

CULTURAL SENSITIVITY: COUNSELLING INDO-CANADIAN CLIENTS

by

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Abstract

The purpose of this project is to develop a workshop to educate and train mental health practitioners to effectively help Indo-Canadian (I am going to use interchangeable terms; Indo-Canadian, East-Indians or/and South Asians throughout in my project) clients. A review of the literature on Indo-Canadian culture will be provided, including the social and psychosocial experiences of Indo-Canadian individuals in a Western society. Different identity models will be discussed in relevance to Indo-Canadian people. Then, client counsellor relationship and counselling theories that work best for this population will be discussed. Workshop format, target audience, and ethical concerns are presented. Detailed scenarios regarding Indo-Canadian culture and interactions will be included in this workshop.

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Chapter 1: Introduction

The growing proportion of minority group members in Western culture has resulted in increasing issues of pluralism, discrimination, and racism (Berry, 1974). However, psychological research regarding the impact of these issues on the individual is inconclusive. Most of the psychological research has been done on attitudes of members of the majority or dominant group toward minority group members (Whaley, 2008). In addition, many factors in the world today, including globalization and a rise in immigration, support the need for mental health counsellors who can work effectively with minority group members. With the number of varied ethnic communities increasing in Western society, the focus of research needs to change so that sound counselling practice can be informed by research in order to help ethnic people. More specifically, this project focuses on the need for practitioners to acquire the knowledge and skills in order to interact effectively with people from India, who comprise a large proportion of the population in British Columbia and, locally, in Prince George (Moodley, Gielen, & Wu, 2012).

Canada is a multicultural society. Immigrants and their descendants have shaped its ethno-cultural makeup over time (Sekhon & Yasmin, 2007). One out of five people in Canada is foreign born, and in 2011 Canada had a foreign born population of about 6,755,800 people (Stats Canada, 2011). From 2006-2011 about 1,162,900 people immigrated to Canada, and the vast proportion of these immigrants lived in Ontario, British Columbia, Quebec, and Alberta (Stats Canada, 2011). Between the census of 1961 and 1976, Canada's Indian origin population increased about 20 times (Stats Canada, 2011). In the 1970s, there was significant migration of people from India to Canada, and they have spread around the world in the past 150 years (Jaspal, 2014). Between 1991 and 2011, the Indo-Canadian

population doubled, and among the 455,000 Sikhs in Canada, 44.2% lived in British Columbia, representing 4.7% of the British Columbia population (Stats Canada, 2011). According to the March 1994 publication of *Immigrant Settlement*, 12% of the total population of Prince George, British Columbia, was foreign born. In British Columbia and Prince George, Indo-Canadians are the largest immigrant group. Most of these immigrants came to Canada in 1904 and were Sikhs from the state of Punjab. The original immigrants, 5,000 in total, settled in the Vancouver area and were mostly employed as mill workers in the forestry industry (Patricia, 1997).

Multicultural counselling, in general, is focused on structure and change, especially in regard to decision-making, residential arrangements, dating, and the emergence of a new family system in Western culture (Basran, 1993). Current research has resulted in further understanding of family dynamics and relationships of Indo-Canadian people and what works best for them. Accordingly, counsellors can try to adapt theories based on Western culture in an effort to make approaches work for Indo-Canadian people. For example, giving advice to clients is generally inappropriate in therapy sessions. However, Indo-Canadian clients tend to seek advice to resolve their problems, so, when they come to counselling, giving advice may be an appropriate intervention as it prevents clients from being pushed away from seeking the help they need (Basran, 1993).

Working with any identifiable cultural group in a counselling situation requires a sound background and understanding of the epistemology and phenomenology of their worldview. Indian epistemology is dominated by theories about pedigree (Sinha, 2014). For example, the caste system, multiple religious systems (Hindu, Muslim, Buddhist, Christian, Jain, and Sikh), views learned about knowledge-generating processes from ancestors, and/or

other knowledge sources such as family members, neighborhoods, schools, universities, etc. To understand the influences of pedigree, one needs to understand the culture, interaction between family members, and interaction of a family within a society. In general, I do not see the effects of the caste system in Indo-Canadian communities in Canada, however in India the effects are seen in daily life. Despite the caste system having less impact in Canada such as interracial marriages is one of them, its influence on Indo-Canadian families must be considered. For instance, Indo-Canadian parents want their children to choose a partner from a similar caste (Phillips, 2011). Other aspects of everyday life, which are affected by culture, include parent-child conflicts, stress created by taking care of aging family members, couple difficulties, work-related difficulties, family violence, challenges related to sexual orientation, immigration, death, or illness (Almeida as cited in Rosenberger, 2014). These struggles become even harder for second-generation people because they struggle between two different cultural points of view, which can affect the way they deal with issues of identity, separation, and individuation within their families (Mitchell, 2004).

East-Indian culture has an enormous effect on Indo-Canadian people. Even though individuals of Indian descent may have been living in Western society for years, many have a belief system that is still tied to their East-Indian phenomenology. Phenomenology of Indo-Canadian people is about their subjective world, the way they interact with other community members in society (Rosenberger, 2014). For example, people from India tend to seek advice from others, a necessary aspect of decision-making within their cultural perspective.

In summary, East-Indian people have been in Canada for more than 100 years, research shows that few have been fully assimilated into the Canadian society. The struggles revolve around length of time living in a new culture; desire to assimilate to

Western culture, and difficulties accessing counselling services available to them to improve family relationships, and ability to get help. For example, Indo-Canadian culture is considered a collectivistic culture. In many families, discussion of one's personal problems with anyone other than the family members is considered a sign of disrespect to the family members within a collectivist culture. Second generation Indo-Canadian people suffer more in the dichotomy of these cultural views. They are encouraged and expected to base their lifestyles on the traditions, values, beliefs, and expectations of their collectivistic culture (Segal, 1991).

These observations have developed my interest in doing an in-depth review of Indo-Canadian people living in Western society and an exploration of what kind of counselling services are available to them on a daily basis. What needs to be developed in order to help them? This proposal will first highlight the purpose of the project; this is followed by an explanation of terms, different identity models, and, finally, an overview of a workshop to help mental health practitioners gain the necessary skills to work with this population.

Purpose

The purpose of this project is to develop a three-day workshop for mental health professionals working with Indo-Canadian people. Despite the current focus on multiculturalism and diversity in counselling training programs, little attention is given to the unique needs of the Indo-Canadian community (Sodhi, 2008). The project provides some background information regarding Indo-Canadian culture and suggests effective support for this diverse population. In particular, this guide will serve to educate mental health practitioners and counsellors within northern British Columbia (BC). The intent of the workshop is to provide information that will broaden counsellors' views of Indo-Canadian

culture. It will also serve to educate mental health workers about the challenges faced by Indo-Canadian individuals and will suggest how to provide effective and holistic care.

Clarification of Terms

To ensure common understanding of the project there are several terms that are important to comprehend when working with Indo-Canadian individuals.

Acculturation: Group of individuals having different continuous cultural changes in the original culture patterns (Sue & Sue, 1990).

Caste: A division of Indian society based upon differences in wealth, rank, or occupation. It is not practiced in Canada to the same extent as it is in India.

Culture: Sue and Sue (1990) defined culture as all the customs, values, and traditions that are learned from one's environment.

East Indian: People who come to Canada from India or South Asia.

Ethnic: Associated with or belonging to a particular race or group of people who have a culture that is different from the new predominant culture of a country they have chosen.

Ethnicity: Ethnicity is a culturally constructed group identity used to define people and communities (American Psychiatric Association, 2013). It may be rooted in a common history, geography, language, religion, or other shared characteristics of a group, which distinguish that group from others.

Gurudwara: A place of worship in Sikhism, known as Sikh temple in Canada.

Mandir: A place of worship in Hinduism, known as Hindu temple in Canada.

Identity: The qualities, beliefs, values, and morals that differentiates a particular person or group from others.

Indo-Canadian: Refers to an individual who is living in Canada but is born in India, or one who has parents or grandparents who were born in India.

Immigrant: An individual who has migrated to Canada from another nation.

Punjabi: People who live or have lived in the state called Punjab (A state in Northern India).

Sikh: Refers to an individual who believes in the Sikhism.

My Personal Perspective

I was born and raised in India and came to Canada in 1993 when I was 24 years old. Since 1998, I have worked in the public education system as a high school math/science teacher for School District #57 in Prince George, BC. I meet students, colleagues, and parents from many cultural backgrounds on a daily basis. To function at my full potential in the workplace and community, I have adapted to the Western culture. For example, the independence and responsibility given to students in the Western culture is not found to the same extent in the East-Indian culture. During the process of adaptation, I was quite aware of cultural differences between Indo-Canadian and Western culture. I came to Canada in August and started taking courses in September. I was surprised to see the independence of Western students. For instance, they can live on their own while they go to school. Also, Canadian colleges and universities provide flexible time tables and a number of career options for students to choose from. It is normally considered student's own responsibility to choose his/her courses depending on the career he/she would like to pursue. When making decisions regarding my own children, my perception is different than that of people raised in Western culture. I give advice and also put pressure on my own children to work to their full potential to succeed. I respect my students' Western worldview and their decision-making process. However, I have made decisions for my own children and provided guidance for them so that

they can make decisions based on the Indo-Canadian worldview. Members of my extended family often give their opinions to help our family make decisions; this is an Indo-Canadian practice. From a Western point of view, this practice may be considered inappropriate, but in East-Indian culture it is valued.

As a novice counsellor completing my master's degree, my clinical experience with the Indo-Canadian population is limited. However, outside of my profession, I interact with Indo-Canadian people on a daily basis. I have noticed that not very many Indo-Canadian people seek counselling services; instead, Indo-Canadians rely on their extended family members for such support. In fact, had I not been in the counselling program, I might have never considered counselling for myself. Counselling education has had a great influence on me. My interest in exploring this issue was inspired by my supervisor, Dr. Linda O'Neill, who suggested I develop a workshop focussing on Indo-Canadian culture. My graduate school experience over the last three years has helped me become conscious of Western society's views of counselling. This has been a huge learning curve for me. For the most part, my learning has been based on the Western world-view. I am eager to put a workshop in place for mental health practitioners to help Indo-Canadian people. It is my desire to share my experiences with other mental health practitioners so they can effectively provide counselling services to the Indo-Canadian community in the north or any other rural areas.

Prince George is an ideal community for the development of a workshop for counsellors because of the lack of Indo-Canadian resources available in this part of the province. This workshop will teach mental health practitioners about overt and covert behaviours of Indo-Canadian culture and train them in communicating with this population in order to help improve interpersonal skills between client and counsellor as well as among

family members. Once a counsellor is aware of the cultural norms of Indo-Canadians, he or she will have a better understanding of the individual's worldview and be able to help more effectively.

In this workshop the ideas behind a person-centered approach and relational cultural counselling therapies will be emphasized. The person-centered approach stresses the importance of empathy, unconditional positive regard for the client, and maintaining congruence (Corey, 2012). Counsellor and client relationship traits are particularly important in general but this relationship is more important when working with the Indo-Canadian population because clients from this population are more vulnerable to social and personal aspects. In relational cultural theories (RCT), a counsellor and client work collaboratively to understand the client's patterns of connections and disconnections on a multicultural basis. Clients explore their relational images and expectations of Canadian culture. As clients rework unproductive patterns through the therapeutic relationship, they experience growth. RCT stresses the importance of acknowledging cultural diversity. The meaning drawn from life experience is different from culture to culture. The therapeutic relationship is essential for identifying, understanding, and accepting a client's perspective while building trust with Indo-Canadian people. For example, freedom given to underage children in Western society is more liberal than what is given in Indo-Canadian families. If a counsellor does not understand the cultural differences, it is possible that he/she will complicate the situation even more.

