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OVERVIEW

Serving children in schools is a noble, challenging, and important responsibility. School psychologists are trained to serve a wide range of children both with and without disabilities. They are trained to assess, counsel, and consult with other professionals regarding a variety of needs for children in schools and are also expected to serve all children, including children who come from a range of cultural and ethnic backgrounds.

The demographics of the United States are changing each year with increased proportions of people of color (e.g. race, ethnicity, and cultural differences). As the demographics have changed, the demographic of school psychologists, unfortunately, has not adapted to follow this trend.

According to the 2004–2005 National Association of School Psychologists (NASP) membership survey, 93 percent of school psychologists are White/Caucasian, 3% are Hispanic/Latino, 2% are Black/African American, and less than 1% are Asian American/Pacific Islander or American Indian/Alaskan Native (Curtis, Lopez, Batsche, & Smith, 2006), a disparity that is clear when, according to the 2000 U.S. census, we see that only 71% of U.S. citizens are White/Caucasian while 13% are Hispanic/Latino, 12% are Black/African American, 4% Asian/American-Pacific Islander, and 1% American Indian/Alaskan Native.

This pattern has existed for some time. For instance, Loe and Miranda (2005) conducted a study of ethnic incongruence using a sample of school psychologists in 1999. They found that 94% of school psychologists within their sample self-identified as Caucasian.

With this level of ethnic incongruence between school psychologists and children in schools, training in multicultural service delivery is necessary. To address this disparity, multicultural training continues to be one of

the areas to be improved in most training programs (Loe & Miranda, 2005).

This chapter offers guidelines for school psychologists to provide multicultural counseling for children in schools. We will use documents from both NASP and the American Psychological Association (APA), which have developed ethical and professional practice standards to guide the practice of psychology, including how to serve students and families from diverse linguistic, cultural, racial, and social backgrounds. We will also use the expansive literature on counseling children and adolescents from culturally different backgrounds.

The focus of this chapter is to address the skills necessary for the school psychology professional to counsel such children. The skills include basic counseling skills (microskills), intrapersonal awareness, cultural competence/interpersonal awareness, cultural literacy, and multicultural intentionality. The application of the concepts within the chapter is presented in three levels: universal level, group level, and individual level. (These three levels parallel the three-tier model presented by Tilly, chapter 2, vol. 1)

Although the emphasis of the chapter is on service delivery to multicultural populations, school psychologists will find that having the skills necessary for success with multicultural groups will also enhance their ability to serve all children. Thus, this chapter has relevance to the everyday professional lives of school psychologists.

BASIC CONSIDERATIONS

Culture

According to Banks and McGee Banks (2004), culture includes shared ideas, symbols, values, and beliefs

between members of a group. It can encompass any of the following categories: race, socioeconomic status, language, ethnicity, disability, sexual orientation, and religious/spiritual identity. Culture affects everything we think, do, and feel in a given day; therefore, culture is the lens through which we view the world. Cultural worldview is a term to describe expressions of commonality among a group of individuals who share a common concept of reality (Jenkins, 2006).

School psychologists are faced with the challenge of not only understanding their own cultural worldview as it affects professional relationships and decisions, but also how the cultural worldview of the client affects how the client copes with stress. Thus, not only should school psychologists remain aware of their own cultural worldview, but, even more important, they should also have awareness and sensitivity to the cultural worldview of their clients. When school psychologists serve children and adolescents, they must understand that the cultural worldview of children and adolescents is formative and heavily influenced by the socialization provided by their parents. Consequently, school psychologists cannot serve children and adolescents in isolation, and nor can they see all children and adolescents as the same.

School psychologists fulfill a variety of roles including assessment provider, consultant to educational staff and parents, and provider of mental health counseling for students in need. Given the diverse nature of the histories and family context that students bring to the counseling relationship, school psychologists must be open and prepared for differences in worldview from their own.

The term *multicultural* applies to “a confluence of three or more coexisting and unintegrated cultures (e.g., those that differ by age, gender, race, ethnicity, social class, or sexual orientation) each of which displays patterns of human behavior” (Oakland, 2005, p 6). Behavior is guided by thinking and feeling, and the intergenerational transmission of the cultural worldview sustains it. Sue and Sue (2003) affirmed that in multiculturalism behavior can only be understood within the context that the behaviors exist. It honors human variation between and within groups; therefore, the term multicultural shall be used throughout this chapter to represent the potential incongruence between the multidimensional cultures of the client and the school psychologist as well as the interaction of the cultures in the therapeutic process.

Training and Preparation

School psychologist expertise begins with their graduate-level training. They are trained to provide a range of

services including psychological and educational assessment, consultation to staff and families, as well as counseling children. In a more traditional model of school psychology practice, there has historically been heavier emphasis on psychological assessment as the primary mode of service delivery. Given this history, the research literature has focused more on assessment and less on counseling competence of school psychologists. Regardless, counseling and crisis intervention are an important part of the profession and warrant attention.

Counseling Competence

In order to develop school psychologists who are competent in counseling, training programs include coursework that cover child psychopathology, child development, emotional and behavioral assessment and intervention, multicultural issues, and formal practica in counseling. Through these experiences, trainees develop a professional interpersonal awareness that is grounded in theory (i.e., theoretical orientation). Trainees learn empirically supported treatment approaches in the context of psychopathology and disorders and how to manage behaviors through communication and behavior modification techniques. In most counseling courses, the theoretical orientation that forms is based on a universal approach to counseling. Typically, in separate coursework, trainees begin to learn about cultural competence and are expected to integrate issues of culture into their current level of understanding within the newly developed theoretical orientation.

