CRSJ counselling model and to set your own learning goals. It up to you, as the learner, to focus on the resources and activities that support your continued competency development.

Independent Publisher Book Award

I am delighted that this book was awarded a silver medal for best e-book design in the 2019 Independent Publisher Book Awards. Since 1996, the "IPPY" Awards have recognized books published by independent authors and publishers from around the world. These awards are well-respected in the book industry. The 2019 medalists were from Australia, Canada, the United States, France, Germany, Indonesia, Japan, Singapore, New Zealand, Spain, Switzerland, United Arab Emirates, and the United Kingdom.

A Living, Evolving, Collaborative Work

Although, for most of my career, I have focused my own research, writing, and teaching on multicultural counselling, and more recently, on the emergent emphasis on social justice in counselling, I do not consider myself an expert on either of these topics. I am curious, passionate, committed, and excited about how cultural responsivity and social justice play out within the profession; however, I entered the writing of this e-book as a learner, an explorer, a listener, and a collaborator. Although I did the detailed work of merging ideas and transforming them into the CRSJ counselling model, I do not lay claim to all of the ideas. I have been touched and influenced by many others along the way.

It has been a great privilege to write this book and to integrate the writing of so many of my

colleagues, supervisees, students, and mentors. It is my hope that you will engage with these ideas as an active contributor to our shared appreciation for culture and social justice. This book is not intended to offer a final or definitive or universal perspective, but I do hope that it will challenge, inspire, and motivate you to carefully consider your professional values and identity and to embrace a vision for social change in which we collectively address the systemic challenges that bring many clients into our offices in the first place.

The beauty of an e-book is that the book itself can evolve and grow over time. Because of the endless combinations and permutations of cultural identities, social locations, and contexts of peoples' lives, there are many other voices that could contribute to our shared understanding of cultural responsivity and social justice in counselling practice. I invite those of you reading this e-book to contact me directly if you have a story to tell that could enhance this work. I hope to continue to add to this edited collection over time.

CRSJ Counselling: Teaching and Learning Guide

As a counsellor educator, one of the gaps in resources I have noted over the years is in the tools for teaching and learning about cultural responsivity and social justice in counselling. To address this gap, I have built a collection of learning activities and resources that I use in my own graduate teaching. These activities are designed to engage learners actively in the learning process. There is considerable evidence that experiential learning, practice-based learning, interactive and multimedia tools, and other processes that invite constructivist learning are most effective in supporting competency development (Collins, Arthur, Brown, 2013a, 2013b). In part, this is because they draw on more than simply processes of knowledge acquisition. They invite learners into emotional, attitudinal, and sensory engagement with the phenomena, concepts, or practices, and they challenge learners to engage in higher order cognitive and other skills development and application. The *Culturally Responsive and Socially Just Counselling: A Teaching and Learning Resource* (Collins, 2018) provides a series of learning activities and resources organized according to the domains and competencies in the CRSJ counselling model. This resource is open source, which means that counsellor educations, trainers, or practitioners can link to, copy, import, or otherwise repurpose any of the content within their courses. I encourage all readers of the book to take advantage of this additional resource. I will link to particular sections of the teaching and learning guide within some of the conceptual chapters.

Reflections from the Book Editor

I am deeply grateful to my editor for her very important contributor to this book. Chris Fox has been much more than a copy editor in the creation of this work. She has been a second set of eyes on the content, including and importantly, my own writing. She brought a wealth of experience in social justice and activism that informed her lens on the writing. She has challenged me when I have uncritically inserted assumptions or assertions into my own writing that required further examination and reconsideration. She has also extended my ideas by raising additional considerations or inviting elaboration.

There is increased attention in counselling to the way in which our use of language, both written and spoken, is influenced by and mirrors dominant discourses in society. Because Chris has a Ph.D. in English, her attention to the subtleties of language use has greatly enhanced my own writing and given me a stronger appreciation for the way in which language use is tied so intimately to dominant cultural norms and social stratification. In addition, she is not a counsellor or psychologist, so she helped me to avoid psychobabble, wherever possible, and to position my thinking in a broader interdisciplinary context. You can read her biography and access contact information in the About the Contributors section in the back of the book.

Adding My Voice to CRSJ Counselling

By Chris Fox

Editing this e-book has been a deeply gratifying experience for me. It has been a unique opportunity to bring all my selves into my work: my editing self that wants to help by making the words on the page or screen convey exactly what the author intended, and in a grammatically and stylistically correct way; my lesbian feminist activist self that cares about creating more inclusive societies in Canada; and my political working class self that was taught an awareness of being both less and more privileged than others in the world. I am grateful to have been involved in bringing something good to life.

Although my doctorate focused on Canadian queer women's literature, I have had a lifelong interest in psychology, worked as a lay counsellor for the Community Homophile Association of Toronto in the early 1970s, and been enriched by engaging in psychotherapy. More recently, I completed a doctorate and taught academic writing and literature at several universities. Sandra's CRSJ model of counselling was a good fit for me, not only because it is congruent with my social perspectives and my interests, but also because, as a former student and teacher, it pleased me to help make the e-book student-friendly. I have also enjoyed reading about how qualified, experienced counsellors apply the CRSJ counselling model in their practices. I have learned so much, personally, through editing this work that I encourage you to read it as closely as I have and to bring its insights into your own life as well as into your work.

I also want to say how much I appreciate Sandra for allowing me to respond fully to the various levels at play in the work. This enhanced my editing experience immeasurably and gave me a sense of inclusion that is beyond the ordinary for an editor; naturally, this also increased my care for the final product. It is unusual to discuss the editing process openly with readers, as we have in this final document, and I appreciate that transparency as well. I see CRSJ counselling in action even at this level. Sandra's and my author–editor relationship has benefitted from the respect we each brought to the endeavour; I trust you will find the work has also benefitted.

References

American Psychological Association. (2010). *Publication manual of the American Psychological Association* (6th ed.). Washington, DC: Author.

Collins, S. (2018). *Culturally responsive and socially just counselling: Teaching and learning guide* [EPub version]. Retrieved from Faculty of Health Disciplines Open Textbooks, Athabasca University: https://crsjguide.pressbooks.com/

Collins, S., & Arthur, N. (2005). Multicultural counselling competencies: A framework for

professional development. In N. Arthur & S. Collins (Eds.), *Culture-infused counselling: Celebrating the Canadian Mosaic* (pp. 41-102). Calgary, AB: Counselling Concepts.

Collins, S., & Arthur, N. (2010a). Culture-infused counselling: A fresh look at a classic framework of multicultural counseling competencies. Counselling Psychology Quarterly, 23, 203-216. https://doi.org/10.1080/09515071003798204

Collins, S., & Arthur, N. (2010b). Culture-infused counselling: A model for developing cultural competence. *Counselling Psychology Quarterly*, 23, 217-233. https://doi.org/10.1080/09515071003798212

Collins, S., Arthur, N., Bisson, S., & McMahon, M. (2015). Assessing the Multicultural and Social Justice Competencies of Career Development Practitioners. *Canadian Journal of Career Development*, 14(1), 4-16. Retrieved from http://cjcdonline.ca/

Collins, S., Arthur, N., Brown, C., & Kennedy, B. (2015). Student perspectives: Graduate education facilitation of multicultural counseling and social justice competency. *Training and Education in Professional Psychology*, 9, 153-160. https://doi.org/10.1037/tep0000070

Collins, S., Arthur, N., Brown, C. (2013a). Counsellor and practicum supervisor critical incidents in the development of multicultural and social justice competency. *International Journal of Social Sciences*, II(2), 16-32. Retrieved from http://www.iises.net/

Collins, S., Arthur, N., Brown, C. (2013b). Critical incidents in graduate student development of multicultural and social justice competency. *Academic Journal of Interdisciplinary Studies*, 2(9), 105-115. https://doi.org/10.5901/ajis.2013.v2n9p105

Collins, S., Arthur, N., McMahon, M., & Bisson, S. (2014). Development of the Multicultural and Social Justice Competencies (MCSJC) scale for career development practitioners. *Canadian Journal of Career Development*, 13(1), 14-24. Retrieved from http://cjcdonline.ca/

Singh, A., & Dickey, L. M. (2017). Introduction. In A. Singh & L. M. Dickey (Eds.). *Affirmative counseling and psychological practice with transgender and gender nonconforming clients* (pp. 3-18). Washington, DC: American Psychological Association. https://doi.org/10.1037/14957-001

Acknowledgements

First, I want to acknowledge and honour the Indigenous Nations of Turtle Island and, more specifically, the territory of the Lkwungen (Songhees, Esquimalt, and WSÁNEĆ) First Nations, on whose unceded traditional lands I now live and work. I also recognize the Métis Nation of Greater Victoria. I acknowledge that I am a settler on Turtle Island, and that my heritage includes the colonization of Indigenous peoples and lands. I recognize that I am a beneficiary, both personally and professionally, of the ongoing genocide that Canada has committed against Indigenous peoples. I choose to position myself as an ally in the process of reconciliation, to voice my respect towards Indigenous Peoples, and to commit to the pursuit of justice. My views of culturally responsive and socially just (CRSJ) counselling have been shaped significantly by the generous wisdom and gracious teachings of my Indigenous colleagues.

I am also deeply grateful to all of my colleagues who have actively contributed to this book and to the evolution of the CRSJ counselling model. I hope they hear their voices and those of their clients in the way in which I examine cultural responsivity and social justice throughout the book. I have also drawn extensively on the research and theory of other writers, which is reflected in the Enhanced, Interactive Glossary.