I had never thought about seeing a counsellor before I started the counselling program. I never even knew how the process of counselling worked either. In my understanding, my life and my problems were no more unusual than any other person. Also, I

always thought that most people see a counsellor when they are in a crisis. After four years being in the program my perception of counselling has been changed. I am willing to see a counsellor with whom I can share my feelings without any judgments. I have no fear about seeing a counsellor and talking about my feelings, insecurities, or relationship issues such as being a friend, mother, daughter, and wife. I believe that whatever I share with my counsellor will stay confidential between the two of us. I want to open up the idea of counselling to Indo-Canadian people and help them to understand the confidentiality in counselling, so they can seek professional help to resolve issues and feel better.

Summary of Chapter One and Overview of the Project Proposal

Many individuals do not seek counselling for variety of reasons. The two main reasons are concerns with confidentiality and difficulties in developing trust with someone other than a family member or a close friend (Kuo, 2004). It can be very difficult for anyone to share personal feelings and emotions with others; however it may be even more difficult for Indo-Canadian people because of the lack of Indo-Canadian counsellors. Furthermore, the existence of cultural and language barriers between counsellor and client makes the process of counselling difficult. The intent of this workshop is to help counsellors learn more about cultural skills in order to reduce some of these barriers for counselling for Indo-Canadian clients. Chapter one provided the rationale for this project. Next, chapter two will provide a literature review of Indo-Canadian culture and ethnic development models. Lastly, chapter three will describe the workshop format, ethical considerations, and specific aspects of Indo-Canadian culture.

Chapter 2: Literature Review

According to Statistics Canada, the total population of Sikh people in Canada is 455,000 (2011). Sue (1977) stated that minority group clients receive unequal and poor mental health services as well as other counselling services in general. Sue and Zane (1987) posited that the key explanation for inadequate services is the inability of therapists to provide culturally responsive forms of treatments because they are unfamiliar with the cultural background of various ethnic minority groups. Alternatively, Patterson (1996) asserted that the inadequacies of mental health services for ethnic minority groups are due to bilingual counsellors' unavailability. As well, Patterson (1996) noted that many clients from ethnic minority groups desire an active, authoritative, directive, and concrete therapist. However, such counselling characteristics are not nurtured in Western counselling approaches.

Ethnic Identity

Ethnicity has a broad meaning and refers to connectedness based on common factors, such as religion and nationality (Pinderhughes, 1989). People with mixed ethnic backgrounds present interesting ethnic identities as they have at least two ethnic groups from which to claim and negotiate an ethnic declaration (Trimble, 2010). Trimble adds that ethnic identity is usually contextual and situational because it is derived from social negotiations where one declares an ethnic identity and then demonstrates acceptable and acknowledged ethnic group markers to others. Within the Indo-Canadian group, research is lacking especially in the area of psychological relationships among community members.

The most widely used definitions of ethnic identity in literature are:

- 1) Ethnic groups are those human groups that entertain a subjective belief in their common descent because of similarities of physical type or of customs or both (Hutchinson & Smith, 1996).
- 2) The other definition of ethnicity is based on the inherited traits of collective ancestry (Haque, 2012).
- 3) In a similar way, Fearon (2003) defines an ethnic group as one that has several of the following features as possible:
 - a) Membership is known primarily by descent
 - b) Members are conscious of group membership
 - c) Members share distinguishing cultural features

In addition:

- These cultural features are valued by a majority of members
 - The group has or remembers a homeland
 - The group has a shared history as a group that is not wholly manufactured but has some basis in fact.
- 4) Smith (1996) defines an ethnic group as a named human population with myths of common ancestry, shared historical memories, one or more elements of a common culture, a link with a homeland and a sense of solidarity.

Common among all the presented definitions is the concept of descent when defining an ethnic group. Definitions differ on how precisely to specify the role of descent, and whether and how other features should be combined when defining ethnic groups. The role of descent is specified in four different ways: a common ancestry; a myth of common

ancestry; a myth of a common place of origin; and a “descent rule” for membership (Schwartz & Sagiv, 1995).

Ethnic identity is the extent to which one identifies him/herself within a particular ethnic group or groups. It also refers to one’s sense of belonging to an ethnic group and the part of one’s thinking, perceptions, feelings, and behavior that is due to ethnic group membership (Vaughn, 2010). The ethnic group tends to be one in which the individual claims heritage (Phinney, 2008). Ethnic identity is separate from one’s personal identity, although the two may reciprocally influence each other. Four major components of ethnic identity are: ethnic awareness (understanding of one’s own and other groups), ethnic self-identification (label used for one’s own group), ethnic attitudes (feelings about own and other groups), and ethnic behaviors (behavior patterns specific to an ethnic group).

The total population of Canada’s visible minority population is expected to reach 20% of the adult population and 25% of children by the year 2016 (Statistics Canada, 1995). These changes in Canada’s population underscore the importance of developing multicultural counselling competencies for clients who identify as visible minorities (MacDougall, 2001). The study of attitudes about one’s own ethnicity has been of little interest to members of the dominant group, and little attention has been paid by the mainstream, generally white researchers, towards the psychological aspects of being a minority group member in a diverse society. In terms of understanding a person’s unique heritage and value system, ethnic identity is more informative than race (Brunsma, 2005).

Racial and ethnic identities are critical parts of the overall framework of individual and collective identity. For some, especially members of visible and legally defined minority populations, ethnic identities are manifested in very conscious ways (Sue & Sue, 1990). This

manifestation is triggered most often by two conflicting social and cultural influences. First, deep conscious immersion into cultural traditions and values through religious, familial, neighborhood, and educational communities instills a positive sense of ethnic identity and confidence. Second, and in contrast, individuals must often filter ethnic identity through media messages received from others because of their race and ethnicity.

These media messages make it clear that people with minority status have a different ethnic make-up and one that is less than desirable within mainstream society (Thomas, 2011).

Others may manifest ethnic and racial identity in unconscious ways through their behaviors, values, beliefs, and assumptions. For them, ethnicity is usually invisible and unconscious because societal norms have been constructed around their racial, ethnic, and cultural frameworks, values, and priorities. This unconscious ethnic identity manifests itself in daily behaviors, attitudes, and ways of doing things (Khanna, 2011).

Research contends that sometimes Indo-Canadian people present bicultural identities depending on the situation; this is also known as situational or hybridized identity. Individuals raised in multiethnic environments often develop multicultural or hybrid identities (Ho, 1995). For example, people have the option of selecting and discarding assorted cultural values and traditions, depending on the situation. So an individual's identity is constantly altered and modified due to the continuous interaction between self and society (Hall, 1996). Similarly, Phinney (1999) asserted that situational ethnicity or hybridized cultures are created as a result of constant socialization and the transfer of information from individuals of different cultures. He also added that exposure to various cultural experiences can encourage people to develop situational, bicultural identities during different times of their lives.

The constructs of race and ethnicity are difficult to define and frame. Researchers are not consistent in regard to the meaning of ethnicity, which makes these concepts particularly challenging to grasp. To add to the confusion, racial and ethnic identity “transcends traditional categories and has become a major topic in psychology, literature, theology, philosophy, and many other disciplines” (Harris, 1995, p. 2). The concept of racial identity, in particular, has been misunderstood and contested. Some meanings are derived from its biological dimension (Laungani, 2009; Spickard, 1992) and others from its social dimension (Helms, 1995; Spickard, 1992). “As a biological category, race is derived from an individual’s physical features, gene pools, and character qualities” (Spickard, 1992, p. 14). However, looking beyond these characteristics, there are more similarities than differences between racial groups and more differences than similarities within these groups (Littlefield, Lieberman, & Reynolds, 1982).

Researchers define ethnicity differently in different contexts. McGoldrick (1982) defined ethnicity in the sense of commonality transmitted over generations by the family and reinforced by the surrounding community. The DSM-5 (2013) defined ethnicity as a culturally constructed group identity used to define people and communities. Ethnicity may be rooted in a common history, geography, language, religion, or other shared characteristics of a group that distinguishes a group from others (Laungani, 1994). Increasing mobility, intermarriage between different castes (more likely in East-Indian culture), and intermixing of cultures has defined new mixed, multiple, or hybrid ethnic identities. Cheung (2000) stated ethnic identification as the psychological attachment to an ethnic group or heritage. Phinney (2003) asserted that ethnic identity is a dynamic multidimensional construct that refers to one’s identity or sense of self as a member of an ethnic group. According to her, ethnic

identity is not a fixed categorization, but rather it is a fluid and dynamic understanding of self and ethnic background. Ethnic identity is constructed and modified as individuals become aware of their ethnicity within a large sociocultural setting.

Phinney's (2008) definition of ethnic identity and Sue's ethnic identity developmental model relate with Indo-Canadian cultural background in a broader sense. Phinney stated that at all ages, an individual's understandings of him/herself, as a group member, is a product of his/her cognitive level of understanding of the social world in interaction with the social context to which he/she is exposed. In spite of the differences in identity formation across age and type of identity, a commonality that transcends these differences is the idea that effort, or identity work, is needed to advance the process of identity formation. At all ages, key factors that propel this process are the contrasts and comparisons that can serve as triggers for promoting exploration and growth (Khanna, 2004).

Models of Ethnic Identity

Identity development models for the multiracial/multiethnic populations have been emerging in the research over the past two decades. Although more often research has considered differences according to gender, age, or other particular social conditions, models and research has generally not addressed intersecting social identities (Jones & McEwen, 2000). Different models of identity development include: Sue and Sue's (1990) racial/cultural identity developmental model, Helms's (1994) black and white racial identity, and Kegan's (1994) stages of socialized, self-authoring, and self-transforming thinking. Many other models have discussed different connections between cultures and the survival of people in different cultures at different levels of their development.

Reynolds and Pope (as cited in Jones & McEwen, 2000) drew attention by creating the multidimensional identity model, suggesting four possible paths to identity resolution for individuals belonging to more than one oppressed group. First, identifying with only one aspect of self in a passive manner such as in a society. Second, identifying with only one aspect of self that is determined by the individual such as identification of self as an Asian, a lesbian, or an American without including other identities. Third, identifying with multiple aspects of self but choosing to do so in a segmented fashion depending on the context of the situation rather than one's own wishes. For example, in one situation one identifies as black and in the other as gay. Fourth, the individual chooses multiple oppressions consciously and integrates them to identify with the multiple aspects of self.

According to the ethnic identity and social identity theory, an individual simply needs to be a member of a group that provides the individual with a sense of belonging thereby contributing to a positive self-concept (Phinney, 1990). The sharing of cultural heritage, a sense of social relatedness, and symbolic cultural ties define ethnic identity. Phinney developed a model describing an ethnic identity process that she considered applicable to all ethnic groups. Phinney proposes that most ethnic groups must resolve two basic conflicts that occur as a result of their membership in a non-dominant group. First, non-dominant group members must resolve the stereotyping and prejudicial treatment of the dominant white population toward non-dominant group individuals, thus bringing about a threat to their self-concept. Second, most ethnic minorities must resolve the clash of value systems between non-dominant and dominant groups and the manner in which minority members negotiate a bicultural value system. Phinney's model is helpful in identifying very real triggers for

consciousness and in outlining threats to ethnic self- concept. However, this model is lacking a discussion of the critical and positive aspect of immersion into one's own culture.

According to Smith, (1991) an ethno cultural group can be viewed as an ethnic reference group in which members share a common history and culture. It may also be identifiable because they share similar physical features and values through the process of interacting with each other and identifying themselves as a member of that group. Moreover, a person does not belong to an ethnic group by choice. Rather, he/she is born into such a group and becomes related to it through the emotional and symbolic ties of that culture.