Cultural Competence

Cultural competence, on the other hand, is formed through specific training experiences that emphasize cultural self-awareness as well as multicultural experiences with clients and peers. According to Lynch and Hanson (2004), cultural competence is a process and includes the ability to “think, feel, and act in ways that acknowledge, respect, and build on ethnic, socio-cultural, and linguistic diversity” (p. 43). Cultural competence includes intrapersonal awareness, or understanding one’s own personal worldview, as well as awareness and sensitivity to the worldview of others. Training programs must provide experiences for trainees to evaluate themselves, develop an understanding of their cultural lens, learn more about the worldview of others, and develop an ability to integrate individual differences into their cultural worldview (Constantine, 2002; Pedersen & Carey, 2003; Reynolds, 1999; Sue & Sue, 2003).

Standards of Practice

APA, the Association for Multicultural Counseling and Development, and NASP have developed standards of practice to assist practitioners in providing the highest quality of services to clients. APA's set of guidelines specifically focuses on multicultural practice standards in education, training, research and practice (APA, 2002). Table 1 summarizes the six standards developed by APA.

Similarly, the Association for Multicultural Counseling and Development developed a basic set of multicultural competencies (Sue, Arredondo, & McDavis, 1992). The goals of the competencies are to address three areas: cultural self awareness, awareness of the worldview of the client, and developing culturally appropriate intervention strategies. Arredondo and Arciniega (2001) offer strategies for training counselors using these competencies.

NASP adopted six domains of culturally competent service delivery that include guidelines on legal and ethical issues, school culture, assessment and intervention, working with interpreters, and research (Rogers et al., 1999).

All of these standards are designed to cover the breadth of services provided by psychologists and school psychologists. To assist with the implementation of the standards of practice, NASP has a wide range of resources to assist practicing school psychologists in moving toward culturally competent practice. There are a variety of downloadable papers and presentations on NASP's website (www.nasponline.org) that cover topics such as cultural competence in crisis response, trauma, consultation, and assessment.

In addition to guiding practitioners in serving multicultural populations, NASP acknowledges the need to

increase the diversity among practicing school psychologists. As mentioned previously, school psychologists of color are underrepresented in comparison to the population served. Therefore, NASP attempts to bridge the gap by addressing minority recruitment in a position paper as well as operating a scholarship program for students of color. The NASP-ERT Minority Scholarship Program has the goal of promoting diversity in the profession and enriching the school community. In addition, there are NASP committees and task forces that are devoted to the mission of diversifying the profession and addressing cultural issues within the school psychology service community. These include the Multicultural Affairs Committee, Minority Recruitment and Retention Task Force, Native American Task Force, and the NASP Multicultural Listserv. All of these efforts demonstrate a commitment to multiculturalism in school psychology service delivery. With the emphasis at the organizational level, it is the onus of the practitioner to access these resources and integrate the resources into everyday practice.

School Psychology: A Blueprint for Training and Practice III (Ysseldyke et al., 2006) outlines eight domains of competence that training programs must address in order to maintain program approval. One of the foundational competencies is diversity awareness and sensitive service delivery, which addresses the importance of developing the ability to recognize how issues of racial, ethnic, cultural, and linguistic differences manifest in the school community setting. According to *Blueprint III*, recognition of these issues, along with knowledge and skills for serving multicultural populations lead to effective intervention at all levels. The

Table 1. Summary of APA Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists

Guideline	Description
1	Psychologists are encouraged to recognize that, as cultural beings, they may hold attitudes and beliefs that can detrimentally influence their perceptions of and interactions with individuals who are ethnically and racially different from themselves.
2	Psychologists are encouraged to recognize the importance of multicultural sensitivity/responsiveness, knowledge, and understanding about ethnically and racially different individuals.
3	As educators, psychologists are encouraged to employ the constructs of multiculturalism and diversity in psychological education.
4	Culturally sensitive psychological researchers are encouraged to recognize the importance of conducting culture-centered and ethical psychological research among persons from ethnic, linguistic, and racial minority backgrounds.
5	Psychologists strive to apply culturally appropriate skills in clinical and other applied psychological practices.
6	Psychologists are encouraged to use organizational change processes to support culturally informed organizational (policy) development and practices.

Blueprint III conceptualization emphasizes that diversity is integrated and crosses over to the other domains of competence (Ysseldyke et al. 2006).

BEST PRACTICES

As presented in Tilly (chapter 2, vol. 1), the newest iteration of science-based practice in schools is a three-tiered model of service delivery. The three-tiered model should not only be used in curriculum and instruction but also in the application of academic and emotional interventions. In this chapter, we apply the three-tiered model to counseling intervention when serving multicultural populations.

Tier 1: Universal Approaches

Within the first tier are the universal approaches to counseling practice that school psychologists typically learn as trainees and beginning practitioners. This is the stage of primary prevention where school psychologists seek to reduce incidence of new referrals for behavior problems, emotional symptoms, or social impairments. The skills within this tier are applicable to all children with or without significant emotional impairment. Services may include social skills groups, mental health education groups, as well as parent, staff, and teacher training.