I appreciate also the privilege I have been granted as an academic in the Faculty of Health Disciplines at Athabasca University to pursue freely my research and writing interests and to spend time writing this book. I am grateful to my colleagues in the Graduate Centre for Applied Psychology for their shared commitment to social justice, which creates space for the ongoing infusion of cultural responsivity and social justice into our Master of Counselling program. I am also very aware of the way in which I have been shaped in my thinking by the students I have taught and those I have been fortunate to supervise. Some of them are also contributors to this work.

I want to express my gratitude and appreciation to the many clients who have influenced my thinking and that of the other contributors. Although the client stories are composite and anonymized creations, they are derived from the lived experiences of our own clients to whose narratives and lived experiences we have been privileged to bear witness. These are the people and peoples whose stories have shaped our lives personally and professionally by

teaching us about ourselves, about the counselling process, and about the world we co-inhabit.

As noted in the Preface, this book would not be what it is without the skilled and thoughtful editing of Chris Fox who has contributed substantively to the overall quality of this work from professional writing, academic, and social justice perspectives.

I also want to acknowledge the technical support of Steve Swettenham, who has coached me and greatly improved the look and functionality of this e-book, as well as the accompanying teaching and learning guide.

Thank you as well to Kathryn McCannell, the therapist I have worked with for the past seven years, who has supported me through life transitions, work hurdles, and my continued growth and self-discovery. Most importantly, in this context, she helped me reclaim voice, embrace creativity, and bring myself more fully into my writing.

Although last in this list, the one person without whom this book would never have come to fruition is my lovely spouse, Glo Kelly. She has stood by me through almost impossible odds, because she believes in me, and she saw the vision I had for this work. As in all things, she is my home, my comfort, my present, and my future. Her tireless support has made possible the transformation of this book from a vision to a reality.

Contributors

E-Book Author/Editor

Sandra Collins, PhD, RPsych

I write from the perspective of a lesbian, cisgender, middle-class woman with an invisible disability, who is near retirement age and inhabits a privileged social location. I am also positioned by my European heritage and consequent settler relationship to colonization, and my atheist belief. I am a professor of counselling psychology in the Graduate Centre for Applied Psychology, Faculty of Health Disciplines at Athabasca University. I have focused my research, writing, and teaching, over the length of my career, on multicultural counselling and social justice with specific attention to working with LGBTTQI persons, women, and girls. I have also specialized in the area of counsellor education, in particular, online and blended delivery. Currently, I am a curriculum lead within our faculty, and I am working with my colleagues to infuse the focus on culture and social justice throughout our Masters of Counselling program. I have been publishing books and journal articles on multicultural counselling and social justice for the past 20 years. I aspire to spend more of my time painting and engaged in other creative projects! I enjoyed creating the book cover and other art used in this book.

http://fhd.athabascau.ca/faculty/scollins/

This e-book can be purchased directly through the publisher, Counselling Concepts, at https://counsellingconcepts.ca/.

Professional Editor

L. Chris Fox, PhD

I worked primarily as a queer feminist, and union social justice activist and an engineering assistant before finishing a Ph.D. in English at the University of Victoria where my research focussed significantly on intersectional postmodern Canadian literature. I have taught academic writing and literature at Simon Fraser, Victoria, and Royal Roads universities. My business, Fox Edits (lchrisfox@shaw.ca), specializes in editing academic work for publication. I have published as an activist in alternative periodicals and as an academic in scholarly journals and literary magazines. I live in Victoria with my partner of 38 years, author Arleen Paré; our children and grandchildren live in Vancouver.

Contributing Writers

I am deeply grateful to all of my colleagues who have contributed commentaries to elucidate key concepts, case studies based on their client work, stories of their practice experiences, and conceptual or theoretical reflections. All of these contributions are designed to help you imagine how to apply the culturally responsive and socially just (CRSJ) counselling model in work with individual clients, families, organizations, communities, and broader systems. Their contributions of clients' stories and descriptions of how they have engaged in culturally responsive and socially just relationships, case conceptualizations, and change processes in collaboration with those clients bring to life the benefits of practice based on the CRSJ counselling model.

Cristelle Audet, PhD

I am an associate professor of Counselling Psychology at the University of Ottawa's Faculty of Education. I was previously president of the Canadian Counselling and Psychotherapy Association's Social Justice Chapter and have been involved with the association's Ethics Committee since 2010. Devoted to promoting counselling and psychotherapy practices informed by social justice values, I co-edited *Counseling and Social Justice: Discourse in Practice* (Routledge, 2018), authored a chapter on social justice for the *Handbook of Counselling and Psychotherapy in Canada*, and conduct and supervise research that focuses on forefronting under-represented voices of counselling clients.

http://education.uottawa.ca/en/people/audet-cristelle

Adrienne Carter, MSW, RCSW

Co-founder of the Vancouver Island Counselling Centre for Immigrants and Refugees (VICCIR), I am a psychotherapist with over 40 years of local and international experience. I have 24 years experience working with Victoria Child & Youth Mental Health and extensive international experience working with survivors of torture, war, and natural disasters through Doctors Without Borders/Médicins Sans Frontières (15 deployments) as well as the Centre for Victims of Torture in Kenya and Jordan. I have extensive capacity-building experience in the area of refugee mental health and have led numerous trainings on this subject both locally and internationally.

Jeff Chang, PhD, RPsych

I am Chinese Canadian man, born in Vancouver at the trailing edge of the baby boom. I am an associate professor in the Graduate Centre for Applied Psychology at Athabasca University. I also work as a therapist and clinical supervisor at Calgary Family Therapy Centre and maintain a private practice. My work as a researcher, a clinical supervisor, a psychologist, an advocate, and a workshop presenter-trainer intersect in my interest in improving services for families immersed in high-conflict separation and divorce. I am also passionate about clinical supervision, children's and school-based mental health (the subject of my chapter in this e-book), and postmodern therapeutic approaches like narrative and solution-focused therapy.

http://drjeffchang.webs.com

Judy Chew, PhD, RPsych

I am a registered psychologist and training coordinator at the University of Calgary's Counselling Centre as well as an adjunct associate professor in the Werklund School of Education at the University of Calgary. My professional experiences and scholarly endeavors include supervision, training, and clinical work related to trauma/abuse, grief and loss, relationship concerns, and family-of-origin work. I was a recipient of the Psychologists' Association of Alberta "Excellence in Supervision Award." I use counselling perspectives that enhance emotional, social, spiritual, and physical well-being. I place value on understanding multiple identities and their interplay in an individual's experience of challenges and choices. I serve as a manuscript reviewer for the Canadian Journal of Counselling and an editorial board member for the American Psychological Association (APA) journal, Psychological Trauma: Theory, Research, Practice, and Policy. I have published in the areas of grief, supervision, and trauma.

Karen Cook, PhD, RCC, RN

I am an assistant professor in the Faculty of Health Disciplines, Athabasca University. I am also a nurse, researcher, and family therapist. I have worked with children and families managing chronic and palliative conditions across many settings and roles. My current research and practice is focused on developing a public health approach to care for young adults with life-limiting conditions. When they leave pediatric care, young adults with life-limiting conditions no longer receive coordinated health and community services that anticipate and manage their unpredictable disease trajectories, co-ordinate social services, and support their pursuit of meaningful activities. A *palliative approach to care* aims to develop collaborative partnerships across community and professional agencies to ensure that timely and seamless resources are available to support not only health, but also personal, social, vocational and educational goals. Working with a team of young adults, we have launched L3: Let's Live a Little! to develop these supports in British Columbia, Canada.

Ivana Djuraskovic, PhD, RPsych

I am a registered psychologist in Alberta Health Services in Calgary, Alberta. I have extensive training and experience counselling refugees and immigrants, and individuals who are struggling with depression, anxiety, trauma, personality disorders, and other clinical issues. I work with diverse populations, and I supervise Masters and Ph.D. practicum students. I have published in peer-reviewed journals and books. I have presented my research at both national and international conferences, and I received the Canadian Psychological Association Dissertation Award for my doctoral dissertation. My research interests include acculturation, cultural identity reconstruction, refugee counselling, refugee women's issues, and cross-cultural transitions. Currently, I am a permanent adjunct faculty at City University of Seattle (Calgary Campus), and a sessional instructor at Athabasca University, Yorkville University, and St. Mary's University College. In my free time, I read, spend time with my husband and son, ski, and ride a motorcycle. I enjoy nature, new places, and "growing" my home library.

Emily Doyle, PhD, RPsych

I am a registered psychologist, family therapist, and supervisor at the Calgary Family Therapy Centre, and an academic coordinator and instructor for the Graduate Centre for Applied Psychology. From my positions of academic, white, and cisgender privilege, I'm drawn to approaches to therapy and research that trouble the taken-for-granted in the institutional organization of our practices in counselling individuals and families. These include institutional ethnography, narrative therapy, systemic family therapy, and other social constructionist ways to look at my looking to see what I'm seeing.

Riel Dupuis-Rossi (Kanien'kehá:ka and Algonquin), MA, MSW, RSW

I am a two-spirit person of the *Kanien'kehaka (Mohawk)*, Algonquin and Italian descent. I currently work as a psychotherapist with urban Indigenous adults in an Indigenous-specific counselling program in Unceded Coast Salish Territory (Vancouver, BC). I have also worked in Indigenous organizations in Montreal, QC and in community-based clinics in Los Angeles, CA, where the largest concentration of urban Indigenous people in the US live. My clinical and academic specializations are in indigenous historical trauma, intergenerational and direct residential school trauma, and complex trauma. A central aspect of my work is to decolonize and Indigenize individual, couple, family and group trauma therapy.