Helms' (1994) racial identity interaction model is divided into four steps. It was proposed as a framework for promoting better psychotherapy relationships in different ways. This model helps to analyze clients' and therapists' racial reactions from a psychological rather than a demographic perspective to promote the use of more relevant interventions. Systematic analysis of dynamics between individuals provides information about when, where, and what type of interventions are necessary to create a more healthy racial climate. Racial identity theories evolve out of the tradition of treating race as a sociopolitical and a cultural construction. In such theories, racial classifications are assumed not to be biological realities but rather sociopolitical and economic conveniences.

The events that serve as catalysts for racial identity expression can be internal or external, subjective and invisible to an independent observer or objective and available for others to react to and interpret (Helms, 1994). After reviewing all the definitions of ethnic and racial identity, one can conclude that cultural identification and racial identification may not be the same. The primary differences between racial identity and ethnic identity models are based on sociopolitical models of oppression, respectful attitudes towards their racial

group, sense of belonging, and identification with one's ethnic group members. From my point of view in order to understand Indo-Canadian people it is very important to know how much a client is connected to the culture (Casemore, 2012; Cokley, 2002). The amount of time they have been living in Canada, and an understanding of their social circles and the degree of acculturation in Western culture are also needed. For instance, some people have adapted to Western culture and they do not know much about their own Indo-Canadian culture.

Sue (2006) stated that an ethnic person's minority status might predispose him/her to feelings of alienation, social isolation, stress, and the risk of mental disorders. But at the same time, minority group members may not have the same common history and cultural heritage. Personally, I prefer Sue's model of racial cultural identity development (See Table 1). Each stage of this model is relevant to the background of Indo-Canadian people. During the first stage, one tries very hard to his/her best ability to connect with the new culture. A person at the dissonance stage would be in a transition between the conformity stage of his/her cultural development and the resistance and immersion stage. Applying this model when a person moves from his/her native country to Canadian culture he/she will be very excited and attempt to adopt what the new culture is offering to him/her (independence, freedom, and work options). On the way to achieving all these new wants and needs, connection with family and culture may be lost. But according to this model, when people realize that they are not getting their needs met, they start reuniting with their own culture (see Table 1).

Table 1

Racial/Cultural Identity Development Model

Stage	Definition
Conformity Stage	In the conformity stage, individuals exhibit a preference for the dominant cultural values over their own cultural values. During this stage, individuals identify with the dominant group and use new culture as their primary reference group. They tend to downplay and feel negatively about their own cultural group with low salience as part of their identity.
Dissonance Stage	The dissonance stage is marked by an encounter or experience that is inconsistent with culturally held beliefs, attitudes and values from the conformity stage. For instance, a minority individual who is ashamed of their own cultural heritage will encounter someone from their cultural group who is proud of his or her heritage. In this stage, denial begins to occur and there is questioning of one's beliefs and attitudes held in the conformity stage.
Resistance and Immersion Stage	In the resistance and immersion stage, a minority person is likely to feel anger, guilt and shame at the oppression and racism that they previously put up with. This stage is marked by an endorsement of minority-held views and a rejection of the dominant values of society and culture.
Introspection Stage	During the introspection stage, the individual devotes more energy toward understanding themselves as part of a minority group and what that means at a deeper level. In contrast to the intense reactivity against dominant culture in the resistance and immersion stage, the introspection stage is more 'pro-active' in defining and discovering the sense of self.
Integrative Awareness Stage	The integrative awareness stage includes a sense of security and the ability to appreciate positive aspects of both their own culture and the dominant culture. Individuals in this stage have resolved conflicts experienced in earlier stages and have a greater sense of control and flexibility with the ability to recognize the pros and cons of both cultural groups while still trying to eliminate all forms of oppression.

Note. Adapted from "Multicultural and Social Work Practice" by Sue, (2006). NJ: John Wiley & Sons.

According to the 5th edition of the Diagnostic Statistical Manual of Mental Disorders (DSM-5), culture is defined as the systems of knowledge, concepts, rules, and practices that are learned and transmitted across generations (American Psychiatric Association, 2013). Culture includes language, religion and spirituality, family structures, life-cycle stages, ceremonial rituals and customs, as well as moral and legal systems. Cultures are open dynamic systems that undergo continuous change over time. In the contemporary world, most individuals and groups are exposed to multiple cultures, which people use to fashion their own identities and to make sense of different experiences. Cultural influences make it crucial not to overgeneralize or stereotype in terms of fixed cultural traits. Culture is a unifying influence, which combines the different aspects of the logical whole of an identity (Sodowsky, 1991) and therefore also psychologically integrates the members of a culture.

Although there has been increasing effort to understand the role of non-Western culture in counselling practices, more research is needed in order to be able to accommodate ethnic communities. Worldviews have culturally based variables and influence the relationship between counsellor and client. Cultural influences may affect counsellor's effectiveness in perceiving and interpreting clients' problems (Ibrahim, 1991).

Counsellors need to understand their clients' cultures and their worldviews before they start helping them. There is increasing evidence that the trained counsellor is not prepared to deal with individuals who are culturally different from their clients. According to Padilla (1973), one of the characteristics of an effective counsellor is the ability to recognize diversity and cultural differences. It is undeniable that the need to attend to the multicultural diversity of clients is more obvious when counsellors and clients have different backgrounds (Burke & Stets, 2009). At the same time, according to Pedorson, Draguns, Lonner, and

Trimble (2002) multicultural awareness is no longer considered as a special emphasis of counselling practice, but instead, as a generic competence in all counselling across all cultures.

To assist multicultural clients, counsellors need to understand the impact of socio-economic factors (Aycan & Kanungo, 1998). Mental health is influenced by contexts such as income, race, culture, and ethnicity. These socio-political factors influence not just clients, but counsellors' worldviews as well (Sue & Sue, 2003). Clients who grew up in a country such as India, where freedom of choice, self-determination, and using one's own strengths are often limited by family members, may not be able to openly express or communicate their perspective (Mitchell, 2004; Netting, 2006). This inability may lead to counsellors forming mistaken assumptions regarding their clients. Clients may be seen as uncooperative, dependent, and unable to communicate (Naijjan & Dixon, 2003; Sumari & Jalal, 2008). Instead of helping clients, counsellors may do harm when they do not understand their clients' cultures. Doing no harm is a fundamental counselling requirement.

The caste system, in Indo-Canadian culture, has a huge impact and holds a significant place in everyday life, and this carries over into counselling situations. For example, in testing the cross cultural validity of Holland's theory of career choice in India, researchers used a vocational preference inventory and found that the caste system plays an important role in Indian culture. The Holland inventory could not be adapted to the research group because the caste system role is highly integrated into their career choices. Many of the participants would not complete the test because the instrument listed some occupations that were considered beneath their caste. For example, a person who belongs to a higher caste (Brahmin, Kshatriya) would not consider certain types of work, especially labor work, which

will bring his/her prestige down in the community. Even after making some modifications to the assessment tool, the researchers concluded that the results were not reliable and were without predicted test validity for Indian people (Sumari & Jalal, 2008). In summary, Sumari and Jalal made the point that Western- designed vocational tests are irrelevant in India because questions are based on Western culture. Such questions are often irrelevant to people with non-Western cultural influence. Furthermore, making modifications to one or two aspects of the test, which is based on Western culture, is ineffective.

In conclusion, if counsellors indeed want to help Indo-Canadian people, something new needs to be developed that is based on the needs of people with Indian cultural background. Sue and Sue (2002) argued individuals couldn't be separated from their society and the cultural contexts where they were born and raised. Individuals who share the same cultural backgrounds would exhibit similar values and belief systems. These values and belief systems will then influence their worldview. A broader view of counselling development must not ignore different worldviews and cultural values. One cannot simply develop a counselling model that can be used by all individuals without taking into account the cultural context (Rosenberger, 2014). An individual's confusion can make it difficult for him/her to connect to the original inherited culture or the confusion may inhibit both identities knowingly or unknowingly, willingly or unwillingly. For example, it does not matter how many generations one has been living in Canada, when one gets married, the same customs and rituals people adhere to in India are followed (unless one is entering an inter-racial marriage). People always have a connection between two different cultures (the one they have inherited from their ancestors and the one they live in) and at different times the influence of one culture overrides the other one.

Cultural perspective is very individual and thus difficult to define. Reading literature on the subject, different authors have defined culture differently. Culture is central to counselling (Nelson-Jones, 2002). Attention to culture is necessary because it is the way people establish and maintain relationships within their environment. As people interact with those who are culturally different, they must explore the socialization forces that affect behaviour, values, and language. According to many social scientists, culture is both a critical aspect of a person's lifestyle and an essential element of human behaviour.

It is normal in Indo-Canadian culture to accept and value other family members' involvement in all areas of an individual's life. Hays (1996) defined culture as all of the learned behaviors, beliefs, norms, and values that are held by a group of people and passed on from older members to new members. This definition focuses on interpersonal and socially constructed aspects of culture rather than on physical similarities between members. Hays' definition is specific enough to include a group with common biological heritage but general enough to incorporate groups that do not share common ancestry. For example, when I refer to Indo-Canadian people, I mean all people with similar biological heritage, but I also refer to their ability to acculturate to Western culture in Canada, a factor that makes their cultural perspective different from other Indo-Canadian people. A counsellor needs to pay more attention to an individual's bicultural or multicultural identities than to their heritage alone. For example, people who have immigrated as adults hold bicultural identity. As well, an individual who moves to Canada as an adult and marries a non-east Indian individual is likely to have a different cultural view.

Moving from one culture to another can create stress, frustration, and feelings of hopelessness. Most families try to adjust to the new way of life in a different culture, while

maintaining contacts with their extended families. The extended family network serves as insulation against mental health problems (Johnson & Nagoshi, 1990; Rasmussen, 2011). It can be challenging for second-generation Indo-Canadian people to accommodate parental and societal expectations into one mindset. Arguments occur when parents with a collectivistic orientation are attempting to raise their children in an individualistic society (Sethi, 1990). At the same time, second-generation individuals manage to cope with this concern on a daily basis, and eventually, they learn either to embrace or reject one or both cultures during particular stages of their life.

Collectivistic versus Individualistic Culture

Culture has a major influence on identification, labeling, and, outcome of maladaptive behaviours (Tanaka-Matsumi as cited in Lawrence et al., 2012). Furthermore, the effectiveness of different counselling approaches varies from one culture to another. Despite the influence of culture on views of mental illness and the efficacy of counselling approaches, Dragnus (2004) stated that studies testing the effectiveness of empirically supported treatments across cultures and nations are scarce. Triandis (2002) suggested that cultural characteristics promote a focus on constructs beyond the more general notions of culture. The need to attend to the multicultural diversity of clients is most apparent when counsellors and clients have different cultural backgrounds and the perspectives of collectivist and individualistic cultures must always be considered.

According to Pederson, Crethar, and Carlson (2008), Indo-Canadian culture is collectivist, in other words, it emphasizes the values of the group over the individual and individual's self-definition involves relationships with others. The individual is less important than the goals and harmony of the family and group. Because of this orientation,

Indo-Canadians may be more attuned to the social environment and the way others are responding to them. They are relatively high self-monitors when compared to Western people (France, Rodriguez, & Hett, 2013). In a collectivistic cultural setting the self is not free. It is bound by mutual role obligations and duties as it is structured and nurtured in an ongoing process of give and take with family members. The influence of the collective perspective again depends on how long families have been living within Western culture and who else is living in the same household.