Microskills

Basic counseling skills, also referred to as microskills (Ivey, Pedersen, & Ivey, 2001; Corey, 2000), are the foundation for counseling practice. Microskills include using attending skills and influencing skills as well as the integration of the microskills into a particular theoretical orientation. Attending skills involve the use of open-ended questions, paraphrasing, encouraging, reflection of feeling, and summarization. These skills facilitate the development of a positive rapport (or relationship) between the school psychologist and the client. Influencing skills involve more advanced listening techniques including reframing, being directive, giving feedback, applying logical consequences, and knowing when to therapeutically use self-disclosure.

Cultural Self-Awareness

As mentioned previously, self-awareness is one of the initial components of developing cross-cultural competence. This self-awareness influences the school psychologist's ability to work with any child. Monitoring intrapersonal cultural awareness is an ongoing process

and requires intentional thinking (Reynolds, 1999). Sue and Sue (2003) indicate the importance of being aware of assumptions, values, and biases toward others. These biases can be related to race, ethnicity, socioeconomic status, family status, or any other human related context. *Blueprint III* echoes the necessity of self-evaluation: "These potential biases ... will significantly affect the manner in which decisions are made, instruction is developed, behavior is evaluated, interventions are designed, and outcomes are influenced" (Ysseldyke et al., p. 16).

Every individual has some form of bias, and those who are aware of their biases are the most skilled at serving the public. School psychologists may develop in this area by using journaling as a technique for self-reflection, and the journal might include thoughts about individuals and personal reactions toward such individuals that may affect counseling skills and interventions. Another approach is to form multicultural consulting groups (workgroups, consultation meetings, or even ongoing dialogue through listserv communication) with colleagues to engage in regular dialogue about multicultural issues in counseling. At a minimum, psychologists should develop a list of professionals they may contact for consultation on multicultural issues. One example of a multicultural consulting interaction is a special populations consultation. In the state of Washington, all mental health providers in community agencies are required to request such consultations when they serve ethnic minority individuals and families. These consultations occur with professionals who have achieved training and experience working with specific ethnic minority groups in order to qualify for a Washington State Ethnic Minority Specialist credential. The consultation includes discussion about cultural factors that may influence treatment, and revisions to the treatment plan are sometimes necessary.

Other structured approaches to self-awareness analysis are also available. Several scales were developed to assist school psychologists in evaluating their level of self-awareness. Rogers and Ponterotto (1997) developed a scale for school psychologist training programs to evaluate the graduate's competence. This scale, the Multicultural School Psychology Counseling Competency Scale, consists of 11 items with broad questions to assess various levels of proficiency in self-awareness, other awareness, comfort with racial differences, understanding the sociopolitical consequences of minority status, and communication styles. Although the scale was designed for use by training programs, school

psychologists may also review the questions and rate themselves on the same domains. Even more pertinent to school psychology practitioners is the self assessment checklist adopted by NASP. The Self-Assessment Checklist for Personnel Providing Services and Supports to Children and their Families (Goode, 2002), includes 33 questions that provoke cognitive awareness of the values and practices that foster an environment for culturally competent practice. The checklist includes items in the following domains: physical environment, materials, and resources; communication styles; and values and attitudes. This checklist is particularly unique because it also includes attention to the nonverbal and environmental cues that school psychologists convey in their office. For example, a statement on the checklist might encourage a school psychologist to consider whether their office environment is reflective of different cultures (particularly those members of cultures who attend the school). Similarly, items remind the school psychologists to consider whether the counseling tools that are used (e.g. storybooks, games, puppets, dolls) are reflective of the ethnic background of the children and families served (Gil & Drewes, 2005).

These basic standards set the stage for a school psychologist to continue along the process of developing multicultural competence. Tier 2 includes more advanced skills and intentional thinking as school psychologists work in multicultural situations.

Tier 2: Group-Level Approaches

The second tier of the three-tier model includes specific group-level approaches to serving children in schools. The goal is to diagnose and treat problems early in the formation or to interrupt a cycle of preexisting problematic behavior, emotional symptoms, or social function impairments. School psychologists working at this level have the ability to identify risk and protective factors for particular cultural groups and have awareness of common cultural norms for a particular population such as religious beliefs or traditional practices. Ivey, DiAndrea, Bradford Ivey, and Simek-Morgan (2002) developed a theory of multicultural counseling and therapy, which includes an integrative perspective of theoretical orientations where the focus is on the individual in the context of family as well as culture. The individual is seen as part of a system where the psychologist should assess the combined influences of society, social justice, race, ethnicity, gender, and other cultural factors.

Cultural Literacy

Sue and Sue (2003) stress the importance of increasing cultural literacy, which includes learning more about specific norms within a culture so that school psychologists may develop a better understanding of the worldview of culturally diverse clients. As in Tier 1, cultural self-awareness analysis continues, but now the awareness is also in the context of other groups. For example, the psychologist might ask, “How are my beliefs affecting my relationship with _____?” “I have never known anyone of _____ ethnicity (the ethnicity of a new referral). How will I address my lack of cultural literacy about this group?” Sue and Sue (2003) and Paniagua (2005) both provide chapters to assist readers in increasing cultural literacy for African Americans, Native Americans, Asian Americans, and Hispanic Americans.