Andrew Estefan, PhD, RPN

I am a registered psychiatric nurse in the province of Alberta and an associate professor in the Faculty of Nursing at the University of Calgary. Before coming to Canada, I practiced and taught in the United Kingdom and Australia. My practice and research focus upon the intersections of mental health and human sexuality. In particular, I have interests in self-harm, eating disorders, and trauma. These interests have arisen from my practice as well as through my own particular gay male lens on experience. My doctoral work used narrative inquiry to explore the moral dimensions of self-harm in same-sex attracted men. Since this time, I have maintained a strong interest in how self-harm is enacted and how it is responded to therapeutically. My research also extends into understanding the complexities of the relationship between sexuality and mental health in experiences of physical disease.

Faye Gosnell, MC, RPsych

I am a registered psychologist in Alberta. I have worked in both public and private clinical settings, in teaching assistant roles at Athabasca University and the University of Calgary, and in organizational roles as the mental health coordinator at Athabasca University. I find it difficult to position myself using the identity labels available. I am a clear beneficiary of white privilege, but my other cultural identities (such as single mother) confer less privilege. As such, I am always alert to the cultural identifications clients and students privilege for themselves, as well as the meanings they draw from these identifications. My curiosity in this regard is supported by family systems, constructivist, and social constructionist lenses. These allow me to view persons-in-relationships as dynamic and evolving entities with multiple possibilities available for change in preferred directions.

Lisa Gunderson, PhD, RCC

I am the founder of One Love Consulting and an award-winning educator and equity consultant for families, educational, and organizational institutions. Under OLC, I am a registered clinical counsellor and intern supervisor at LÁU, WELNEW Elementary Tribal School in British Columbia. In 2017, I became the part-time associate program director for the City University of Seattle, Masters of Counselling program in Victoria. I received my Ph.D. in clinical psychology from the University of Southern California, and for the past 20 years, have focused on multicultural issues for racialized populations, including ethnic identity in the US and Canada. Prior to immigrating to Canada seven years ago, I was a tenured professor of psychology and a licensed California psychologist. I live in Victoria with my partner and two children. I am of Jamaican ancestry and grew up primarily throughout the US and Jamaica. I enjoy spending time with my family, reading, travelling, baking, and watching movies.

http://www.oneloveconsulting.com

Taya Henriques, MC, RCC, MTA

I work as a clinical counsellor/therapist with the Fraser Health Authority in Langley, British Columbia. My primary clinical interests are mental health advocacy and counselling individuals, couples, and families from a family systems perspective. I am a graduate of the Athabasca University Graduate Centre for Applied Psychology (GCAP) program, where I first began researching and writing on counsellor bias with consensually nonmonogamous clients. I am also an accredited music therapist (MTA), and I hold a certificate in Marriage and Family Therapy from Living Systems Counselling.

Mateo Huezo, MC

I am a clinical counsellor, activist, researcher, writer, and teacher. I am actively involved across various projects focused on queer, trans, and ethnoracial group mental health, research, education, and advocacy. I believe in shifting the narratives about nondominant cultural experiences from one of disprivilege to one that centres minority voice as a source of strength, identity, and resilience. Check out the e-book I created for the trans community, based on my masters research:

The trans community says . . .

Kirby Huminuik, PhD, RCC

I hold a PhD in Counselling Psychology and work as a counsellor, consultant, researcher, and university instructor. My clinical practice and scholarship is focused on the intersection between mental health and human rights. I earned the Global Mental Health Certificate from Harvard Medical School in 2014, and I have been responsible for international psychosocial human rights projects funded by the United Nations Voluntary Fund for Victims of Torture and the Canadian International Development Agency. I provided consultation, program development, and professional training services for the Province of British Columbia in preparation for Syrian refugees arrival in 2016. I am currently a staff psychologist and the internship director in Health and Counselling Services at Simon Fraser University. I am the lead researcher for a pilot study on trauma-informed therapy service for refugees in collaboration with the Immigrant Services Society of BC and the Vancouver General Hospital Cross-cultural Psychiatry Program. I also serve as a member of the APA task force on Human Rights, which is charged with producing a report advising APA on strategic directions in its engagement in the promotion and protection of human rights.

http://kirbyhuminuik.wordpress.com

Naida D. Hyde, PhD

I grew up in white suburban Toronto, graduated from the University of Toronto School of Nursing in 1964 and found my calling when I worked in the local mental hospital. I graduated in 1970 from Boston College as a clinical specialist in psychiatric nursing and joined their graduate faculty. I then fell in love with an African American woman and came out as a lesbian. I returned to Canada, graduated from University of Windsor with a Ph.D. in clinical psychology in 1975, and became a Registered Psychologist specializing in psychotherapy with women incest survivors in 1977. Later, my then partner and I ran a women's healing centre, RavenSpirit. At the age of 65, I was invited to go to Lesotho, in southern Africa, to do gender equity work with girls and women. I felt a soul connection with the people of that beautiful mountain kingdom and returned annually for five more years. I am now part of a daily online creative writing group, and I am surprising myself by writing poetry and luxuriating in this new gift.

Melissa Jay, PhD Candidate, RPsych

I am a Métis woman of Cree ancestry who grew up without awareness of Métis culture or the cultural injustices directed at Indigenous people. As a psychologist and university and yoga/mindfulness instructor, I have a keen interest in authenticity, well-being and relationships. I am spiritual and deeply connected to others through compassion. My mission is to empower compassionate souls to love themselves unconditionally. I earned my Bachelor of Arts in Psychology at the University of Saskatchewan, my Masters of Counselling degree at Athabasca University, and I am a Ph.D. candidate, currently completing my dissertation at Walden University. My research is focused on women's experiences of mindfulness in romantic relationships. My spouse and I have a private practice in Canmore, Alberta where I also provide Yoga Psychology workshops and retreats.

http://www.canmorecounselling.com

Jo Anni Joncas, Ph.D.

Je suis une femme franco-canadienne. Je détiens un doctorat en éducation. Mes intérêts concernent la sociologie de l'éducation, la justice sociale, les études supérieures et les politiques éducatives. Je travaille avec les Premiers Peuples depuis près d'une décennie dans une visée de décolonisation des systèmes éducatifs.

I am a French-Canadian woman, with a doctoral degree in education. I am interested in the sociology of education, social justice, higher education, and educational policy. I have been working with First Peoples in Quebec for almost a decade with the aim of decolonizing school systems.

E. Fisher Lavell, MEd, PMCC, CCC

After many years in school counselling, I have opened a private therapy practice in Northern Manitoba, where I use my working class and Indigenous cultural knowledges to work effectively with many client groups. Particular areas of expertise are authentic relationship-building with poor and disadvantaged clients; supporting and advising parents, children, and families; overcoming anxiety, school refusal, and destructive anger; and processing trauma, loss, and grieving.

https://heritagenarrativetherapy.com/

Heather Macdonald, PhD, RPsych

I am a registered psychologist and clinical fellow with the American Association for Marriage and Family Therapy currently employed as an associate director and internship coordinator at City University. I have been working with at-risk children and teens for the last 20 years. I opened my own private practice 12 years ago and, more recently, completed my PhD in Clinical Psychology. I bring an understanding of child and adolescent development, supervisory and management experience, teaching/training facilitation experience, and a wealth of knowledge in connecting with children and teenagers about their educational and socioemotional needs. My own personal journey with learning disability gives me an inside view of what children experience in their day-to-day academic journeys. Using my own journey to find an optimal learning and healing environment, I discovered the importance of secure attachment, of having an environment where the brain is allowed to change and grow, and of families, communities, and governments working together.

http://www.trioptimallearningmodel.com

Marie-Odile Magnan, Ph.D.

Je suis sociologue de l'éducation et professeure agrégée au Département d'administration et fondements de l'éducation de l'Université de Montréal. Je possède un doctorat en sociologie de l'Université Laval. Je coordonne le champ « Éducation et socialisation » à l'Observatoire Jeunes et Société (INRS-UCS). Mes intérêts de recherche portent sur l'analyse des enjeux ethnoculturels et linguistiques en éducation. Mes recherches portent sur les pratiques d'équité et d'inclusion du personnel scolaire en milieu pluriethnique. Je travaille également sur les parcours identitaires, scolaires et postsecondaires des jeunes issus de groupes minoritaires et racisés.

I am an educational sociologist and associate professor in the Department of Administration and Educational Foundations at the Université de Montréal. My research interests focus on the analysis of ethnocultural and linguistic issues in education, equity and inclusion of school staff in multiethnic settings, and identity and educational-career pathways of young people from minority and racialized groups.

Judi Malone, PhD, RPsych

In my role as CEO of the Psychologists' Association of Alberta I facilitate relationships and engage social media in advocacy to both strengthen the profile of psychology and for the critical issue of access. Hailing from rural northeastern Alberta, I have a passion for contexts of practice and am humbled to self-identify as both a colonizer and one of the colonized in Canada's landscape. My scientist-practitioner experience hails from clinical practice and academic roles working with disadvantaged populations. I have dual registration in Alberta and Australia and clinical expertise in trauma, the neurobiology of addictions, and professional ethics in rural and small communities; I have been an instructor for Athabasca University since 2000.

http://psychology.athabascau.ca/faculty/jmalone/

Stephanie Martin, PhD, RPsych

I earned my PhD in counselling psychology from the University of Calgary, Alberta. I am a registered doctoral psychologist, associate professor and graduate chair in the Department of Educational Psychology and Special Education, University of Saskatchewan. My areas of professional interest include theories and practice of counselling and psychotherapy, ethics, qualitative research methodology, psychology of women and gender, healing from interpersonal trauma, and professional development and well-being.

Simon Nuttgens, PhD, RPsych

I am an associate professor with Athabasca University's Graduate Centre for Applied Psychology. My areas of research interest include counselling ethics, postmodern approaches to counselling, paternal absence, and First Nations mental health. I served two years as chair of the Canadian Counselling and Psychotherapy Ethics Complaints Committee and three years as chair of the Athabasca University Research Ethics Board. I have written and presented extensively in the area of professional ethics. I provide counselling, supervision, and consultation services for a nonprofit multiservice agency in Penticton, BC.