Sinha and Tripathi (1994) described Indian culture somewhat differently; they asserted that Indian culture supports an unusually complex and contextual coexistence of contradictions whereby Indian culture and psyche are neither predominantly collectivist nor individualistic in orientation. Their distinguishing feature is that they incorporate elements of both orientations. Likewise, Indo-Canadian people may incorporate elements of both individualistic and collectivist orientations making them more contextual than Westerners. So, when making decisions, they consider *desh* (place), *kaal* (time), and *paatra* (person) before deciding how to proceed in a specific situation (Sinha, 2014). For example, as a professional I have developed a Western worldview and as a parent I practice for the most part, an Indian worldview when making decisions.

Indo-Canadian people tend to find solutions to their problems that are based on cultural values. Some of the value orientations in Indian culture are: authoritarian orientation, interdependence, conformity, intense relationships, extended family structure, the role of silence, and the importance of collective goals and responsibilities (Baptiste, 2005). These values have a profound influence on the Indo-Canadian decision-making process. Counsellors will be more effective when they use techniques consistent with the cultural

experiences of Indo-Canadian clients (Chandras, 1997; Panganamala & Plummer, 1998). For instance, that the individual is less important than the goals and harmony of the family and group (France, Rodriguez, & Hett, 2013).

Cultural Empathy and Affective Acceptance

“Empathy is not simply a matter of trying to imagine what others are going through, but having the will to muster enough courage to do something about it” (West as cited in Pedersen et al., 2008, p. 23). Mental health professionals need to be open minded when helping Indo-Canadian clients. The life experiences of Indo-Canadian clients are very different than Western clients. To be more effective, Pedersen and colleagues (2008) described four assumptions to incorporate in multicultural counselling sessions.

1. We are both similar and different at the same time: the therapist makes efforts to develop an understanding of the commonalities and differences in each therapeutic relationship and tries to acquire the awareness necessary to become inclusively empathic. When trying to understand Indo-Canadian clients’, therapists need to develop a warm and accepting therapeutic relationship. Indo-Canadian clients come from collectivistic family systems where they involve family members in problem solving and many of them may look for the same from their therapist as well.
2. Cultures are complex in nature: cultures can be comprised of more than one culture, depending on peoples’ needs, characteristics, background, and the specific situation. For example, when I am teaching, I am following western classroom rules. In comparison, when I am teaching my children at home my rules are different. Identity categories include race, language, ethnicity, religion

and spirituality, gender, familial migration history, age, physical and mental capacities, education, socio-economic status and history, and traumatic experiences. Living in a dynamic Western culture, these multiple cultural identities overlap sometimes and create problems. During those times, people may start to struggle and be unsure of what to do. This may lead them to seek professional help.

3. Behaviours by themselves are not meaningful: professional therapists need to be able to assess behaviours on the basis of contextual meanings. For example, in the case of Indo-Canadian clients, they may not confront an older therapist because of the respect they have learned to give the opinions of an elderly person. People interact with the environment because of the ways that historical, cultural, and social conditionings have influenced their perspective and beliefs (Pedersen et al., 2008).
4. Not all racism is intentional: Pedersen et al. (2008) pointed out that racism exists in at least three different forms: individual, institutional, and cultural. Indo-Canadian people have been living in western society for the last 100 years. Even though, culturally, ethnic communities are coming closer to each other and to respecting other communities' belief systems, the literature reveals that all ethnic communities have faced racism somewhere in their struggles in these three different areas of life.

Affective acceptance is the development, emotional acknowledgement, or awareness of both culturally learned assumptions and a network of memberships across cultural boundaries that include both cultural patterns of similarity and differences (Pedersen et al.,

2008, p. 61). Helping professionals need to be aware that Indo-Canadian clients' culture is constantly changing because of internal and external forces. Sue and Sue (2003) have prescribed five factors that the culturally competent mental health professional must develop in relation to affective acceptance:

1. Sensitivity to one's own cultural heritage and value differences
2. Awareness of one's own biases and how they may affect clients
3. Comfort with differences on any subject, and of race, gender, and socio-economic status
4. Sensitivity to circumstances e.g. personal biases, socio-political influences
5. Acknowledgement and awareness of one's own feelings e.g. racism, sexism, or heterosexism as mentioned earlier in Sue's Racial identity development model

Functions of counselling exist in many different contexts. Pedersen et al. (2004) stated that the task of empathic helping professionals is to be aware of their own clients' assumptions to articulate the problem or imbalance and to understand the kind of help that is needed by clients. Following are some of the suggestions by Egan (as cited in Pedersen et al. 2008) for counsellors to be culturally empathic:

- Listen to both verbal and non-verbal messages
- Set aside your own biases and judgments
- Move toward exploring sensitive topics
- Determine if your empathic response is helpful
- Be gentle and keep focused on primary issues
- Respond to experiences, behaviours, and feelings
- Keep focused on helping the client

Cross Cultural Psychology and Religion

Research in cross-cultural psychology still lacks a strong conceptual framework (Berry, 1984). The central aim of the field of cross-cultural psychology has been to demonstrate the influence that cultural factors have on the development and display of individual human behaviour. Many psychologists working in this field have concluded that there is no substantial evidence to document the outcome of this culture-behaviour relationship; individuals generally act in ways that correspond to cultural influences and expectations (Berry, Poortinga, Segall, & Dasen, 1992). There are two ways to demonstrate relationships between behaviour and culture. One is to seek ways in which knowledge may be applied both generally (eg. Laungani, 2009) and specifically to multiculturalism (eg. Berry, 1990), health (eg. Das & Kemp, 1997), and education (eg. Eldering & Klopogge, 1989; Ogbu, 1990). A second is to ask some very practical questions: what happens to individuals, who have developed within one cultural context, when they attempt to live in a new cultural context? If culture is such a powerful identifier of behaviour, do individuals continue to act in the new setting as they did in the previous one? Do they change their behavioural repertoire to be more appropriate in the new setting, or is there some complex pattern of continuity and change in how people go about their lives in the new society? To address these questions, counsellors need to be aware of their clients' cultural, environmental, and relational contexts (Copeland, 1983).

The emphasis in cross-cultural psychology is twofold (Lott, 2010). One is to understand and appreciate the relationship among cultural factors and human functioning (Walker, 2004), and the other one is to compare world cultures as well as subcultures with in a single society. Cultures are compared on values, worldviews, dominant practices, beliefs,

and structures in order to recognize and acknowledge significant differences and similarities (Lott, 2010). The ultimate aim is to uncover universal models of psychological processes and human behaviour that can be applied to all people of all cultural backgrounds (Matsumoto, 2001).

The lack of cross-cultural perspective on behaviours shows limited understanding of cultural differences between various ethnic groups. To resolve and overcome these problems, counsellors need to develop cross-cultural modeling sessions (Bogdan & Biklen, 2003). Cross-cultural psychology has demonstrated links between cultural contexts and individual behaviour development. Berry and Kalin (1995) stated that cross-cultural research has investigated the effects on people who have developed in one cultural context and trying to adapt to another one. The main focus of cross-cultural study is to demonstrate the influence that cultural factors have on development and human behaviour.

Sue and Sue (1990) put cross-cultural counselling into three different categories. *Culture-bound values* consist of all those things that people have learned to believe, value, and enjoy in their history. It is the totality of ideals, beliefs, skills, tools, customs, and institutions into which each member of society is born. *Class-bound values* are important to consider in counselling as well because a counsellor needs to be aware of the caste system in Indo-Canadian community. *Language variables* refer to unfairness for clients who are unable to speak or understand English because Western society is mostly monolingual. A minority client's brief, different, or poor verbal responses may lead many counsellors to make inaccurate assumptions of their clients. Furthermore, having an interpreter present during counselling is unlikely to honour the subjective expressions of clients.

The integration of religious dimensions in cross-cultural studies has proven to have great impact (Mishra, 2012). Although the significance of religion may vary over time and place among generations, it is clear that religion is salient for people across cultures. Jahangir, Rehman, Klassen and Jan (1998) reported that among depressed Afghan refugees, patients with a higher degree of religiosity were rated as less vulnerable to suicidal planning or attempts. Religion has also been found to be a resource for coping with stressful life circumstances, such as the demands of acculturation for Asian-Indian immigrants (Vohra & Broota, 1996). Religious rituals have also been linked to the alleviation of distress during troubled times. In an empirical analysis of ethnographic descriptions of 78 cultures, Rosenblatt, Walsh, and Jackson (1976) found that members of cultures with final ceremonies for the dead experienced far fewer signs of prolonged grief. Religion can be predictive of several important cross-cultural dimensions and cultural forces can influence religious beliefs and practices.

Overall, religious beliefs and practices are held and observed in a social context. They are observed in temples, churches, mosques, and gurdwaras with a common and distinctive set of beliefs, creating a context for social interaction, intimacy, and a sense of belongingness (Tarakeshwar, Stanton, & Pargament, 2008). Across cultures, religion has the potential to influence relationships between individuals, within couples, families, groups, organizations, communities, and in society. Religion and culture are often inextricably woven; both must be considered when we try to understand people's beliefs and practices.

Self-disclosure in Indo-Canadian Culture

Self-disclosure is one of the essential needs of a therapeutic relationship (Ibrahim, 1991; Sue and Sue, 1990; Wohl & Pederson, 1976). It is crucial to the process and goals of counselling because it is the most direct means by which an individual makes himself/herself known to the other. Non-disclosure means a client forfeits an opportunity to engage in therapeutic self-exploration (Sue and Sue, 1990; Vontress, 1976). By maintaining the importance of self-disclosure in the therapeutic relationship, counsellors encourage individuals to comfortably open up to them. Different authors offer a variety of strategies to nurture disclosure in client/therapist relationships. Emphasis is given to care, warmth, closeness, genuineness, and empathy (Wohl & Pederson, 1976). Richardson (1981) states that counsellors must be accepting and respectful of clients' culture. At the same time, they should be natural, honest, and honor clients' presence without being condescending. According to Rogers (1957), there are five basic qualities a counsellor needs to possess: respect for the client, genuineness, empathic understanding, communication of empathy, genuineness to the client, and also structuring. Many Indo-Canadian people are hesitant to disclose their feelings. Once the trust and relationship is established, however, it becomes easier to share personal problems.

Indo-Canadian Family Structure

To be successful in counselling sessions, a counsellor needs to be aware of the family dynamics of Indo-Canadian families. In a relationship centered on Indo-Canadian culture, emotions are expressed more openly. Families live together with little privacy. Outbursts are common and serve as a release. As mentioned previously, Indo-Canadian families tend to be more collectivist than individualistic in nature. However, the structure of the Indo-Canadian

family varies; for instance, a professional family is quite different from working class family. Basran (1993) concluded that Indo-Canadian families have taken several forms and structures throughout the history of Canada. Traditional values and Indian culture have played a significant role in shaping Indo-Canadian families and the relations of families' members (Varghese & Rae Jenkins, 2009).

Family counselling in Indo-Canadian culture requires a different perspective than Western individual counselling. Indo-Canadian families are enmeshed, so differentiation is very difficult. Within Western families, enmeshment is described as unhealthy because it leads to closeness and dependency (Bromberg, 2011). However, in Indo-Canadian culture, the need to respect and follow family desires is more important than fulfilling individual interests (Brown, 2004). It might be considered unusual by Western counsellors, but involving family members in personal affairs is normal. Boundaries around how much one can talk and share, when one can talk, and where one can talk is not very strict. Family members appear more available to each other in Indo-Canadian culture as compared to Western families (Webb, 2001). Expression of family involvement is different from culture to culture. Indo-Canadian clients do not make decisions in isolation. Parents, grandparents, and/or siblings will be considered in the decision making process. They might not be physically involved in a session unless the clients want it, but they are part of the framework within which the clients relates and lives (Smoczynski, 2012).