Communication style is a form of cultural literacy. Psychologists should be aware of the communication style of the client as well as the potential of a mismatch with their own communication style. Cultural literacy also includes staying current in the literature so that the political and social dynamics that affect the cultural norms within a particular group can be understood (Canino & Spurlock, 2000). Psychologists should be aware of appropriate language to use when referencing a group (e.g., African American versus Negro or colored). Similarly, identifying a person by referencing their skin color (e.g., Black or White) may be offensive to some and preferred by another.

Cultural literacy also includes developing understanding of the historical experiences that affect the worldview of the client’s group. Greater awareness of the social, political, and historical challenges that fall in line with group membership increases the school psychologist’s ability to understand the cultural worldview of the child and the family. Similarly, gaining understanding about the child’s cultural literacy (e.g. the connection between cultural identity development and the child’s awareness of how multicultural issues affect his or her life) is also essential. Developmentally younger children may not recognize the connection between treatment of other children and racism and prejudice to the same degree as a latency-age child or adolescent. Thus, practitioners who expect a child to articulate the connection during the rapport-building phase may overlook the true impact of multicultural issues with that particular child. Students in training may state, “Cultural issues are really not an issue for this child. The child said he or she doesn’t think it makes a difference.” However, this conclusion may better reflect the trainee’s

desire to avoid discussing issues of oppression and racism. It is important to note that children are socialized to believe that matching with dominant society is desirable and differences are not necessarily celebrated. Therefore, the child is more likely to adopt a preferred orientation of sameness and, in the absence of a strong rapport, will minimize the impact of culture to the novice school psychologist.

By increasing cultural literacy about a particular cultural group, school psychologists may gain insight into the child and family views toward counseling and therapy. They will also learn about common approaches to healing that are considered the first stop for getting help within the cultural group. Gaining an understanding about culturally acceptable forms of assistance, the school psychologist can also learn the expectations of the child and family. Further, increasing cultural literacy enables the school psychologist to recognize that some common theories of psychotherapy have historically reflected a host of biased values and beliefs that are not universal. There are culture-bound syndromes identified in the *Diagnostic and Statistical Manual of Mental Disorders* (4th edition, text revision; American Psychiatric Association, 2000) that should be considered as differential diagnoses. For example, *amok* is a dissociative episode common to Malaysia while *ataque de nervios* is an idiom of distress that is recognized by Latin Americans. By overlooking the fact that culture-bound syndromes exist, the school psychologist is less likely to develop a strong working rapport with the child and family because the school psychologist is unable to understand the family's interpretation of the symptoms. Thus, increasing cultural literacy is a key component to providing mental health services to multicultural populations. School psychologists who provide counseling services at this level are also considered to have developed a practice of "multicultural intentionality" (Ivey et al., 2002).

Multicultural Intentionality

School psychologists with multicultural intentionality have the ability to generate alternative approaches to a problem from different points of view. They are also able to communicate by looking at the child through a cultural lens, taking into account a variety of diverse groups as well as the complex interaction of the child's culture and their own. Both child and the school psychologist must have the opportunity to communicate within their own culture and learn how to understand other cultures (Ivey et al., 2002). School psychologists with multicultural intentionality can

also formulate plans that consider a range of options that exist within a culture and act upon those options. For example, when a child or adolescent becomes stuck in a pattern of the same behavior and responses to situations, the school psychologist with multicultural intentionality is able to consider the cultural worldview of the child that influences the behavior and then develop plans that may be effective within the context of the cultural worldview. Psychologists with multicultural intentionality will be aware of the trends and have the ability to explore these issues in an intentional clinical interview (Ivey et al., 2002).

Intentional Clinical Interviews

While there are countless options available for clinicians to use for collecting background information on clients, few offer the ability to collect information within the context of cultural mores and values. As a result, some techniques have been developed that are designed to assist practitioners in altering their clinical interviews to be more inclusive of culture.

Hardy and Laszloffy (1995) developed an approach to creating a "cultural genogram." The traditional genogram (McGoldrick, Gerson, & Shellenberger, 1999) development process is enhanced by 20 questions that assist the psychologist in gathering information about cultural issues. For example, "Under what conditions did your family/ancestors enter the United States?" "What has been your experience with racism and oppression and how does your family respond to it?" Similarly, Ivey et al. (2002) developed a technique of completing a "community genogram" as a strengths-oriented approach to viewing the self within the context of the community. This genogram assists the clinician in identifying the important groups that influence the everyday lives of the individual. The goal of the community genogram is similar to the traditional genogram in that it provides a visual image of the child within the family system. However, the community genogram adds the dimension of community relationships (church, school, neighborhood) and encourages the discussion of how the community influences the everyday decisions of the child and family. The graphic representation of the genogram is less structured and uses symbols generated by the child or family and encourages both to organize the relationships on the page as they feel appropriate. The goal is for the child and the psychologist to see the child and family in context. Consequently, this approach encourages open discussion about multicultural issues.

Another approach to conducting intentional interviews is using the RESPECTFUL model (Ivey, Pedersen, & Ivey, 2001). RESPECTFUL is an acronym for the dimensions that may relate to issues presented by clients in multicultural therapy. The multicultural issues represented in the acronym are religion/spirituality, economic class, sexual identity, psychological maturity, ethnic/racial identity, chronological challenges, trauma, family history, unique physical characteristics, language, and location of residence. This model encourages the exploration of these potential multicultural issues in the context of locus of control and level of cultural identity development.