David Paré, PhD, CPsych

I am the director of the Glebe Institute, A Centre for Constructive and Collaborative Practice in Ottawa. I am a registered psychologist and an adjunct faculty member in Counselling Psychology at the University of Ottawa. I am the author of *The Practice of Collaborative Counselling and Psychotherapy* (Sage, 2013), and co-editor of *Counseling and Social Justice: Discourse in Practice* (Routledge, 2018); *Collaborative Practice in Psychology and Therapy* (Haworth Press, 2004); and *Furthering Talk: Advances in the Discursive Therapies* (Kluwer Academic/ Plenum Press, 2004).

Annie Pilote, PhD

Je suis professeure titulaire à la Faculté des sciences de l'éducation de l'Université Laval. Sociologue de l'éducation, je m'intéresse aux parcours éducatifs des jeunes et à l'analyse des systèmes scolaires et des dispositifs d'orientation. Mes recherches en cours portent notamment sur les inégalités à l'enseignement supérieur selon l'origine sociale et ethnoculturelle des étudiants.

I am a full professor in the Faculty of Education Sciences at the University of Laval. As an educational sociologist, I am interested in the educational pathways of young people and the analysis of school systems and guidance systems. My current research focuses on inequalities in higher education based on the social and ethnocultural background of students.

Mahdi Qasqas, MC, RPsych

I am a registered psychologist and head of Q&A Psychological Services. Along with my team, I strive to help clients overcome the cultural, language, and financial barriers to timely and culturally responsive services. I have worked both professionally and probono with a range of organizations, including but not limited to, Child and Family Services, Corrections Canada, Alberta Health Services, and many other nonprofit and Islamic organizations, including most mosques across Alberta. My international work has involved countries including Germany, Palestine, Jordan, Saudi Arabia, and the US. I am currently completing my Ph.D. with the University of Calgary in the Faculty of Social Work, with a focus on enhancing the motivation and satisfaction of volunteer leaders.

Allison Reeves, PhD, RPsych

I am a registered psychologist and a faculty member in Educational Psychology and Leadership Studies at the University of Victoria. My research interests are in the areas of anti-oppressive psychologies, sexualized trauma recovery, and Indigenous healing. My doctoral research and Postdoctoral Fellowship at the University of Toronto were funded through the Canadian Institutes of Health Research and explored culture-based Indigenous mental health and healing services for individuals recovering from sexualized violence in Anishnawbe communities. I spent the last five years in Toronto working as the psychologist on staff at Anishnawbe Health Toronto, and in a forensic psychology role supporting sexualized assault survivors in civil litigation suits.

Vikki Reynolds, PhD, RCC

I am an activist/therapist who works to bridge the worlds of social justice activism with community work and therapy. I am a white settler of Irish, Newfoundland and English folks and a heterosexual woman with cisgender privilege. My experience includes supervision and therapy with peers and other workers responding to the opioid epidemic/poisonings, refugees and survivors of torture, sexualized violence counsellors, mental health and substance misuse counsellors, housing and shelter workers, and activists, working alongside gender and sexually diverse communities. I am an adjunct professor with City University, and I have written and presented internationally on the subjects of *witnessing resistance* to oppression/trauma, ally work, justice-doing, and supervision of solidarity, ethics, and innovative group work. My articles and keynotes are available free on my website.

http://www.vikkireynolds.ca

Fatima Saleem, RSW, CCC

I am a Canadian certified counsellor and a registered social worker with over five years of successful experience as an educator, researcher, counsellor, and community programs coordinator. My main interests are mental health and social well-being of youth, newcomers, and refugee populations. I believe in the innate strengths and abilities of my clients and empower them on their path to recovery and healing.

Gina Wong, PhD, RPsych

I am an associate professor in the Graduate Centre for Applied Psychology at Athabasca University. I am dedicated to galvanizing maternal mental health and wellness endeavours in Canada for women in the perinatal period of life. I am certified with Postpartum Support International and have trained in perinatal mood and anxiety disorders (PMAD) in advanced clinical skills. I have authored/edited three books: *Counsellor Know Thyself: Growing Ourselves, Shaping our Professional Practice* (Wong, 2010); *Moms Gone Mad: Motherhood and Madness Oppression and Resistance* (Wong, 2012); and *Mothering in East Asian Communities: Politics and Practices* (Duncan & Wong, 2014); and have developed the PMAD educational curriculum for the Baby Box University. In my passion for parent-child relational well-being, I research an early parenting intervention program, and have trained as a Circle of Security® Parenting educator, and conduct Circle of Security assessment and treatment planning. I also serve as an expert witness in maternal filicide cases in Canada.

http://fhd.athabascau.ca/faculty/gwong/

Don Zeman, PhD, RPsych

I am a registered psychologist in Alberta. I have been a healthcare professional for over 28 years, first as a chiropractor (11 years), then as a sport mental trainer/sport psychologist, becoming a counsellor and psychologist most recently. Before that I was a professional figure skater and did about 5,000 performances in pair and solo skating in over 50 countries. These experiences contribute to my current social constructionist, queer, and feminist perspectives, which I bring into my teaching and counselling. Currently, I am an instructor with three online Masters of Counselling programs and an adjunct associate professor in the Werklund School of Education, University of Calgary. I am intrigued by, and curious about, how we use language, receive it, and take it up in counselling conversations and our lives.

INTRODUCTION

"There comes a point where we need to stop just pulling people out of the river. We need to go upstream and find out why they're falling in."
Desmond Tutu

For most of their history, the professions of counselling and psychology have focused on pulling people out of the river, with little or no attention to how they ended up there in the first place and why it is that they are without the resources to find a way out of the river themselves. Typically, we practitioners and the professions as a whole have fulfilled this role without getting our feet wet or leaving the comfort of our practice conventions and structured environments.

However, people continue to end up in the river, and in fact, the problem is escalating rather than diminishing. Closer examination often reveals that these people and peoples are disproportionately among the most marginalized in society. We have thrived as professions by repeatedly tossing in life preservers in spite of the increased cost to the those struggling against the flow of the river. Our blindness to the causes of this ongoing crisis has enabled us to deny our own roles in creating and maintaining the social, economic, and political structures that position certain others on the slippery slope.

It is time for the professions, and those of us within them who are brave enough, to step outside our comfort zones to see and act upon the sources of the problem. This requires us to reposition ourselves to directly address the slippery slope and the wild river, in service of unsuspecting people and peoples who are perpetually being lead to its edge.

Bishop Desmond Tutu won the Nobel Peace Prize in 1984. See his short biography on the Nobel Prize website.

Chapter 1. Culturally Responsive and Socially Just (CRSJ) Counselling: Principles and Practices

SANDRA COLLINS

One of the things I love to do most in life is snorkeling. I don my mask, put my head under the water, and suddenly, a whole world that was completely invisible from the surface opens up. Unimaginable colour combinations, energy and movement, beautiful textures and designs, and many communities of similarity amid endless diversity. Each time I enter the water, I am curious and excited about what I will discover. I am also always a little bit scared, because I am stepping outside my comfort zone, and I cannot fully predict what I will encounter in this vast undersea world.

© Collins, 2013

Through this book, I invite you to join me on a different kind of adventure that will also require you to take some risks and to be open to seeing the world in a new way. I am not an

expert in culture or social justice. Instead, I am on a journey of discovery in which I am a lifelong learner. As you join me on this journey, considering the following questions for reflection.

- What excites you most?
- What peaks your curiosity?
- What triggers fear or anxiety?
- Where do you want to take risks and step outside your comfort zone?
- Where do you hope this journey will take you?

Cultural Responsivity in Counselling

Like the vastness of diversity in the ocean, human culture is complex, multifaceted, and constantly on the move. Within the counselling psychology profession, our understanding of concepts like culture and multicultural are also ever evolving and changing.

E-Book Navigation Tip

Please be sure to watch the E-book Navigation Tips video in the Preface. Then review the definitions of **culture** and **multicultural** by clicking on the embedded links. Don't worry if an idea or term used in the definition is unfamiliar to you; I systematically introduce each concept in the chapters that follow. Please also review the short video to optimize your use of the Enhanced, Interactive Glossary.

One of the important shifts in the multicultural literature over the past several decades is an expansion of our understanding of cultural identities. (Remember to click on these active links to review the definition as each concept is introduced.) Mirroring, and supported by, the American civil rights movement of the 1960s, in North America particularly, members of

marginalized ethnic populations rose up against the Eurocentric culture of counselling and psychology and advocated for theories and practices grounded in those marginalized cultural experiences and worldviews. This resulted in the development of multicultural counselling competencies centred around responsivity to ethnic diversity (American Psychological Association, 2002; Arredondo et al., 1996; Sue, Arredondo, & McDavis, 1992; Sue et al., 1982). During the same time period, the feminist movement buoyed up the voices of female practitioners and academics, who focused attention on the way in which the patriarchy played out within the professions through the marginalization of women's experiences, development, and ways of knowing and being (Miller, 1976; Brown & Ballou, 1992; Gilligan, 1982; Jordan, Kaplan, Miller, Stiver, & Surrey, 1991; Worrel & Remer, 1996). Similar movements occurred within other cultural communities (e.g., queer, persons with disabilities), which collectively resulted in a broader perspective on how cultural identities are defined in the context of multicultural counselling. It is quite common now, in the counselling psychology literature, for culture and cultural identities to be inclusive of ethnicity, age, ability, gender, sexual orientation, and religion or spirituality. More recently, gender identity and social class have been added to this list.