Miville and Constantine (2007) stated that the sense of one's self in reference to cultural and religious values is strongly tied to the family of any culture. Likewise, McGoldrick (1982) stated that culture is transmitted through families' intertwined ethnicity and culture. In addition, Sodowsky (1991) stated that for the Asian clients family is an

important aspect of cultural identity. Finally, Ponterotto, Casas, Suzuki, and Alexander (1995) stated that Asian people maintain strong ethnic identity. For example, they refuse to place their elderly in retirement/nursing homes because they would rather take care of them on their own. Therefore, if mental health professionals want to better serve their Asian clients, they must understand cultural identity and its relationship to the family because both are at the core of the Asian self.

Client Counsellor Relationship

Relationship is at the core of counselling. A counsellor without the ability to develop rapport cannot be effective. In general, in counselling, clients need a safe place to share and a reflective place to process. A session is a process of change, which is facilitated by the counsellor, and the client plays an equally important role in the process (Cookson, & Stirk, 2011). In order to provide competent counselling services to an increasingly diverse clientele in Canada, counsellors must attend to cultural variables such as family dynamics, and/or, if applicable, religious faith in the counselling context (MacDougall, 2001).

From a different point of view, the rapid changes in a multicultural society need to be addressed in a realistic yet positive manner, in which differences are not homogenized but celebrated because diversity is beautiful, welcoming, and strengthening (France et al., 2013). If society is to avoid cultural and racial misunderstanding, then the institutions of society need to adapt to the new realities of multiculturalism. The counsellor needs to create a common ground with clients by establishing an avenue to find solutions to their problems rather than first building on the idea of a trusting relationship. People from some racial or ethnic backgrounds may not inherently trust counsellors, nor can the trust be established in the traditional manner that theorists like Carl Rogers suggested (France et al., 2013). As

many Indo-Canadian clients notice improvements in their lives due to counselling, this way their relationship will become trustworthy with their counsellors.

According to Ponterotto and colleagues (2009), when cultural aspects are added to the counselling process, the rules of counselling and building relationships have to be considered in order to be sensitive to people's differing needs. For instance, the primary importance of relationships and collectivism, the implicit or explicit differentiation between modernization and Westernization of cultures, the application of familiar counselling concepts to less familiar multicultural settings, and the need for new conceptual and methodological approaches to deal with the complexities of culture must be emphasized.

Canadian people may be reluctant to seek services from Western counsellors because of anticipated dissonance between basic cultural positions (Baptiste, 2005). Western practitioners must be aware of the lens through which they are viewing the experience of the client and how holding onto this paradigm can impede the therapeutic process (Bromberg, 2011). For Indo-Canadian clients, accessing professional help for mental health problems can hold a stigma and be viewed as a failure (Almeida, 2005).

The cultural worldview of Indo-Canadian people includes a common system of beliefs, perceptions, attitudes, and values. It is a shared way of life that culturally binds individuals together. It is imperative for counsellors to understand the cultural beliefs that clients hold and the degree to which the counselor can provide assistance that is congruent with those beliefs (Choudhuri, Santiago-Rivera, & Garrett, 2012; Hays & Erford, 2010). Helping the Indo-Canadian community requires some skills that are similar to those used in other communities. A therapeutic alliance needs to be developed and this is not a one-time activity. For example, Indo-Canadian people often look for advice and quick fixes for their

problems. However, if a counsellor has developed trust with his/her clients, he might be able to change a client's perception of counselling and at the same time can help a client meet his/her needs without giving direct advice. Credibility needs to be established with clients over time. Counsellors need to adapt Western counselling methods so their approach considers and language with indigenous elements and emphasizes the individuality of each client (Khanna, 2012; Klassen, 2004). They need to use a person centered and an integrative approach, informed by several Western-counselling methods. Also, it is important not to use counselling approaches dogmatically (Smoczynski, 2012).

According to several researchers (Atkinson & Matsushita, 1991; Chandras, 1997; Chow, Jaffee, & Snowden, 2003), minority group members underuse and prematurely terminate counselling due to the biased nature of these services. Some researchers say that most of the services offered are inappropriate, insensitive, and oppressive to the experiences of the culturally different clients (Sue & Sue, 1990). Counsellors need to modify their therapeutic orientation to fit the Indo-Canadian client's worldview. The effectiveness of counselling increases when the counsellor uses techniques consistent with the cultural experiences of an Indo-Canadian client.

It is important to consider whether or not Western-counselling approaches will work for the Indo-Canadian population. Current models were developed for Western people. Indo-Canadian people who have adapted to the Western culture may benefit from these models, but some other members of this community may not. Counselling researchers need to develop new theoretical models that accommodate people with different cultural backgrounds. This project focuses on approaches that are more likely to be effective among the Indo-Canadian population.

Vontress (1979) suggested an existentialist philosophical view of cross-cultural counselling that transcends culture. Pedersen (1991) advocated searching for a framework that recognizes the complex diversity of a plural society and states bridges of shared concern that bind culturally different persons to one another. She suggested finding something universal as well as specific to the culture in a counselling relationship. Patterson (1995) argued that if multicultural counselling is generic and if all counselling maintains a multicultural perspective, it becomes possible to develop a universal system of counselling that meets the needs of many clients.

Raney and Cinarbas (2005) state that diversity needs to be considered in counselling approaches. Furthermore, this diversity results in different needs in different regions. Cultural sensitivity requires the mental health counsellor to be aware of a client's worldview and to see and use the client's perspective in interpreting the world. Even though some human characteristics are universal, some behaviour is culturally specific. This may seem strange to a counsellor but it is normal to the people who are living by the rules and worldview of their culture. Such culturally specific assumptions must be handled with care to avoid prejudice, discrimination, and shallow ethnic attributes (Smoczynski, 2012).

Arlumani (2009) states that separating body and mind, or individual from his/her family in counselling will be ineffective as Indo-Canadian individuals are culturally prepared for a holistic approach and community based living. Although, Sinha and Sinha (2009) argue that it is the context that brings out either a more collectivistic or individualistic orientation. Interdependence has been increasing, as Indo-Canadian people are becoming economically stable and living independently. The community orientation is still present and many times it serves as a therapeutic outlet for its members.

Verbal expressiveness and direct communication are less commonly seen in Indo-Canadian culture (Kuo, 2004). In Western cultures, roles and boundaries are supposed to be clear and culminate with young adults that can leave home and achieve independence. In Indo-Canadian culture, it is somewhat different; parents always guide their children, no matter what age, and children do listen, like it or not (in most cases). Preserving family harmony is much more important than fulfilling an individual's needs. If someone crosses that boundary it affects both family image and individual image in the society. Self-image is based on the relationship with the family (Sumari & Jalal, 2008). Seeking clinical services is controversial for Indo-Canadian people who are averse to speaking to strangers (mental health practitioners) and thus they seek advice from friends or relatives (Almeida, 2005).

Theories of value when working with Indo-Canadian clients

One general criterion to evaluate the appropriateness of a theory within a cultural context is the cultural distance between the culture and country in which a theory was developed or applied (Triandias, 2001). According to this concept, the greater the distance, in terms of cultural values, language, and politics, the less congruent or applicable the theory is. Cultural characteristics and patterns offer useful ways to assist in evaluating applicability, adaptability, and ability to bridge theories to other cultural contexts (Corey, 2012). Cultural norms include attitudes, values, and beliefs. Other characteristics of cultural norms are collectivism versus individualism and tightness versus looseness (Kuo, 2004).

Cheung (2000) asserted that culture defines what constitutes clients' problems, the cause of the problems, and the solutions and therapeutic interventions in regard to those problems. Cheung also argues that it is problematic and inappropriate to simply transport a counselling theory and method from one culture to another without examining the sensitivity

and congruence of the culture. More collaboration and respect to different cultures promotes a deeper understanding so that professionals around the world have the knowledge and skills to create indigenous counselling models that are relevant to clients' contexts (Norsworthy, 2006). As a counsellor, the more one understands others beyond his/her own personal and national borders and the more he/she as a counselling professional shares the locally and cross culturally generated knowledge and skills needed to fulfill others important roles locally and globally, the greater the ability to create a peaceful planet that will sustain life for future generations (Gerstein, Heppner, Aegisdottir, Leung, & Norsworthy, 2012).

Cheung (2000) concluded that there is a shift in how members of the counselling profession throughout the world interact with each other and work together to serve the needs of diverse populations. They believe that, as counselling psychology is transported to other cultures, there is a need to address the fundamental issues of counselling by whom, counselling for whom, and counselling for what.

Gerstein and colleagues (2012) stated that as one learns from others noticing the importance of bicultural and multicultural counselling, one moves closer to a more relevant global counselling profession - one that truly centers cultures, contexts, identities in theory, research, and practice of counselling. Pederson (2003) argues strongly that, counsellors need to learn about other cultures to teach and lead clients from other countries. He also stated that counselling psychology does not belong to any single cultural, national, or social group. Furthermore, he explained that the goal is not so much the internationalization of counselling psychology, but the reinvention of counselling psychology as a profession in a global context. Pederson (2003) concluded that putting the profession in a global context involves seeing, as clearly as possible, the global politics of counselling and psychology and

identifying what it will take to reinvent the profession so that it is relevant for the 21st century. Pederson developed a Triad Model of counselling. Counsellors who are different than their clients in race, culture, ethnicity, or social class have difficulty in bringing constructive changes in their client's lives. In order to understand the dynamics of culturally different client/counsellor relationships, Pederson (2005) has developed a triad model of cross-cultural counselling. This model has been used to train counsellors to counsel different cultural populations than their own. The range of applications of this model extends to any situation where the values of the counsellor are different from their clients. Triad model offers greater safety to demonstrate strong feelings and direct feedback (Pederson, 1977). It works as having a reflecting team, which gives feedback during and after the session.

Relational Cultural Theory

Relational cultural theory (RCT) is a feminist therapeutic approach. It is congruent with multicultural counselling because of the importance of interdependence, counsellor self-reflection, and awareness of oppression. RCT promotes multicultural competence and focuses on interdependence and conceptualism, which is compatible with the collectivistic values of Indo-Canadian culture (Sue & Sue, 2003).

The main focus of RCT is fostering relationships. The relational-cultural theoretical foundation is built on the assumption that meaningful shared connections with others leads to the development of healthy feelings of self (Jordan, 1997). Another key factor of RCT is a central relational paradox (Miller & Stiver, 1997). Some clients experience chronic and serious disconnections in their relationships. They learn to keep feelings, experiences, and relationships confidential, thus sacrificing authenticity and mutuality. For example, an individual with a history of childhood abuse might withhold important feelings in significant

adult relationships because of fears of further abuse or abandonment. Miller and Stiver (1997) call this a strategy of disconnection. The influence of Western sociocultural norms on sex role development is incorporated throughout RCT. Frey (2013) suggests that RCT can contribute to counsellor development through the knowledge of a conceptual framework for understanding and critically analyzing relational development with multicultural populations. Client and counsellor together can develop concrete strategies for the development of therapeutic relationships with awareness of individual-cultural diversity. In this way, clients learn to identify and strive for relationships in opportunistic situations. For example, when individuals come from India they may feel hesitant and insecure sharing their true feelings with others because of cultural and environmental factors. Once they have an awareness of the benefits of counselling and share their feelings, they may be able to adapt differently in their new cultural environment. They can also learn new skills to be able to let out their frustrations on a regular basis before it affects their daily life.