Tier 3: Individual Level

The third tier of the model involves assessment and intervention at the individual level. This tier requires school psychologists to analyze and customize treatment while taking into account within-group variation and individuation. The emphasis is on improving daily functioning in the presence of a disability or significant emotional or behavioral impairment. School psychologists continue applying the skills used in Tiers 1 and 2 while integrating the ability to analyze within group differences and the individuality of the child. Tier 3 services are high intensity and also require the greatest level of clinical skills. The services are primarily for the highest need students where Tier 1 and 2 interventions were insufficient to improve functioning. Mental health interventions may include frequent (e.g., once or twice per week) individual therapy sessions, participation in a therapeutic group, and family collaboration with interventions. When working with a child or adolescent in a multicultural counseling situation, success is more likely to be associated with those school psychologists who have multicultural self-awareness and multicultural intentionality and who make significant efforts toward gaining multicultural expertise.

Multicultural Expertise

Clinicians with multicultural expertise have the ability to work with clients through a cultural frame of reference, to recognize the complexity of multicultural counseling, and to incorporate individual differences within the treatment planning. These clinicians continue the self-awareness process and practice with multicultural intentionality. Advanced skills develop over time as the Tier 1 and Tier 2 interventions become standard aspects of treatment. Multicultural expertise consists of a strengths-based focus on the client and ongoing dialogue

about the impact of cultural issues. Suggested approaches for obtaining multicultural expertise include conducting intentional multicultural interviews and involving the family in treatment planning and crisis intervention.

Intentional Multicultural Interviews

The initial clinical interview sets the stage for rapport building and future treatment planning. Too often mental health professionals jump directly into problem solving instead of taking a thorough history and learning more about the underlying perspectives of the child/adolescent and the family. While there are a variety of published structured clinical interviews, the interview questions typically have little emphasis on culture and systems level connections to worldview of the client. Jones developed the questions that appear in Table 2 (1999) as a means of facilitating discussion of cultural issues as they relate to stress and coping with children and adolescents.

The first category of questions addresses the family dynamics. The questions give the psychologist the opportunity to gather background information about the family unit that is deeper than basic demographics. Using these questions along with a community genogram or cultural genogram allow for collection of family-related information in the cultural context.

Questions about peer relationships are strategically placed after the family questions because the child or adolescent has just been primed to think from the perspective of family beliefs and relationships. Peer relations questions include both inquiries about support and conflict within the social network. When asking the questions about race, it is essential that the psychologist has a great sense of self-awareness and cultural literacy. The topics of race, racism, and oppression are frequently considered taboo in society. However, in multicultural counseling and therapy, these discussions are vital to the therapeutic process. Therefore, psychologists should be prepared for an open dialogue that will be revisited in numerous sessions and not just during the rapport-building stage. A psychologist with multicultural expertise sets the tone for open discussions on race and racial dynamics, and in future sessions these discussions will occur naturally as part of the treatment process.

The section on ethnicity includes questions that provide insight into values and norms within the child or adolescent's culture. The final section includes items that address the coping skills and communication style of the child and family.

Table 2. Multicultural Interview With Children and Adolescents

Domain	Questions
Family	<ul style="list-style-type: none"> • What do your family members call you (e.g., formal name, nickname)? • What name would you prefer for me to call you in front of your parents? In counseling sessions? • How do you define family? Who is in your family? • How and when did your family arrive in the United States? What were the circumstances of your family’s arrival? • Where were you born? Where does most of your family live now? • Who makes decisions about your daily care (e.g., transportation, food, discipline)? • Who do you turn to when you are scared, sad, or worried about something? • When something bad happens what does your family do? • If you were to choose a job today, what would it be? Would your family approve of this job? Why or why not? What would your family prefer for you to do when you grow up? What is a job you would like to do but would never choose it? Why? • Describe the communication style of your family. • How does your family deal with feelings? • What does your family think about counseling? What do you think about it? • What are some things about your family that few people know?
Peers	<ul style="list-style-type: none"> • Who are your friends? • What are similar characteristics in all of your friends? • When there is conflict with peers at school, what is the usual cause? • Who supports you the most at school?
Race	<ul style="list-style-type: none"> • How do you identify yourself in terms of your race? • If you are multiracial, with which group to you identify the most? • How does your race affect your relationships with other people? • How does your race affect your performance at school? • What issues do you have with hair and/or skin color? • What experiences do you have with racial conflict?
Ethnicity	<ul style="list-style-type: none"> • What is your religious affiliation? • What church/mosque/synagogue does your family attend? • How does religion and spirituality affect your family everyday? • What do you believe are the responsibilities of women? Men? • What are some of the differences in how you relate to elderly family members? • What are some of the rules about your behavior in your house?
Personal	<ul style="list-style-type: none"> • What are your greatest strengths? Weaknesses? • When you are stressed or upset, how do you show it? • What situations are the most stressful for you? • What makes you angry? Happy? Sad? Afraid? • How do you help yourself feel better when you have _____ feelings ?

Note. Source: Jones (1999).

Although the questions are presented in a table format, it is not intended to be a structured one-session clinical interview. The intentional multicultural interview is to occur with psychologists who have well-developed self-awareness, cultural literacy, and multicultural intentionality. School psychologists at this level, with multicultural expertise, should add follow-up questions and move freely between the domains. Additionally, questions may be repeatedly addressed, particularly when coping skills increase or other contextual changes occur. The interview occurs with the child or adolescent and adapted questions are asked of the family. Thus, family involvement is another method of building multicultural expertise.