In this book, I explicitly separate Indigeneity from ethnicity as an eighth dimension of cultural identities, because too often the voices of Indigenous peoples are marginalized even within the multicultural counselling literature by failures to recognize the qualitative difference between the lived experiences and social positioning of First Peoples and those of ethnic groups who, however painfully they arrived and survived here, are now part of colonial and settler populations. Although my colleagues in other fields, such as social work, have been using the term social location for decades, this language has only recently begun to permeate the counselling psychology literature. Please review the glossary definition of social location. This concept is foundational to the culturally responsive and socially just (CRSJ) counselling model presented in this book, because it provides an important lens for talking about culture in counselling. The identities associated with gender, ability, social class, and so on are not value-neutral. These have been socially constructed over time to serve the purpose of separating and creating hierarchical relationships among cultural groups. In Chapter 6 I explore in detail the implications for counselling of locating persons and peoples within society based on their cultural identities.

The other major shift in the multicultural counselling literature in recent years is the focus on intersectionality (Collins, 2010; Nassar-McMillan, 2014; Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2016). Although each of the major movements noted above had, and continues to have, an important role in promoting the unique perspectives and needs of various

nondominant populations, the cultural silos that were erected within the discipline of counselling psychology also masked important considerations of client lived experiences within the spaces between and among their various cultural identities. In other words, women of colour, Indigenous persons with disabilities, or impoverished queer youth have unique, complex, and intersecting identities that cannot be understood in isolation from one another. I attend more fully to the implications of intersectionality in Chapter 3. For now I introduce this term as a rationale for not exploring culture on a population-by-population basis in this book. Rather, I introduce principles and practices for all counsellors working with all clients, taking into account both counsellor and client intersecting identities. The client (and counsellor) narratives positioned throughout the book are intended to support this focus on intersectionality.

The broad definition of culture and the emphasis on intersectionality forms a foundation for embracing a ubiquitous approach to multicultural counselling (Arthur & Collins, 2015; Sinacore et al., 2011). Culture is present in all aspects of the counselling process, within all counsellor–client relationships, and within the lived experiences and social contexts of both counsellor and client. In this sense, all counselling is multicultural in nature and culture is inextricably intertwined with counselling. Therefore, the CRSJ counselling model presented in this book should not be treated as applicable only to clients who are traditionally positioned as "culturally different." In fact, I argue that we, as practitioners, outgrow and oppose this language of difference, because it reflects the colonial and patriarchal roots of the profession by most often positioning members of nondominant populations as different from the dominant norms of the white, male, settler, able-bodied, middle class, middle age, heterosexual, cisgender, Christian population. It also falsely assumes that the counsellor identifies with dominant cultural identities and the client with nondominant cultural identities. These important historical shifts in the way multicultural counselling is conceptualized lead me to focus on the cultural uniqueness of each counsellor, client, and counsellor–client interaction, taking into account their self-defined relationships with cultural communities and contexts.

Please review the definition of cultural responsivity. I have chosen this specific language as a framework for this book, because it implies an active stance on the part of the counsellor. Being open to listening to, and valuing, client cultural identities and perspectives is a first step; however, counsellors are required to take action on what they learn about client culture to create a culturally responsive counsellor–client relationship, to conceptualize client presenting concerns in ways that honour client views of health and healing, and to design change processes that are meaningful and offer hope for attainment of client preferred

outcomes. Ratts and colleagues (2015) added action as a fourth component of the traditional competency development markers: attitudes and beliefs, knowledge, and skills. The goal of this book is to enhance your ability to attend to cultural diversity as foundation for competent and ethical practice with all clients (Arredondo & Toporek, 2004; Sue, 2008; Sinacore et al., 2011). I hope that by the time you work your way through it, you will have developed the knowledge, embraced the attitudes and beliefs, and enhanced your skills, and that this prepares you to take culturally responsive action in service of each of the clients you encounter.

Social Justice in Counselling

The second way in which action is currently invoked in counselling is in the enactment of social justice within and beyond the counselling process. There is a long history of social justice in vocational counselling; however, it is only in the last decade or so that conversations about social justice have become more common in counselling and psychology more broadly (Arthur & Collins, 2014). Many now argue that counsellors have an ethical responsibility to attend to social justice in and through their counselling practices (Audet, 2016; Wislade, 2018). Multicultural counselling has been described as the fourth force in counselling and psychology (with behaviorism, psychoanalysis, and humanistic psychology as the first three forces). Social justice is now accepted by many as a fifth force (Audet & Paré, 2018; Chung & Bemak, 2012; Gazzola, LaMarre, & Smoliak, 2018). The social justice paradigm entails a shift away from the individualistic focus of traditional psychological theory and practice and toward acknowledging, and being responsive to, the sociocultural contexts of clients' lives. These contexts must also extend beyond appreciation of their cultural identities and group affiliations to the broader systems that impact their health and well-being.

Carefully review the definition of social justice. You will notice some tensions within the definition between the aspirational goal of a just society and what is realistic and efficacious within a counselling practice (Winslade, 2018). I have struggled over the years with this tension. I assume an intentional stance of believing the best of people around me, and I am optimistic about the possibilities for social change, particularly as people join together to fight against oppression in its many forms. Take, for example, the It Gets Better project, which has impacted innumerable LGBTTQI youth through stories of hope and solidarity, the Black Lives Matter movement, a collective political and ideological intervention against violence and

oppression of Black people, and the Me Too movement, which connects victims of sexual violence with one another to lift the veil, interrupt, and work against sexual exploitation and abuse. I am also realistic about the nature of society and the forces that influence our modern world (e.g., nationalism, capitalism, xenophobia, colonialism), and I see the pursuit of social justice as a journey and a process, not a destination at which I anticipate the human race will ever arrive.

What the fifth force in counselling and psychology offers counsellors is a values-based lens through which to view practice that changes both how we interpret client presenting concerns and how we approach change with clients, both as individuals and in the broader contexts of their lives. First and foremost, socially just counselling, in the context of this book, involves attending to the ways in which certain members of society are positioned as *lesser than*, most often by virtue of their cultural identities and group affiliations. For this reason, I define dominant and nondominant groups in society by their relative personal, interpersonal, and group positioning in society (i.e., by social location), not by the relative numbers of individuals in a group. In the case of social class, for example, a minority of people hold the majority of wealth in all capitalist societies; this minority, therefore, is the dominant population.

In any writing project, it is necessary to draw lines around what is included and what is excluded. In the case of this book, I make a deliberate choice to focus attention on the lived experiences and counselling needs of members of nondominant populations, particularly those experiencing multiple marginalizations within North American society. I recognize that cultural responsivity also applies to members of dominant populations and that they, too, are negatively impacted by the unjust stratification of society. In fact, I argue (above) that all counselling is multicultural in the sense that both counsellor and client bring complex and intersecting cultural identities to the client–counsellor relationship and to the counselling process. Rather, my choice to focus on nondominant populations is intended to advance the cause of social justice and to align my energy with current and future clients who have traditionally been marginalized within society and also within the professions of counselling and psychology (Paré, 2013; Paré & Sutherland, 2016).

I am very conscious in writing this book of how certain choices in language and grammar potentially implicate me in supporting the status quo of eurocentric societies. Take the word, *white*, for example. The American Psychological Association (2009) suggested capitalizing proper names of ethnic groups, including white. However, white, when used throughout this book, is less about ethnic heritage (i.e., where contributors employ more specific identifiers such as European, Chinese, or Cree) than it is about social location, our positioning of relative privilege as writers and practitioners (e.g., white settler, white privilege). Capitalizing the word, white, also imbues it with power that I and other contributors are attempting to deconstruct and dismantle in our writing and our work. By way of contrast, I have chosen to capitalize *Indigenous* and *Black* throughout this book in solidarity with the freedom, right, and power of these peoples to self-define and to reclaim their collective cultural identities in a way that enacts self-determination, demands recognition, and disrupts ongoing colonization. Each person who has contributed to this book has written as an act of justice-doing that includes challenging dominant norms related to language use.

Another problematic language issue is the use and the capitalization of *western* and *eurocentric*. These word are most commonly positioned as proper nouns (i.e., Western, Eurocentric) in professional writing, and they have been capitalized by many of the contributors in this book to reference either European and North American societies or to the eurocentric, individualist nature of counselling and psychology. However, in my own chapters, I have chosen, purposefully, to not capitalize either. My intent is to dismantle the privilege that euro-western influence has been accorded in North American societies, and instead to celebrate cultural diversity, and to acknowledge the rightful positioning of Indigenous peoples as the original, First Peoples throughout North America. Instead, I use the terms *eurocentric* or *euro-western* (similarly lower case) when qualifiers are required throughout the book. My hope is actively to call out dominant discourses and norms, while loosening their grip on society and psychology.

It is also important to recognize that the language that Chris, the editor, and I have

discussed and chosen for this book is affected by our own personal, professional, and academic contexts, contexts that themselves are only a snapshot in time. I expect that our shared meaning-making and language choices will continue to evolve over time.

The CRSJ Counselling Model

The purpose of this chapter is to introduce a model of culturally responsive and socially just counselling. The CRSJ counselling model reflects my own evolving perspective on multicultural counselling and social justice. I am influenced in my thinking by my earlier collaborative research and writing (Collins & Arthur, 2010a, 2010b) as well as by the evolution of competency models for multicultural counselling and social justice in the professional literature (Lewis, Arnold, House, & Toporek, 2003; Nassar-McMillan, 2014; Ratts et al., 2015, 2016). I also integrate numerous conversations with students, instructors, practicum supervisors, and practicing counsellors; and I engage in critical reflection on my own work with clients.