Relational cultural therapists consider isolation to be a primary source of human suffering (Jordan, 2010), so movement out of isolation is a principle therapeutic goal. Counsellors and clients work collaboratively to understand the clients' patterns of connections and disconnections. After migrating from India, people may feel disconnected from their cultural heritage and, at the same time, they try to connect to Canadian culture to be successful. During these times they need somebody to talk to who can understand their vulnerability and help them to move on in a new culture. In RCT, clients explore their relational images and expectations (Jordan, 2001). As clients rework unproductive patterns through the therapeutic relationship, they experience growth (Jordan, 2000). Such clients may be dealing with abuse in the family, frustration in the family and at work, alcoholism,

and the need to take care of elderly family members. RCT stresses the importance of acknowledging the cultural context of the client's experiences as well as the context of the therapeutic relationship. Indo-Canadian clients seek advice to solve their problems. Depending on the degree of acculturation of Indo-Canadian clients, some of them may not be even aware of the counselling process.

In order to help Indo-Canadian clients, Western counsellors need to be aware of the cultural needs of Indo-Canadians as well as maintaining the therapeutic relationship. This ensures that the counsellor does not unintentionally reinforce or replicate cultural practices that encourage disconnections and feelings of shame (Walker, 2004). According to Basran (1993), in order to help Indo-Canadian clients, counsellors need to understand cultural factors as well as historical and structural factors. He also clarifies that there are many types of Indo-Canadian families; some are totally integrated, others are making efforts to combine elements of their heritage with aspects of Canadian culture, and there are still other families who perpetuate a family system similar to India. Under these circumstances, the approach of RCT, which is largely based on a change in attitude and understanding rather than a set of techniques, may help Indo-Canadian people. Therapeutic authenticity and mutual empathy are central to this work and considered fundamental for growth (Jordan, 2001). Many Indo-Canadian people experience it as a shameful to see a professional for support. Many of them think that all these problems need to be taken care of by family members instead of seeking help outside the family and letting other people know their family problems.

There are a number of features that distinguish professional counselling from other mental health disciplines (Duffey & Somody, 2011). Ivey (2008) stated that counselling maintains a developmental perspective. Erickson and Kress (2005) defined RCT as strength-

based. However, Comstock and colleagues (2008) define RCT as contextually focused. From a multicultural perspective, it is crucial that contextual and relational counselling needs to be considered when helping Indo-Canadian people. For example, counsellors need to be aware of the family status of Indo-Canadian families in regard to their education, financial status, professional status, family ties, and more importantly, the duration of their residency in Canada. Understanding of different levels of acculturation of Indo-Canadian clients helps counsellors to be aware of their clients' ability to connect in counselling sessions. It is important to identify multicultural supportive theories such as RCT and person-centered to help the Indo-Canadian population.

RCT brings relationships and cultural aspects to the forefront of human psychology and examines the complexity of human relationships, using concepts of connection and disconnection. In the person-centered approach, the client takes an active role in his or her counselling sessions with the counsellor being nondirective and supportive. In this therapy, the client is the leader and counsellor clarifies the client's responses to promote self-understanding. The goals of client-centered therapy are to increase self-esteem and openness to experience in Indo-Canadian clients. Client-centered counsellors work to help clients with self-understanding, reduction in defensiveness, guilt, insecurity, as well as to develop more positive and comfortable relationships with others, and an increased capacity to experience and express their feelings. In Indo-Canadian people all these stated factors play important roles (Jordan, 2001).

According to Duffey and Somody (2011), RCT has evolved from the works of Jean Baker Miller and scholars at the Jean Baker Miller Training Institute. Other traditional human development theories often reflect values of individuation, autonomy, and separation

(Jordan, 2001) but RCT focuses on relationships rather than autonomy. In practicing RCT, people become relationally complex rather than increasingly individuated and autonomous. Therefore, RCT promotes a contextual and relational lens for understanding human development. Both of these factors are very important to Indo-Canadian culture. The collectivistic nature of Indo-Canadian culture plays a key role between family members and their relations to other family members. Each family member has his/her own importance at his or her own level in a family. A counsellor needs to be aware of that when helping Indo-Canadian people. RCT establishes a direction for the counsellor-client relationship.

Multicultural competency helps counsellors to develop relationships with clients through the lens of the client's worldview. When Indo-Canadian people seek counselling, they like to get advice without understanding the problems. Privacy for Indo-Canadians in counselling is paramount; it is quite likely that they do not want other family members to know that they are in counselling. For example, if one has drinking/drug problems or has anxiety and is suffering from panic attacks and is trying to overcome these problems, he /she most likely will not want to share this with anyone in the immediate family or outside the family. In this case this individual does not have any support system outside counselling which can be overwhelming and stressful. Another example can be the difference between male and female responsibilities in Indo-Canadian culture. For example, gender roles in the Indo-Canadian culture are different than in Western cultures. In my opinion, Indo-Canadian females have more responsibilities in comparison to Indo-Canadian males.

In many Indo-Canadian families, women are expected to have a job to be able to help in financial hardships, but at the same time they are expected to take care of family matters such as children, the elderly and various household tasks. It burdens women to keep

everything under control because all these responsibilities are life-long. They will keep doing until they feel burned out. Also many of them are not aware of the counselling services available to help them. For some of them, even if they know about counselling, they will not go because it is very hard to keep it secret. However, if these women end up seeing a counsellor, I believe RCT could help the counsellor to understand Indo-Canadian female clients. RCT approaches help counsellors to understand their clients from their cultural contexts and beliefs. According to Eleftheriadou (as cited in Nelson-Jones, 2002), in Indo-Canadian culture, men may have mediated between home and the outside world, whereas in their new cultures, women may work outside the home and also be the main breadwinner.

Relational cultural theory can match the needs of multicultural clients during counselling sessions. Many mental health practitioners use RCT and person-centered therapy in their practice. Both of these therapies put together produce better results than either therapy applied on its own. According to RCT, all individuals have a natural drive towards relationships and they look for acceptance. At the same time, all clients have personal or cultural insecurities that they do not want to share with others. For example, Indo-Canadian clients do not talk openly about their personal relationships. They think others will judge their unsuccessful relationships, anger, and mental health issues. There is shame and societal prestige is involved because of the stigma attached to counselling in Indo-Canadian culture. In my opinion, if Indo-Canadian people acknowledge the benefits of counselling, mutual respect, and openness to new opportunities, their relationships and connections outside of their own community will be more fulfilling and satisfying. RCT approaches help multicultural clients to develop trust and build relationships with other cultures with the help of the counsellor (Frey, 2013).

Through the RCT counselling process, clients recognize the patterns of connections and strategies for disconnections they are using, understand what brought about these patterns of relationships, recognize that they can choose when they respond to disconnections, and collaborate with the counselor on ways to work toward growth and connection (Frey, 2013). RCT can assist Indo-Canadians to develop better awareness around their needs and to work on trust. Counsellors can demonstrate empathy and connect with clients by being authentic and supportive. They can express, verbally and nonverbally, their understanding of the client's experiences and worldviews, while also demonstrating and articulating respect for the client's emotional experience. RCT counsellors also consider the context of the client's relationships, worldviews, relational images, and current relational dynamics; the internal images or ideas that have been formed through one's experience in his/her past relationships and on which assumptions are made about current and future relationships. Somehow, during this process, counsellor/client feels out of connection.

At the time of disconnection both client and counsellor need to go back where they lost this trust and empathy towards each other. Following RCT's values in counselling cross-cultural clients will help both to move forward genuinely. Counsellors can empower clients by communicating when the client's experience moves them. They encourage self-empathy by helping clients to develop compassion for them, articulate disconnections as they arise within the therapeutic relationship, and negotiate disconnections and reconnections in their relationships. These counselling skills can be applied with individuals, couples, families, or groups (Comstock et al., 2002).

Summary of Chapter Two

This chapter discussed the relevant research regarding Indo-Canadian clients. It outlined important topics with which counsellors should be familiar, including the history of Indo-Canadian people living in Canada, the social and psychosocial experiences of individuals, ethnic identities and ethnic identity models, collectivistic and individualistic cultural backgrounds, self disclosure of counsellors and clients, and cross cultural psychology. Effective counselling strategies, specifically RCT and person centered therapy, were presented. Each of these topics will be discussed in detail during the workshop.

The key concepts of RCT and person centered therapies will help Indo-Canadian clients the most during the counselling sessions because these therapies focus on personal relationships and personal needs of development. Furthermore, solution focused therapies, which centre on resolving clients concerns, may also yield better results because of the way Indo-Canadian clients tend to handle problems. For example, solution focused brief therapy can help clients to develop a desired vision of their future and to explore their strengths and resources in order to co-construct a pathway to make their vision reality (Corey, 2012).

To help clients work through their problems, experiential activities based on RCT, person centered therapy, and solution focused therapy will be presented during workshop in order to feel and live the culture. In order to understand control issues, conflict, gender roles, parenting styles, and many other issues, group activities, fish bowl exercises, and continuum exercises, based on Indo-Canadian families will be provided as well.

Chapter Three will describe the workshop format, ethical considerations, and content areas.

Chapter 3: Project Description

This chapter provides important information for the facilitator regarding preparation and implementation of the workshop.

Target Audience

This workshop is aimed towards mental health practitioners in Northern British Columbia, many of whom may have never worked with Indo-Canadian people. This workshop is also geared towards individuals who are employed or plan to be employed in the field of mental health. This broad group could include counsellors, therapists, psychologists, case managers, social workers, nurses, and undergraduate and graduate students.

Workshop Goals

There are two primary goals for the workshop. The first goal is to provide mental health practitioners with an in-depth understanding of the background of Indo-Canadian culture. The second goal is to help mental health practitioners learn and develop the skills to be able to successfully assist the Indo-Canadian population. Participants' pre-workshop knowledge will be evaluated by doing a survey and/or through informal questioning on the first day of the workshop. Another important aspect of this workshop is to train mental health professionals in ways to process the information provided by Indo-Canadian clients with sensitivity during sessions. Therefore, the facilitator's goal is to model cultural sensitivity in delivering the workshop.

Collins (as cited in Wong-Wylie, 2006), proposed that the counsellors' use of self and understanding of Indo-Canadian cultural values, beliefs, and experiences are essential for multicultural competency. To facilitate this, experiential activities will be incorporated which promote counsellors' development of a non-judgmental stance in working with Indo-

Canadian clients. For example, a role play in which an Indo-Canadian client with an arranged marriage is having problems in married life might be presented and related gender roles, conflict issues, control issues, and parental issues could be explored as part of the scenario. Also, participants will be able to process, in a group setting, what comes up for them in regard to differences between Western and Indo-Canadian culture. What does it mean to counsellors to have an arranged marriage, or what kind of feelings come up when they get to know that their clients live with parents/grandparents in one household? How do Western counsellors feel about the responsibilities and attachments within a collectivistic cultural family? Counsellors' ability to reflect on these issues will also be discussed. Wong-Wylie's (2006) article explained clearly that counsellors' ability to reflect on Indo-Canadian culture-based issues improves the counsellor/client relationship. Once Western counsellors learn to look at the problems from the Indo-Canadian cultural perspective, it will become easier for them to work with the Indo-Canadian clients.

Ethical Considerations/Confidentiality

The risk of psychological or physical harm is minimal during this workshop. The workshop facilitator will discuss the importance of confidentiality and safety at the beginning of the first session. People will be encouraged to take care of themselves and to participate in activities as long as they feel comfortable. Participants may share their personal information during the workshop and their privacy would be respected. Although the facilitator cannot ensure confidentiality, it is important to encourage it in large or small group sessions. The facilitator is obliged to remind individual/group participants that client confidentiality is important and should encourage them not to share anything beyond the workshop content

outside the sessions. The facilitator will convey to the counsellors that everything that is shared in the workshop is to be kept confidential.