Family Involvement

Involving the family in the therapeutic process is often difficult when providing services in the school setting. If family members are not easily accessible, school psychologists are forced to collect information from the student’s file and directly from the student once parent consent is obtained. Because services are provided in the school setting, it is not uncommon for school psychologists to offer individual therapy to students and have little or no involvement of the parents. This is not the best practice when providing multicultural counseling services.

Integrating the family into the treatment process is necessary to foster systemic change in the child or adolescent. At least one family member should be active

in the process of determining needs, developing a treatment plan, and implementing interventions at home. If family members are perceived as necessary collaborators in the process, significant efforts are more likely to be made to foster involvement in the treatment process. School psychologists need to have a broad perspective and use creativity to make treatment planning accessible to the family. Creative approaches to involving the family include being open to home visits, evening phone calls, e-mail, and lunch meetings. Including family as collaborators in the process will also enhance the psychologists ability to support specific family needs rather than taking a general approach to counseling.

The questions from the intentional multicultural interview may be adapted to suit the adult members of the family. For example, “What is the best way to communicate with your family? How does your child communicate needs and feelings at home? What is the best way to make your child feel comfortable? What are your child’s strengths? What are your concerns for your child? What are some of the factors that affect your child’s learning and/or ability to get along with peers? How do issues of race affect your family?” Following this line of questioning will foster a relationship with the parent that reflects recognition that the influence of the child’s culture and immediate environment are important aspects of treatment.

Strengths Perspective

School psychologists with multicultural expertise think from a strengths perspective rather than solely diagnosis. School psychologists are typically trained and socialized to find the problem, diagnose the problem, and treat the problem. Where interventions often fall short in multicultural counseling is when clinicians follow a Eurocentric paradigm for treatment. For example, some clinicians rigidly adhere to separating church and state when serving children in schools. When serving many families of color, the clinician may overlook the fact that spirituality and faith may be a primary source of support for that family and child. By learning about and exploring the strengths within a given culture, school psychologists are more prepared to serve children and families within the cultural framework. By using intentional multicultural interviews and other multicultural techniques, the school psychologist learns what supports are currently working, who is involved with providing support, and how to facilitate growth within the culture and the support network.

Crisis Intervention

By developing multicultural counseling and therapy skills, school psychologists are better equipped to respond to crises with multicultural populations. When increasing cultural literacy, psychologists will have general awareness of cultural perspectives on diagnoses as well as suicidal behavior. By conducting intentional multicultural clinical interviews, the psychologist will also be able to assess individual differences and formulate a treatment plan that is appropriate for that individual and the attached family system. Within a given ethnic group, there is individuation. In situations of suicidal thoughts and behavior, some parent responses may include denial of the meaning of the child’s suicidal gestures. For example, the parent may perceive a suicidal statement as attention seeking rather than a true indication of the child’s emotional state. Other families may be alarmed by the thought their child may consider suicide given the family’s religious orientation. Simply creating a protection plan for the child without exploring the family worldview in context of the crisis may constitute a serious oversight on the part of the school psychologist.

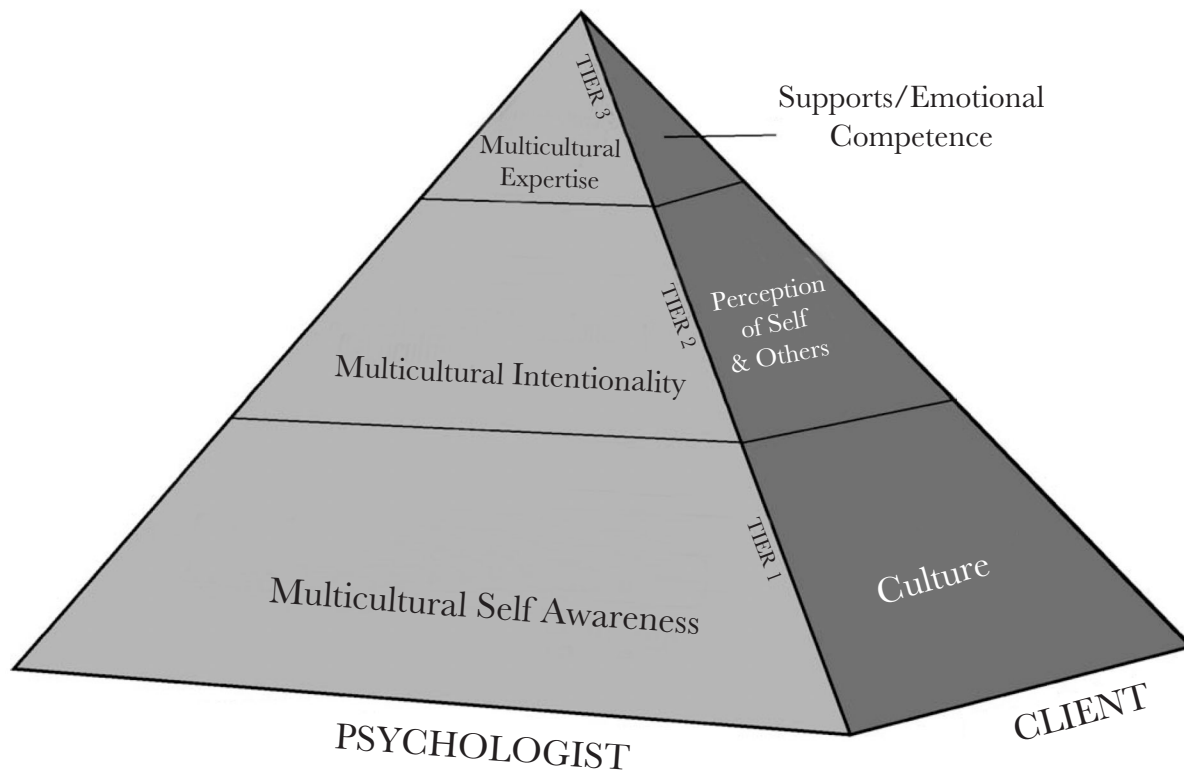
Three-Tier Model for Multicultural Counseling and Therapy