In the process of developing the CRSJ counselling model, I conducted a thematic analysis of over 30 case studies, some included in this book and others published elsewhere. Each spoke to the application of principles of multicultural counselling and social justice in practice. Through this thematic analysis and a comprehensive review of the professional literature, I developed the list of key concepts reflected in the expanded CRSJ counselling model in Chapter 2 and defined in the Enhanced, interactive glossary. I approached this thematic analysis as an iterative process, continually revising the list of key concepts and selecting language that was most inclusive of the diversity of perspectives of the case study authors. Then I organized these key concepts into meaningful clusters, and from those clusters, I generated themes and subthemes that became the 6 domains and 18 core competencies (CC) in the model below. I am deeply grateful to all of my colleagues who shared their work with me, supported the development of this model, and enhanced my own learning.

Domain I: Acknowledge the Ubiquitous Nature of Culture in Counselling

1. **CC1 Cultural Sensitivity**: Engage in cultural self-exploration as a foundation for cultural sensitivity towards client cultural identities and relationalities.
2. **CC2 Intersectionality**: Appreciate and reflect critically on the complexity and intersectionality of cultural identities and relationalities.
3. **CC3: Worldviews**: Value the diversity of worldviews, and prioritize client beliefs, values, and assumptions.

Domain II: Challenge Social Injustices, and Critique Their Impact on Client–Counsellor Social Locations

4. **CC4 Social Injustice:** Attend actively to social determinants of health, and evaluate the impact of social injustices on client health and well-being.
5. **CC5 Power and Privilege:** Assess critically the impact of power and privilege on client–counsellor social locations.
6. **CC6 Identity Development:** Articulate the relationship between social location and cultural identity development and management.
7. **CC7 Cross-Cultural Transitioning:** Analyze critically the impact of cross-cultural transitions and social injustices on cultural identity and relationality.

Domain III: Embrace Cultural Responsivity and Social Justice as a Foundation for Professional Identity

8. **CC8 Cultural Responsivity and Social Change:** Embrace cultural responsivity and assume an anti-oppressive and justice-doing stance that fosters social change.
9. **CC9 Social Justice Values:** Embody social justice values as a foundation for scholar-practitioner-advocate-leader professional identity.

Domain IV: Centralize Culturally Responsive and Socially Just Relational Practices

10. **CC10 Transformative Relationship:** Optimize the transformative nature of the client–counsellor relationship.
11. **CC11 Salience of Culture and Social Location:** Assess the salience and the interplay of client–counsellor cultural identities and social locations.
12. **CC12 Constructive Collaboration:** Nurture collaborative and egalitarian relationships with clients.

Domain V: Collaborate with Clients to Apply a Contextualized, Systemic Lens to Case Conceptualization

13. **CC13 Metatheoretical and Theoretical Lenses:** Establish culturally responsive and socially just metatheoretical and theoretical lenses.
14. **CC14 Case Conceptualization:** Position client presenting concerns and counselling goals within the context of culture and social location.
15. **CC15 Culturally Responsive and Socially Just Change:** Collaborate to target levels of intervention and to co-construct change processes that are responsive to culture and social location.

Domain VI: Implement and Evaluate Culturally Responsive and Socially Just Change Processes

16. **CC16 Microlevel Change:** Engage in culturally responsive and socially just change processes at the microlevel (i.e., individuals, couples, and families) in collaboration with clients.
17. **CC17 Mesolevel Change:** Engage in culturally responsive and socially just change processes at the mesolevel (i.e., schools, organizations, and communities) in collaboration with, or on behalf of, clients.
18. **CC18 Macrolevel Change:** Engage in social justice action at the macrolevel (i.e., broad social, economic, and political systems) on behalf of clients.

Note. Copyright 2018 by S. Collins.

I then applied the key concepts from my thematic analysis to my own chapters and to all of the contributions by other writers. This was the final step in this process with the language and definitions of the key concepts evolving through dialogues with various contributors until

the very end of the writing process. The end result is a unique resource in that the CRSJ counselling model, as well as all of the key concepts, has been developed through, and then applied to, each contribution. The content analysis is transparent in (a) the table in Chapter 2 that lists all of the key terms and provides links to contributions by others that exemplify those principles and practices, (b) the list of key concepts at the beginning of each chapter, from this point forward, that links to specific portions of that particular work, and (c) the embedded links within the body of each chapter that link directly to the final definitions for each term in the Enhanced, interactive glossary. It is important for me to make transparent my central role in the content analysis, because the terminology and definitions are not necessarily reflective of the positioning of any individual contributor; they are my best attempt to synthesize and make meaning of the myriad of ideas that were introduced by each contributor and my research into those concepts within the professional literature.

I have chosen to engage in this type of model development, because my core commitment is to teaching and learning. This book is intended as a resource for students, instructors, and practitioners in counselling and other related disciplines who want to enhance their competency for practice with all clients. I acknowledge, value, and support the diversity of voices and perspectives in the fields of multicultural counselling and social justice. I recognize the dilemmas, debates, and challenges that invite critical reflection and continued dialogue. However, as a counsellor educator, I believe that (a) learners need a starting place for understanding the key concepts that undergird CRSJ counselling practice; (b) connecting these concepts together in a meaningful way enhances understanding, and (c) organizing the domains and competencies in a way that mirrors the process of counselling makes more transparent their connection to applied practice. My focus in this book, therefore, is predominantly on the commonalities that emerged through my thematic analysis as a starting place for the development of confidence and competence in working with all clients.

To address this need for clarity and meaningful interconnection among the multitude of constructs related to multicultural counselling and social justice, I have created an inclusive conceptual framework in Figure 1 below, which integrates the core elements of the CRSJ counselling model. I hope that by referring back to this figure as you move through the various chapters in the book, you can position each authors' writing within the *forest* (this conceptual model) and not get lost in the *trees* (the many competencies and key concepts elucidated)!
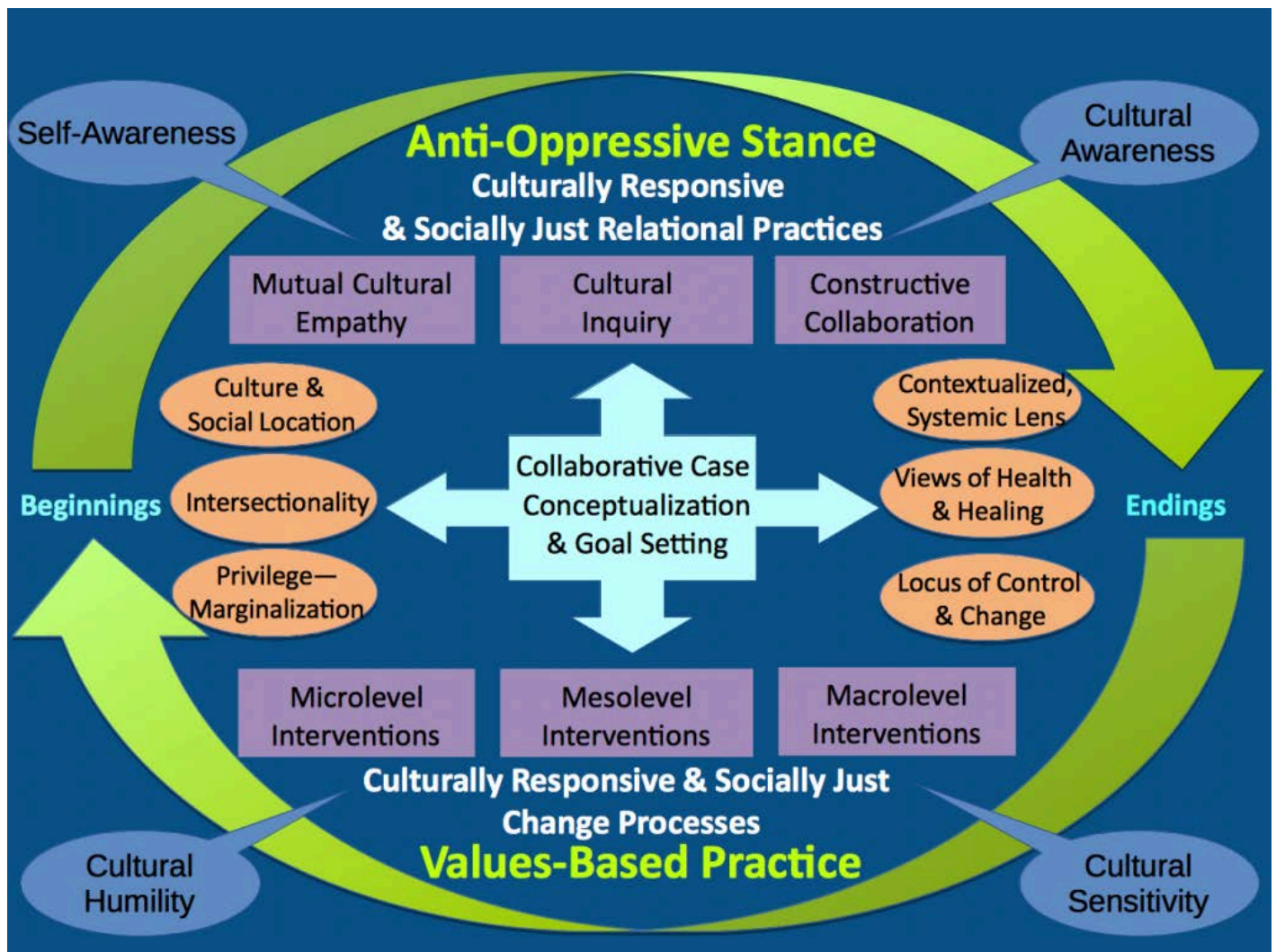
Figure 1. A conceptual framework for culturally responsive and socially just counselling practice. Copyright 2018 by S. Collins.