Participant Rights

The facilitator will state that some of the topics discussed regarding Indo-Canadian culture in the workshop may make counsellors feel uncomfortable and that they have the right to stop participating at any time. For instance, some aspects, like gender roles, that are normal in Indian culture might not be acceptable in Western society. However, counsellors will also be encouraged to be open and curious about new cultural information.

Group Norms and Expectations

This particular workshop consists of three 7-hour/days including two 15 minute breaks and one hour lunch. The facilitator will discuss the importance of consistent attendance for all three days and of respect for each other and the culture even if they do not agree. Participants will also be informed of when breaks and lunchtime will occur. Finally, the facilitator will ask the group if there are any additional ethical or administrative issues they wish to address.

Guiding Principles: Content and Process when Working with Indo-Canadian Clients

Participants need to be aware of some of the cultural norms of daily life for Indo-Canadian people. These principles will be discussed during workshop days. More specifically, information (content) will be focused around history, background, knowledge of culture, and levels of acculturation of Indo-Canadian people. As well, cultural barriers, language barriers, social status, gender roles, family conflicts will be discussed. Participants need to be open-minded.

Indo-Canadian cultural perspectives are different than Western culture. To be effective, counsellors need to learn ways to process the provided information in sessions. For example, how the problem is conceptualized between client and counsellor, relational values, emotional attachments to the counsellor, clients' expectations of counselling, their feelings and emotions if those expectations are not met, and counsellors' expectations. Most importantly, counsellors need to experience themselves through their clients' eyes.

Workshop Outline

The workshop takes approximately three seven-hour days to complete. This timeline includes two fifteen-minute breaks and a one-hour lunch each day. The need and knowledge of mental health practitioners will help guide the course of the workshop. Choice will be given to practitioners; if they do not need or want to attend for three days they can do only one or two days of the workshop. Each day will be focused on different activities.

The first day of the workshop is focused on information about the Indo-Canadian culture, such as cultural background, comparing and contrasting Indo-Canadian culture and Western culture, ethical consideration, terms used on a regular basis in Indo-Canadian vocabulary, history of the culture in Canada, family dynamics, and challenges faced by this population. Also, for better understanding of the Indo-Canadian culture video case studies and role-play activities will be performed.

The second and third days are focused on the topics such as family issues (joint families), spousal issues, gender roles, violence, discrimination, trauma, suicide, depression, substance-related disorders, anxiety disorders, and resources for counsellors.

Summary of Chapter Three

This chapter described the format of the workshop. It outlined the intended audience, the relevant principles of Indo Canadian culture, any ethical issues to consider, and the intended topics to be covered. Chapter four will provide a detailed description of the content and process of the three-day workshop.

Chapter 4: The Workshop

This chapter will provide the objectives, outline, materials needed, and a detailed description of each day of the workshop followed by discussion after each activity. For several of the activities, different options will be provided and the facilitator can decide on the activity based on the needs of the group and the time constraints. Throughout this process the facilitator will emphasize the idea of participants being “curious” not “critical” of themselves or others in terms of views. The following factors need to be considered when deciding on an activity: a) skill level of the participants, b) group dynamics, and c) desired learning outcomes of the facilitator. All activities will include the necessary context delivered by a power point presentation.

Day One Outline

Objectives

- To create a safe atmosphere.
- To establish guidelines for confidentiality.
- To provide participants with an understanding of specific terms.
- To help participants understand Indo-Canadian culture.
- To help participants understand collectivistic/individualistic nature of family dynamics.

Preparation

- Review power point slides needed for the lectures (if you wish to adapt the PowerPoint for your use).

Materials

- Chart paper, index cards, paper, and pens.
- Case scenarios
- Journal article: The East Indians in Canada

Day One Topic Outline

PART I: OVERVIEW

Introduction	10 minutes
Workshop Ethics and Individual or Group Norms	15 minutes
Icebreaker Activity 1: Bingo Exercise	20 minutes
Icebreaker Activity 2: Name Exercise	20 minutes
Overview of the workshop of Day One	15 minutes
Clarification of Terms used within Context of Indo-Canadian Culture	15 minutes

BREAK 15 minutes

PART II: OVERVIEW OF INDO-CANADIAN CULTURE

Warm up Activity: Family Dynamics 30 minutes

Lecture: Background and Cultural Perceptions of Indo-Canadian culture 20 minutes

Demo Activity: Do's and Don'ts in a session with Indo-Canadian Clients 20 minutes

Role Play Activity: Do's and don'ts in a session 30 minutes

Lecture: Assessment of Indo-Canadian Clients 20 minutes

Lunch 60 minutes

PART III: FAMILY DYNAMICS

Warm up Activity: Fish Bowl Exercise 30 minutes

Lecture: Family Dynamics 20 minutes

Activity: Social Identity Storyboard Exercise 30 minutes

Break 15 minutes

PART-IV CLOSING EXERCISES

Activity: High Context and Low Context 30 minutes

Closing Exercise 20 minutes

Day One Description

Part I: Overview

Activity: Introduction

10 minutes

Goal: To introduce facilitator and participants to each other.

Materials: Index cards and strings.

Description: Begin the first day by introducing yourself and welcoming participants to the workshop. Ask participants to introduce themselves by giving name, position, and which community they are from. Give each participant a piece of paper and marker. Ask them to create a name card and put it on. After introductions, facilitator can explain that this three-day workshop is focused on how to work with Indo-Canadian clients in counselling sessions. During the three days, information regarding the different dynamics of lives within Indo-Canadian culture will be provided as well as experiential activities to gain an understanding of these dynamics within counselling practice. It is anticipated that this workshop will help counsellors in order to work more effectively with Indo-Canadian clients.

Workshop Ethics and Individual or Group Norms

15 minutes

Materials: None.

Description: Explain and discuss participant rights, confidentiality, and group norms.

Participant Rights

- Some of the topics (cultural aspects, parental control, family matters, gender roles, and shame associated in all these areas of life) discussed in the workshop may make you feel uncomfortable. You have the right

to discuss your concerns or discomfort and/ or to stop participating at any time.

- You are encouraged to be open and curious about any discomfort you may experience and to explore and challenge your assumptions.

Confidentiality

- Everything shared in the workshop should be kept confidential.
- Please withhold identifying information when sharing stories about your own clients.
- While we (the facilitator(s)) emphasize that no information be shared outside the group, we cannot guarantee your confidentiality. Please consider this when choosing what you are willing to share.

Group Norms

- Participants will also be informed of when breaks and lunchtime will occur. This particular workshop consists of three 7-hour days. Each day includes two 15-minute breaks (one in the morning, one in the afternoon) and an hour-long lunch.
- It is important to the flow of the group that you maintain consistent attendance and arrive on time after breaks. If you are unable to attend or must arrive late / leave early, please let the facilitator(s) know as soon as possible. (You may also wish to specify how you would like to be contacted: phone, email, and provide contact information).

Discussion: The facilitator can ask participants if they want to add/delete anything to the above discussed group norms. The facilitator may wish to do a brief check in

about how participants are feeling about moving ahead with the workshop now.

Questions for the participants might include:

- How are you feeling about participating?
- What concerns do you have about participating in the workshop?
- What concerns do you have about others?
- What hopes/goals do you have for the workshop?
- What might prevent you from participating fully in the workshop?
- What might help you to participate more fully?
- What else would be helpful to discuss before we start our icebreaker activity?

Lastly, let participants know that, at anytime during the workshop, if they are not feeling comfortable they should let the facilitator know about their feelings and concerns. Following the discussion, the facilitator can read over the agenda for the day, clarifying breaks and lunch times. Ask everyone to be prompt in returning from breaks.

At this point the facilitator will also introduce the idea of a reflection team in counselling sessions (see Appendix A). A reflection team (two or three counsellors) typically gives constructive feedback to a counsellor about how the session is going and what can be done to enhance the outcome of the session. Suggestions and advice are not given. Instead the team inquires about the interventions that the observed counsellor initiated: "I'm wondering why you addressed x?" "What were you feeling about Y" The facilitator can discuss the following questions addressing reflection teams:

- How might you benefit from a reflecting team?
- What are your feelings or thoughts around having a reflecting team in a session?

Icebreaker Activity 1: Bingo Exercise

20 minutes

Goal: To get to know all the participants.

Materials: Bingo Card, (Appendix B).

Description: Ask participants to mingle throughout the entire group and find people who match the descriptions in the boxes. As you identify matches, have the participants sign their name on your bingo card. Call out “Bingo” when you complete one line in any direction. Give a chocolate to bingo winner.

Alternative Activity**Icebreaker Activity 2: Name Exercise**

20 minutes

Goal: To get to know all the participants.

Materials: List of questions (see below or adapt your own questions).

Description: Ask participants to form two circles, an inner and an outer circle, with an equal number of participants in each. Participants should be facing each other. Ask them to take turns answering questions. Give approximately one minute per question before asking the outer circle to rotate clockwise one space (this gives participants a new conversation partner for each question). Examples of questions that can be used:

- What is your name and who named you?
- Do you like your name? Why or why not?
- If you were naming yourself, what name would you choose?
- What made you choose that name?
- What does your first name mean?
- What is the origin of your surname?
- What is the meaning of your other family members' names?

- Are there favorite sayings or superstitions in your family?
- Does your name have any meaning?
- How often people have the same name in your family?
- Do you have a nickname? Where did it come from?
- Do you have a name (pet name) that is only used in your family?
- What is the origin of your family?
- What effect does your family's ethnic background have on your counselling practice?
- After getting married, women often take their husband's last name, for the women in the room, would you, or did you keep your maiden name? For the men, how would you feel about changing your name? Would you like to?

Process questions following the activity: Facilitate a discussion of the activity.

Questions may include:

- What came up for you during this exercise? Thoughts? Feelings? Reactions?
- If there are different reactions to comfort level with the activity, do you think any of those differences are cultural? How so?
- How important it is to know other participants names?
- What did you learn about others?
- What did you learn about yourself?
- What differences in the group surprised you?
- What similarities in the group surprised you?

- What were your expectations for this activity?
- What is the meaning of this activity?
- What is a relationship between cultural background and a name?

Overview of the workshop of Day One

15 minutes

Review confidentiality and safety of participants within the group. Conclude this section by asking if participants have any questions regarding the goals or any additional goals they wish to achieve by participating in this workshop. This will facilitate an understanding of participants' expectations and allows for modifications of the workshop, if necessary. Finally, referring to the slide presentation, provide participants with a brief overview of topics and time line.

Goals: To have mutual understanding of the prescribed goals and topics of the workshop.

Materials: Slide presentation outlining the goals and topics of the workshop.

Description: Referring to the slide presentation explain the following prescribed goal of the workshop and the workshop timeline:

- To provide participants with knowledge regarding Indo-Canadian culture and family dynamics.
- To discuss cultural differences and their effect on individuals and their counselling experience.

Clarification of Terms used within Context of Indo-Canadian Culture

15 minutes

Goal: To educate/help participants understand common terminology used by Indo-Canadians.

Materials: Clarification of Terms handout (Appendix C).

Description: It is important to understand some of the common terminology that will be used in this workshop. Provide each participant with a copy of the handout and read through each definition.

Discussion: Facilitate a brief discussion. The following questions may be used:

- Have you heard any of these words before?
- Which words or definitions were new to you?
- How will knowing these terms assist you in your practice?