Figure 1 is a graphic representation of the concepts presented in this chapter. It is presented as a pyramid shape to demonstrate the simultaneous interaction of the psychologist and the client variables.

As psychologists move up the pyramid, they demonstrate increasing levels of competence. As the client factors move up the pyramid, there are increasing levels of individuation that need to be addressed by psychologists. The bottom section of the pyramid includes Tier 1 interventions, the foundation for multicultural service delivery. For the psychologist, multicultural self-awareness is the entry level for developing multicultural skills. At this level, psychologists are becoming self-aware of multicultural issues while the client is imbedded in the culture and values of the family. The culture of the client may include easily recognizable characteristics as well as obscure ones. Psychologists who are self-aware yet conduct traditional clinical interviews and rating scales remain at the Tier 1 level of service delivery.

Moving up the pyramid, psychologists are becoming more intentional in multicultural service delivery. At Tier 2 they have increased cultural literacy about specific cultural groups and conduct intentional clinical

Figure 1. Three-tier model for multicultural counseling.



interviews with all clients. Psychologists with skills at this level act with multicultural intentionality and can generate alternative approaches to a problem through the lens of the client. They consider client characteristics such as the client’s level of cultural literacy and cultural perceptions including the client’s perception of himself or herself and of others.

At Tier 3 psychologists are demonstrating the highest level of skill in multicultural counseling, or multicultural expertise. Psychologists not only have self-awareness, cultural literacy, and multicultural intentionality, but they also have the ability to integrate individuation in therapeutic interventions. Psychologists at this level have the ability to work within the context of culture and integrate individual differences. Psychologists with multicultural expertise invite discussion about culturally related stressors as a context for the therapeutic process. Open dialogue about the issues allow for exploration of the client’s individual differences in the cultural context. The psychologist is able to assess the client by gaining information about the client’s emotional competence and culturally related strengths. As a result, treatment interventions are formulated specifically within the context of the culture and individual needs of the client.

Demonstration of the Three-Tier Model in Action

Lorena is a 14-year-old student in the eighth grade. She was referred to the school psychologist for counseling by her teachers because she has begun to lose focus in class (which was described as “spacing out”), has unexpected crying spells, and is withdrawing from activities that she normally enjoys. Lorena is cooperative with the teachers and poses no behavior problem. She is willing to participate in counseling, but she is reluctant for the school psychologist to call her parents to obtain permission.

Tier 1 response. The school psychologist reassures Lorena that permission is necessary to begin counseling and discusses with her the rules of confidentiality to try to increase her comfort level with the process. The school psychologist considers the fact that Lorena’s parents speak Spanish while Lorena is bilingual. As a result, communication with the parents will not occur easily. Through the use of Lorena as an interpreter, the school psychologist obtains consent and begins the treatment process by using a standard clinical interview, rating scales (completed by the teachers), and observing Lorena’s reactions to particular situations.

Tier 2 response. At Tier 2 the school psychologist is aware there may be cultural factors involved in Lorena's reluctance for the involvement of the parents and is also aware of limitations when working with non-English-speaking parents. Before seeking permission from the parents, the school psychologist discusses the potential impact of cultural factors with a professional peer. If the school psychologist is not bilingual, the assistance of an interpreter is sought that will allow the parents to ask questions and communicate more directly with the psychologist. The school psychologist is well aware of common communication styles and culture-bound syndromes for Latinos. An intentional interview using the RESPECTFUL model occurs with both Lorena and her parents, and a treatment plan is designed by the school psychologist and the family.

Tier 3 response. The school psychologist recognizes that Lorena may be having a reaction to a stressor that is manifesting itself in a culture-bound syndrome. Lorena is from Honduras and the referral was made on November 6. The school psychologist is aware that November 2 in Latino Catholic tradition is the Day of the Dead, where religious ceremonies focus on honoring the dead by decorating and visiting graves as well as by installing death altars for loved ones who have passed on. Lorena's reluctance to have the school psychologist communicate with her parents may lie in the fact that she knows her parents would prefer to seek support from an *espiritista*, or spiritist healer. The school psychologist addresses these ideas with Lorena and conducts communication with the parents as the Tier 2 psychologist did. The school psychologist then completes intentional multicultural interviews with both Lorena and her parents. The intentional multicultural interview consists of taking a cultural history and

includes Lorena's parents and the recommended spiritist in the treatment plan. The school psychologist recognizes that culturally related support systems are the foundation for coping, and the counseling interventions should supplement or enhance that context. The subsequent treatment is provided with ongoing collaboration with the family, always keeping the utmost respect for the culture and family norms.