The CRSJ counselling model is a work in progress, not a definitive statement on multicultural counselling and social justice. As I continue to delve into the professional literature, I discover new concepts and competencies that I add to my own repertoire. Each time I have a conversation with a colleague, student, or client, I reflect on its implications for theory and practice and on how each such interaction challenges my current thinking. There is no right answer for how to enact cultural responsivity and social justice in counselling and psychology. At my core, I am a both/and rather than an either/or person; as a result, this book is about opening up possibilities and exploring options for meeting the needs of counselling clientele from many diverse cultural backgrounds. In the CRSJ counselling model, I embrace culture and social justice as metatheoretical lenses through which all aspects of the counselling process may be viewed. I explore the idea of metatheoretical lenses more fully in Chapter 15.

The world is changing rapidly, and cultural oppression and social injustice seem to be increasing internationally. I fear the ripple effects within my own country, in spite of invitational policies towards immigrants and refugees and our forward thinking around LGBTTQI rights, for example. This is a time for us all to remain vigilant and to keep this foundation for ethical and competent practice in the forefront of our individual practices and our professions as a whole. I challenge you to consider the identity that you assume as a professional counsellor, psychologist, or other helping professional. I also invite consideration of how you position responsibility of the professions as a whole in relation to the social injustices that marginalized populations face, which often are at the root of their presenting concerns. Casting these metatheoretical lenses on all of our work opens up possibilities of a whole range of actions, both within our work with individual clients and beyond to within the systems that influence their lives.

Evolving Competency-Based Practice

As suggested by the title of this book, I invite active consideration of professional identity in counselling psychology. Re-shaping the professional identity of counsellors and psychologists, and of the professions themselves, requires critical analysis of, and thoughtful reflection on, what constitutes competent practice. The purpose of this chapter is to elucidate competencies for CRSJ counselling. By breaking these competencies down into specific learning outcomes and key concepts in Chapter 2, I provide a pathway to prepare practitioners for working with all clients from a systems perspective as well as an invitation to embrace a social change agenda. Through this process, I hope to provide a foundation for you to both self-assess, and build on, your existing competence for culturally responsive and socially just practice.

The role of competency-based models for enhancing multicultural counselling and social justice is well established in the professional literature. A ubiquitous approach to multicultural counselling requires careful attention to the unique way in which culture, broadly defined, influences development of the counsellor–client relationship, the conceptualization of client presenting concerns, and the negotiation and implementation of change processes. The focus is on the cultural uniqueness of each counsellor–client encounter. A number of competency models have been presented as two- or three-dimensional diagrams where specific competencies emerged from the interplay of core elements along each dimension in the

model. The Ratts and Hutchkins (2009) *Advocacy Competencies*, for example, are organized along two axes: acting with–acting on behalf of clients as well as microlevel–macrolevel foci of interventions. Similarly, the Ratts and colleagues (2015) *Multicultural and Social Justice Competencies* are positioned along the dimensions of privileged–marginalized client and privileged–marginalized counsellor. I acknowledge the importance of these various continua in the interpretation and application of multicultural competency and social justice; however, for pragmatic reasons I have kept the CRSJ counselling model and competency profile in Chapter 2 as simple as possible, in an attempt to avoid redundancy, particularly because of its comprehensiveness.

Each of us is positioned by our cultural identities and social locations in ways that likely embody lived experiences of both privilege and marginalization. I more fully examine these concepts in Chapter 6. I do not assume in the CRSJ competency framework that counsellors are from dominant populations nor that clients are from nondominant populations (an unspoken assumption by some writers that is itself a form of marginalization); rather, I join Ratts et al. (2015) in imploring counsellors to hold continuously the lens of counsellor–client cultural identities and relative social locations in the forefront of their minds and to engage actively in dialogue with clients to assess how these factors may influence all aspects of the counselling process. Also, as noted above, the CRSJ counselling model diverges in approach from that of Ratts and colleagues in that I continue to tip the balance of attention towards populations who are often disprivileged and marginalized in society. You will also notice that the majority of practitioner voices in this book are framed from within their own experiences of sociocultural marginalization.

CRSJ Counselling as a Metatheoretical Lens

The model presented in this book is not a theory of counselling; rather it is a conceptual model that facilitates culturally responsive and socially just application of counselling theories, practices, and processes. It is intended to be a transtheoretical model in the sense that the core competencies are relevant and applicable across theoretical orientations and provide an important metatheoretical lens for assessing the degree to which various models of counselling address the worldviews and lived experiences of clients from diverse, and particularly nondominant, populations. Having said that, the CRSJ counselling model does foster an epistemological positioning grounded in postmodern and constructivist principles,

which may be more or less compatible with various theoretical positions. Applying this metatheoretical lens facilitates critical analysis of the personal and professional beliefs and assumptions of counsellors about culture and society, personal cultural identities, the client–counsellor relationship, client presenting concerns, and processes of change. The CRSJ counselling model also calls forth an attitudinal positioning that undergirds each element of the model with particular professional values, which resonate through the remaining chapters of this book. The values-based grounding of the model is expressed in an orientation to practice, as much as in the selection and implementation of practice activities.

The CRSJ counselling model, described in this chapter and in Chapter 2, forms the foundation for the rest of the book, and I refer you back to this model within the various chapters. In the main parts of the book, I expand on the six domains in the CRSJ counselling model. I start each of these parts with a conceptual chapter that focuses on one domain of the CRSJ counselling model. Within these chapters, I often include the voices of other contributors as practice illustrations. Then, I introduce other chapters by colleagues who provide conceptual and case study examples that illustrate that domain of the model. These stories of clients and reflections of counsellors and psychologists are intended to bring to life the key concepts related to fostering cultural responsivity and social justice in practice with individual clients and within the systems that impact their lives.

In Domain I, I focus on the importance of centralizing both client and counsellor cultural identities as a starting place for culturally responsive practice. In Domain II, I critically analyze the concept of social locations as a foundation for understanding and navigating client–counsellor relative privilege and marginalization. In Domain III, I explore the implications of assuming an anti-oppressive stance for professional identity. In Domain IV, I position counselling as primarily a collaborative, relational process. In Domain V, I apply a contextualized, systemic lens to case conceptualization. Finally, in Domain VI, I elucidate the principles and practices for engaging in culturally responsive and socially just change processes.

References

American Psychological Association. (2002). *Guidelines on multicultural education, training,*

research, practice, and organizational change for psychologists. Retrieved from
http://www.apa.org/pi/multiculturalguidelines.pdf

Arredondo, P., & Toporek, R. (2004). Multicultural counseling competencies = ethical practice.
Journal of Mental Health Counseling, 26, 44-55. https://doi.org/10.17744/
mehc.26.1.hw2enjqve2p2tj6q

Arredondo, P., Toporek, R., Brown, S., Sanchez, J., Locke, D. C., Sanchez, J., & Stadler, H. (1996).
Operationalization of the multicultural counseling competencies. *Journal of Multicultural
Counseling & Development,* 24, 42-78. https://doi.org/10.1002/j.2161-1912.1996.tb00288.x

Arthur, N., & Collins, S. (2014). Counsellors, counselling, and social justice: The professional is
political [Introduction to the special edition]. *Canadian Journal of Counselling and
Psychotherapy,* 48, 171-177. Retrieved from http://cjc-rcc.ucalgary.ca/cjc/

Arthur, N., & Collins, S. (2015). Culture-infused counselling and psychotherapy. In L. Martin
(Ed.), *Canadian counselling and psychotherapy experience: Ethics-based issues and cases* (pp.
277-303). Ottawa, ON: Canadian Counselling and Psychotherapy Association.

Audet, C. (2016). Social justice and advocacy in a Canadian context. In N. Gazzola, M.
Buchanan, O. Sutherland, & S. Nuttgens (Eds.), *Handbook of counselling and psychotherapy in
Canada* (pp. 95-122). Ottawa, ON: Canadian Counselling and Psychotherapy Association.

Audet, C., & Paré, D. (2018). Preface. In C. Audet & D. Paré (Eds.) *Social justice and counseling:
Discourse in practice* (pp. xviii-xx). New York, NY: Routledge.

Brown, L. S., & Ballou, M. (1992). *Theories of personality and psychopathology: Feminist
reappraisals.* New York, NY: Guilford.

Chung, R., & Bemak, F. (2012). *Social justice counseling: The next steps beyond multiculturalism
in application, theory, and practice* [EPub version].Thousand Oaks, CA: Sage. Retrieved from
http://www.vitalsource.com

Collins, S. (2010). The complexity of identity: Appreciating multiplicity and intersectionality. In
N. Arthur & S. Collins (Eds.). *Culture-infused counselling* (2nd ed., pp. 247-258). Calgary, AB:
Counselling Concepts.

Collins, S. (2018). *Culturally responsive and socially just counselling: Teaching and learning*

guide [EPub version]. Retrieved from Faculty of Health Disciplines Open Textbooks, Athabasca University: https://crsjguide.pressbooks.com/

Collins, S., & Arthur, N. (2010a). Culture-infused counselling: A framework for multicultural competence. In N. Arthur & S. Collins (Eds.). *Culture-infused counselling* (2nd ed., pp. 45-65). Calgary, AB: Counselling Concepts.

Collins, S., & Arthur, N. (2010b). Culture-infused counselling: A fresh look at a classic framework of multicultural counseling competencies. *Counselling Psychology Quarterly*, 23, 203-216. https://doi.org/10.1080/09515071003798204

Gazzola, N., LaMarre, A., Smoliak, O. (2018). Social justice and advocacy: Critical issues in counsellor education. In C. Audet & D. Paré (Eds.) *Social justice and counseling: Discourse in practice* (pp. 43-56). New York, NY: Routledge.

Gilligan, C. (1982). *In a different voice: Psychological theory and women's development.* Cambridge, MA: Harvard University Press.