SUMMARY

This chapter presents best practices in multicultural counseling with children and adolescents. School psychologists are overwhelmingly from Eurocentric backgrounds while the demographics of the United States are changing significantly. Multiculturalism is the wave of the future, and training programs must prepare practitioners to serve all children appropriately. Both NASP and APA and other mental health organizations have developed standards of practice to assist clinicians in understanding the factors that go into providing multicultural services, but very little structure is given to the process of engaging in such a relationship.

Using the three-tier model of service delivery, school psychologists will have greater self-awareness, better understanding of the cultural characteristics of groups, and will increase the likelihood of successful mental health support in the context of the client's culture. When the background between the psychologist and the client do not match, greater skill level is required for providing culturally appropriate services. This chapter offers a structure for developing multicultural expertise. Ideas for practitioners to develop better self-awareness, increasing cultural literacy and multicultural intentionality, as well as provide a framework for practicing with multicultural expertise were presented. Table 3

Table 3. Best Practice Tips for Psychologists Conducting Multicultural Counseling

- Continue exploring your own culture, beliefs, and values.
- Believe that you can serve individuals of a different race or ethnicity.
- Develop a list of professionals for consultation on multicultural issues.
- Engage in dialogue with colleagues and continue to increase cultural literacy.
- Complete intentional multicultural interviews.
- Always work with the child/adolescent systemically.
- Learn more about the culture of the child through the child and family.
- Alter your microskills based on the cultural norms and behaviors of the child and family.
- Assume there is heterogeneity within an ethnic group but the foundation of cultural values is likely to be homogenous.
- Have awareness of culture-bound syndromes and the meaning of the behaviors/symptoms to the client and the family.
- Keep the family active in the intervention planning and progress monitoring.
- Work from a strengths perspective.
- Continue exploring multicultural issues throughout the treatment process.
- Always strive for multicultural expertise.

summarizes some of the best practices presented in this chapter.

School psychologists must recognize that increasing competence in multicultural service delivery is a process. The process occurs along with experience and does not end with training in an academic program. Training programs with strong multicultural emphasis may take the psychologist to the level of Tier 3, or the ability to integrate individual cultural differences into the treatment of multicultural clients. However, this skill is honed only through experience with clients from a range of cultures and ethnicities.

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Constantine, M. G., & Sue, D. W. (Eds.). (2005). *Strategies for building multicultural competence in mental health and educational settings*. Hoboken, NJ: John Wiley.

A comprehensive guide to applying the APA multicultural guidelines in a range of psychological practice settings. Addresses developing cultural competence when serving individuals, schools, counseling centers, independent practice, private organizations, academic training, and research settings. The emphasis is on building competence by offering concrete strategies and case examples.

Frisby, C. L., & Reynolds, C. R. (Eds.). (2005). *Comprehensive handbook of multicultural school psychology*. Hoboken, NJ: John Wiley.

Offers practical information on the integration of culture into research and practice. Includes chapters that are grounded in empirical research and address commentary and dialogue on the definition of multiculturalism, cultural variation within American subgroups, school psychology practice, and training.

Ivey, A. E., D'Andrea, M., Bradford Ivey, M., & Simek-Morgan, L. (2002). *Theories of counseling and psychotherapy: A multicultural perspective* (5th ed.). Boston: Allyn & Bacon.

Provides an integrated presentation of multiculturalism in the context of different counseling theories. Emphasizes development of the clinician beyond the level of self-awareness and increasing cultural literacy. Provides a strong theoretical foundation to assist the clinician in integrating multicultural theory into practice.

Lynch, E. W., & Hanson, M. J. (2004). *Developing cross-cultural competence: A guide for working with children and their families* (3rd ed.). Baltimore: Brookes.

An excellent entry-level text for trainees in school psychology or special education. Assists the reader in increasing cultural literacy by providing extensive detail about history, traditions, family structure, values, beliefs, education, and other cultural factors of nine different cultural groups.

Sue, D. W., & Sue, D. (2003). *Counseling the culturally diverse: Theory and practice* (4th ed.). Hoboken, NJ: John Wiley.

The most cited reference in multicultural counseling and therapy. Utilizes a sound conceptual framework to guide clinicians in counseling interventions in the context of specific cultures. The emphasis is on increasing cultural literacy with a range of cultural groups.

WEB RESOURCES

American Psychological Association's Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists: www.apa.org/pi/multiculturalguidelines/

Anna's Toy Depot—Multicultural play therapy materials (Dollhouse families): www.annastoydepot.com/merchant2/merchant.mvc?Screen=CTGY&Store_Code=ATD&Category_Code=DFAD

Association of Multicultural Counseling and Development's Multicultural Counseling Competencies Guide: www.bgsu.edu/colleges/edhd/programs/AMCD/ProfStandards.html#Guide

Internet School Library Media Center's Multicultural Resources in Children's Literature: <http://falcon.jmu.edu/~ramseyil/multipub.htm>

National Association of School Psychologists: www.nasponline.org

- Six Domains of Culturally Competent Service Delivery: <http://www.nasponline.org/culturalcompetence/sixdomains.html>
- Promoting Cultural Diversity and Cultural Competency, Self-Assessment Checklist for Personnel Providing Services and Supports to Children and Their Families: <http://www.nasponline.org/culturalcompetence/checklist.html>
- NASP-ERT Minority Scholarship Program: http://www.nasponline.org/about_nasp/minority.aspx