Jordan, J. V., Kaplan, A. G., Miller, J. B., Stiver, I. P., & Surrey, J. L. (1991). *Women's growth in connection: Writings from the Stone Centre.* New York, NY: Guilford.

Lewis, B. L. (2010). Social justice in practicum training: Competencies and developmental implications. *Training and Education in Professional Psychology*, 4, 145-152. https://doi.org/10.1037/a0017383

Lewis, J. A., Arnold, M. S., House, R., & Toporek, R. L. (2003). *Advocacy competencies.* Retrieved from American Counselling Association website: https://www.counseling.org/Resources/Competencies/Advocacy_Competencies.pdf

Miller, J. B. (1976). Toward a new psychology of women. Boston, MA: Beacon.

Nassar-McMillan, S. C. (2014). A framework for cultural competence, advocacy, and social justice: Applications for global multiculturalism and diversity. *International Journal for Education and Vocational Guidance*, 14, 103-118. https://doi.org/10.1007/s10775-014-9265-3

Paré, D. A. (2013). *The practice of collaborative counseling & psychotherapy: Developing skills in culturally mindful helping.* Thousand Oaks, CA: Sage.

Paré, D., & Sutherland, O. (2016). Re-thinking best practice: Centring the client in determining what works in therapy. In N. Gazzola, M. Buchanan, O. Sutherland, & S. Nuttgens (Eds.),

Handbook of Counselling and Psychotherapy in Canada (pp. 181-202). Ottawa, ON: Canadian Counselling and Psychotherapy Association.

Ratts, M., & Hutchkins, M. (2009). ACA Advocacy Competencies: Social justice advocacy at the client/student level. *Journal of Counseling and Development*, 87, 269-276. https://doi.org/10.1002/j.1556-6678.2009.tb00106.x

Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K., & McCullough, J. R. (2015). *Multicultural and social justice competencies.* Retrieved from Association for Multicultural Counseling and Development, Division of American Counselling Association website: http://www.counseling.org/docs/default-source/competencies/multicultural-and-social-justice-counseling-competencies.pdf?sfvrsn=14

Ratts, M. J., Singh, A. A., Nassar-McMillan, S., Butler, S. K., & McCullough, J. R. (2016). Multicultural and social justice counseling competencies: Guidelines for the counseling profession. *Journal of Multicultural Counseling & Development*, 44, 28-48. https://doi.org/10.1002/jmcd.12035

Sinacore, A., Borgen, W. A., Daniluk, J., Kassan, A., Long, B. C., & Nicol, J. (2011). Canadian counselling psychologists' contributions to applied psychology. *Canadian Psychology*, 52, 276-288. https://doi.org/10.1037/a0025549

Sue, D. W. (2008). Multicultural organizational consultation: A social justice perspective. *Counseling Psychology Journal: Practice and Research*, 60, 157-169. https://doi.org/10.1037/0736-9735.60.2.157

Sue, D. W., Arredondo, P., & McDavis, R. J. (1992). Multicultural counseling competencies and standards: A call to the profession. *Journal of Counseling & Development*, 70, 477-486. Retrieved from https://doi.org/10.1002/j.1556-6676.1992.tb01642.x

Sue, D. W., Bernier, J. E., Durran, A., Feinberg, L., Pedersen, P., Smith, E. J., & Vasquez-Nuttall, E. (1982). Position paper: Cross-cultural counseling competencies. *The Counseling Psychologist*, 10, 45-52. https://doi.org/10.1177/0011000082102008

Winslade, J. (2018). Counseling and social justice: What are we working for? In C. Audet & D. Paré (Eds.) *Social justice and counseling: Discourse in practice* (pp. 16-28). New York, NY: Routledge.

Worrel, J., & Remer, P. (1996) *Feminist perspectives in therapy: Empowerment strategies for women.* New York, NY: Wiley.

Enhanced, Interactive Glossary

SANDRA COLLINS

This enhanced, interactive glossary is designed to do more than provide a short definition of key terms. It makes explicit the connection of the key concepts in the CRSJ counselling model in Chapter 2 to the formative and current professional literature in counselling and psychology. Through this glossary, I am making transparent my own thorough review of the current literature on multicultural counselling and social justice that supports my conceptualization of the CRSJ counselling model in this book. Some of the contributing writers supplement these definitions, in which case I link directly to their contributions in the book. I also include a few explanatory notes written by other colleagues and cited as personal communications.

I hope you find this glossary useful to understanding the key concepts referenced throughout the book as well as those concepts' relationships to the research, theoretical, and conceptual writings of professional colleagues in counselling psychology and other disciplines. Use the search function to find a specific key concept or click on the alphabet below to move more quickly to a particular section of the glossary. You will notice that many of the terms in the glossary are cross-linked to other concepts, enhancing interactivity and your nonlinear use of this resource and illustrating the interconnectedness of the ideas within the CRSJ counselling model.
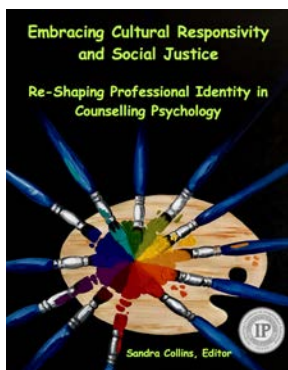
E-book Navigation Tips

Click on the book cover image or this link to watch a short video about how to optimize your use of the enhanced, interactive glossary.

I use Adobe Acrobat Reader in this demonstration; however, the basic navigation features are similar in other PDF readers.

A

Ability ♦ Ableism ♦ Acculturation ♦ Acculturative stress ♦ Acts of resistance ♦ Adaptation of counselling models ♦ Advocacy ♦ Affirmative practice ♦ Age ♦ Ageism ♦ Agency/ self-determination ♦ Alliance ruptures ♦ Allyship/solidarity ♦ Anti-oppressive stance ♦ Anti-pathologizing lens ♦ Appreciative inquiry ♦ Authenticity

Ability

Differences in cognitive, physical, and psychological *ability* influence lived experiences, sense of cultural identity, and also how people are viewed by others. Canada follows the United Nations (UN) in defining disability as a social issue, an interface between a person's abilities and the systemic or structural barriers and other forms of cultural oppression they encounter (Statistics Canada [SC], 2017b). From this perspective, the locus of control is positioned in the contexts of each person's life. A Statistics Canada (2012) survey revealed that approximately 3.8 million individuals (13.7% of the Canadian population over the age of 15) are living with a disability that impacts their daily lives. Over the age of 30, more women than men self-identified. This is slightly lower than the World Health Organization (WHO, 2011) figure of 15%, which included all age groups. Evidence of the intersectionality of various aspects of cultural identity comes from the differences in the nature of disability reported based on age.

Ableism

Ableism refers to "attitudes in society that devalue and limit the potential of persons with disabilities" (Ontario Human Rights Commission [OHRC], 2016), which includes prejudice or discrimination on the basis of ability. It is expressed in overt and covert practices, attitudes and beliefs, and social structures that reflect and privilege dominant able-bodied cultural norms. Ableism restricts the human rights of persons with physical, emotional, cognitive, or psychological disabilities, limits their potential, and devalues their contributions and worth to families, communities, and society as a whole (Stop Ableism, 2016). Ableism is evidenced in lower employment rates and challenges accessing education for persons with disabilities (OHRC, 2016). Challenging ableism within counselling practice begins with counsellor training that embraces and fosters enabling environments (Whitehead, 2015). Conversations about ability and ableism often neglect to include mental health. However, there is considerable evidence for prejudice and discrimination against persons with mental health issues (Mental Health Commission of Canada [MHCC], 2018). The term *sanism* is growing in popularity as a descriptor for the cultural oppression of people with mental illness.

Acculturation

Acculturation refers to the cultural change process that individuals undergo as a result of interaction with people of different cultural backgrounds in diverse societies. Although both members of the dominant group in society and newcomers can experience acculturation, the concept is most often applied to immigrants and refugees settling in a host society that diverges from their home country in values, beliefs, behaviours, and institutional practices (Berry, 2006; Berry & Hou, 2016; N. Merali, personal communication, March 23, 2018). There are multiple types of acculturative changes that people experience from cross-cultural contact. *Psychological acculturation* occurs when cross-cultural contact results in changes in

individual attitudes, values, behaviours, or mental health status (often resulting in acculturative stress) (Berry, 2006; N. Merali, personal communication, March 23, 2018). *Social aspects* of the acculturation process focus on sense of belonging to country of origin and to their new country, which influences response to intercultural interaction (Berry, 2006; Berry & Hou, 2016; Huang, Calzada, Cheng, Barajas-Gonzalez, & Miller Brotman, 2017; N. Merali, personal communication, March 23, 2018). Berry and Hou (2016) identified four acculturation strategies: integration (connection to both source and new country), assimilation (absorption into new country), separation (attachment to source country), and marginalization (disconnection from both national roots and new country). One's social stance may also affect *economic integration* in the host society. Economic changes related to acculturation involve successful or unsuccessful attempts at integration into the labour market of the host society and eventual job and financial stability (Berry, 2006; N. Merali, personal communication, March 23, 2018).

Acculturative stress

Acculturative stress is a reaction to the psychological, social, and economic challenges often associated with acculturation, which place enormous emotional strain on persons in cross-cultural transitions, particularly for first generation immigrants or refugees (Nassar-McMillan, 2014). Acculturative stress emerges when these demands exceed personal coping resources and supports. For some people, the problems with adjustment are minor and transitory; others experience serious psychosocial disruptions that threaten their health and well-being (Rogers-Sirin, Ryce, & Sirin, 2014).

Acts of resistance

Acts of resistance are common within cultural communities ravaged by the effects of