Break

15 minutes

Part II: Overview of Indo-Canadian Culture

Warm up Activity: Family Dynamics

30 minutes

Goal: To educate participants about Indo-Canadian family structure and culture.

Materials: Awareness questionnaire of Indo-Canadian culture (Appendix D) adapted from (Mcgrath & Axelson, 1999). For answers of Awareness questionnaire of Indo-Canadian culture (Appendix E).

Description: Divide participants into groups of four and provide each group with: chart paper, felt pen, and a questionnaire. Give participants 20 minutes to write down answers to the questions. Referring to the (Appendix D) facilitator go over the following questions one by one:

- What is the average size of an Indo-Canadian family?
- What is the authority structure of the family in Indo-Canadian culture?
- What is the nature of male/female roles in an Indo-Canadian family?
- What are the cultural attitudes towards sex and sexuality of Indo-Canadian culture?

- What are the cultural attitudes towards education?
- What place does religion play in this culture?
- What is the significance of intergenerational issues within Indo-Canadian culture?
- How are (individual, family, and international) conflicts and disagreements handled in this culture?
- What do you know about the value system of this culture?
- Are there certain ways that Indo-Canadian culture is generally discriminated against by other cultural groups in Canada? How is this done?
- What may make it difficult for those with an Indo-Canadian cultural background to cope in western culture?
- What do you notice about this culture in general?
- Are biracial/interracial marriages acceptable or encouraged in Indo-Canadian culture?

Discussion: Facilitate a discussion. The following questions may be used to start the conversation.

- What overall differences and similarities did you find between Indo-Canadian and Canadian culture?
- As a counsellor, how important it is for you to know some of the previous information?
- What did you discover in this exercise?
 - About yourself as an outsider
 - About Indo-Canadian families

- About Indo-Canadian culture
- About other participants' perception of Indo-Canadian culture

Follow this discussion with answers to the questions.

Lecture: Background and Cultural Perceptions of Indo-Canadian culture 20 minutes

Materials: Slide presentation.

Lecture Script:

- To provide a bigger picture of Indo-Canadian culture we will begin with the history of Indo-Canadian people living in Canada.
- Indo-Canadian people have been living in Canada since the beginning of the 19th century (Johnston, 1984).
- From 1900-1910, a total of 5195 East-Indians immigrated to Canada (0.38% of total Canadian population)
- From 1910-1920, there were only 122 immigrants
- By the end of 1950 there were 6439 East-Indian immigrants in Canada in total
- From 1961-1976, Canada's Indian-origin population increased about 20 times
- Indo-Canadian people were called "Hindu", but in census reports they were referred as "East-Indian" (Johnston 1984).
- During early years of immigration only men stayed in Canada. They were not allowed to bring their families to Canada. They often went back to India to visit their families (Johnston, 1984).

- In order to understand culture and help culturally different clients, much patience and understanding of cultural background and its influence on individuals' worldview, is needed. According to Sadowsky and Johnson (1994), worldview is related to a client's individual perceptions and to the social, moral, religious, educational, economic, and political input of their own cultural group (racial, ethnic, family, state, or country).
- In Indo-Canadian culture, cultural knowledge is viewed as very powerful. If a counsellor possesses some knowledge it will be easier to communicate. For example, living together in one household with grandparents, which is not very common in a western culture, is a normal arrangement within Indo-Canadian families.
- Dialoguing with Indo-Canadian clients involves patience due to possible language barriers. For instance, there is a possibility of choosing the wrong words to express understanding or feelings in a session. For example, if a child is upset with his/her parents and says, "I do not like my parents. I am moving out of my parent's house", in reality this student cannot move out of parents house because parents pay for his tuition, he/she is a full time student and does not work anywhere to support him/herself. In this case, a counsellor who is aware of this and seek to understand accurately and communicate with his/her client may be more successful in working with them.

- The views of elderly Indo-Canadian people are often respected and the suggestions they give, are valued. Involving elderly people in family counselling can enrich sessions.
- Person centered and humanistic approaches may work better for Indo-Canadian people. Keep in mind not to put these clients in front of you, to lead, or behind you, to follow. Instead, walk alongside your clients to be most effective (Faye, 2011).
- When working with Indo-Canadian clients, counsellors need to listen to stories regarding discrimination, abuse, and inequalities. However, it is important to attend to their stories of spirituality, resiliency, victory, and success (Faye, 2011).
- When working with individual clients, it may be helpful for counsellors to focus on their client's family and on previous generations. This will help clients make connections between their behaviours and their family history (Faye, 2011).
- As a counsellor, one needs to understand the degree of acculturation of Indo-Canadian people in Western community (see Appendix F, Racial/Cultural Identity Development Model). The model explains the different levels of acculturation of family members in regard to the length of time of their living in a Western culture. Different members of one family have different levels of acculturation levels depending on their length of stay in Canada and the level of education. A family living in Canada since 1970 and a family that arrived last month has different

cultural contexts. With this in mind, it is important to make an effort to get to know clients. For instance, you may ask questions such as: When did you come to Canada? Who do you live with? What is your education level? Where do you work? Who do you talk to when you want to discuss personal problems or get advice?

- Canada is a low context culture whereas an Indo-Canadian culture is a very high context culture. Within a high context culture, people tend to put other people's feelings and opinions of them first. For instance, Indo-Canadian people may worry about what their parents, siblings, grandparents, or other relatives and/or community will say about them if they say or do something – this can be particularly stressful for them as these opinions carry a lot of weight. In these cases, it may be helpful for counsellors to emphasize taking care of oneself first, so that one may better take care of others.

Demo Activity: Do's and Don'ts in a session

20 minutes

Goal: To help participants understand the obligations of Indo-Canadian clients expectations of relationship with other family members and dependency on each other.

Materials: Case scenarios.

Description: Facilitator does a demo of dos and don'ts of cultural awareness by using the following case scenario representing Indo-Canadian cultural contexts in a counselling scenario.

Case Scenario # 1 (Appendix G)

Satnam is a 22-year-old first generation Indo-Canadian fourth year university student. He has come to a counselling center because he is questioning his sexual orientation. Satnam has become convinced over the last year that he is gay. This realization is unacceptable to him, in that he has deeply held religious Sikh beliefs. Satnam believes that homosexuality is not acceptable in his family and culture. Furthermore, Satnam believes that his father is going to reject him when he finds out about his sexual orientation. Satnam has close ties to his family, and he feels very reluctant to disappoint his family in any way. Satnam's counsellor, a fourth generation Western male, tells him that he believes that CBT would be an excellent approach for him, in that he has irrational beliefs, both about religion and about his family's reaction to his sexual orientation. The counsellor asks Satnam to read *Feeling Good: The New Mood Therapy* and to start thinking about the various irrational beliefs that are causing his current dilemma and preventing him from leading "an authentic life." The counsellor feels that he has made a good connection with the client and is surprised when Satnam doesn't keep his next appointment.

Process questions for discussion

- What "cultural" values related to counselling and psychotherapy are at play in this scenario?
- What aspects of worldview and acculturation regarding the counsellor, both for himself and the client, should be considered?
- Why, in your opinion, did the client fail to keep his second appointment?
- What other interventions could the counsellor have made in this scenario?

Role Play Activity: Do's and don'ts in a session

30 minutes

Goal: To help participants become familiar with Indo-Canadian cultural background and how it relates to counselling. Counsellors may be reluctant to raise topics such as racism, economic injustice, and cultural oppression in counselling sessions because of their different cultural background. This role-play activity provides participants with an opportunity to switch roles and take the perspective of an Indo-Canadian.

Materials: Case scenario.

Description: Divide participants in groups of three: a counsellor, an Indo-Canadian client, and an observer. Take participants playing the client role outside of the room to explain the case scenario. Next, tell the counsellors that they are going to have a session with an Indo-Canadian university client. Then, ask the observers to sit back and observe the counsellor and client relationship and how the session is going. Allow ten minutes for the role-play.

Case Scenario # 2 (Appendix H)

Balbir is 23 year old, second-generation Indo-Canadian woman who goes to university. She is in her third year of nursing. She is dating a white man and they plan to married. Balbir's parents live in a different town. They do not know Balbir is dating and expect her to marry within her own culture. They pay for her tuition as well. She knows her parents will never allow her to marry outside the Indo-Canadian culture, so she has been lying to them. She doesn't know what to do because she loves her boyfriend and wants to marry him. As a western counsellor, how you will help Balbir?

Case Scenario # 3 (Appendix I)

Jatinder, a 20-year-old Indo-Canadian male, is a first-year student at a community college. Recently, he suffered a psychotic break and has been placed on anti-psychotic medication. Jatinder's mother gave birth to him when she was 15 and he spent his early years among various family members. Eventually, he moved in with his grandmother who is, at best, ambivalent about raising him. Prior to the psychotic episode, Jatinder had been sent to live with his father who often beat him severely. Just before the episode, his father demanded that Jatinder leave his house. Jatinder became terrified and wandered around his father's neighborhood for several days, becoming more and more disoriented, eventually actively hallucinating. At that point, the authorities were notified and he was hospitalized. Currently, Jatinder is living with his grandmother, to whom he is very emotionally attached, and he is unemployed; although he has a number of career interests. Jatinder's counsellor, a white male, is using an insight-oriented psychodynamic approach to assist him in addressing his psychosis and understanding its etiology. His counsellor is frustrated about Jatinder's limited verbal output and resistance to exploring his psychosis. Jatinder would like specific help with job-related concerns, but his counsellor does not want to "foster his dependency" on solutions and quick fix ideas.

Discussion: Following the role-play, process the activity by asking following questions:

Questions for Counsellors:

- What came up for you as a counsellor?
- What are you going to reflect on?

- What made you feel uncomfortable?
- What are the primary cultural issues introduced by this situation?
- What made you feel connected or disconnected with your client during this activity?
- What therapeutic techniques might you use in this situation?

Questions for Clients:

- What do you think you needed from this counsellor?
- How did you feel being an Indo-Canadian client?
- Were your needs met?
- Do you think this counsellor understood you?
- What did this activity bring up for you?

Question for Observers

- What did this activity bring up for you?
- What did you notice about the counsellor?
- What did you notice about the client?
- What did you notice about the relationship between the counsellor and client?
- Have you experienced anything like this before?

Following the group discussion, bring up the following themes if they have not already been discussed: shame, power, guilt, generalizations, control, and generational differences in Indo-Canadian families.

Process questions for discussion for the whole group

- Is the counsellor considering this client's conceptualization of the problem? How is the client conceptualizing his problem?

- Comment on the counsellor's level of racial identity development and multicultural competence and its potential impact on the psychotherapeutic relationship.
- How would you explain this client's "resistance" and lack of verbal elaboration from a socio-cultural point of view?
- What interventions might be helpful with this client from an Indo-Canadian cultural perspective?

Lecture: Assessment of Indo-Canadian Clients

20 minutes

Goal: To provide information about conducting culturally competent intake interviews with Indo-Canadian clients.

Materials: Assessment Handout (Appendix J).

Lecture Script:

Intake assessment is a crucial step in counselling. Counsellors need to be aware of the cultural differences between the Indo-Canadian clients and themselves. An intake interview can reveal some of these differences but the counsellor needs to be sensitive to clients' belief system and needs. Indo-Canadian clients tend to put emphasis on relationships, particularly family relationships. Therefore, it is not helpful for counsellors to separate Indo-Canadian clients from their familial context. In addition to obtaining basic demographic information, the following questions may be asked to facilitate a more holistic understanding of Indo-Canadian clients:

- What made you to come to see a counsellor?
- What are your expectations for counselling?
- Have you ever used the services of a counsellor?
- If so, what was this experience like for you?

- What concerns did you address?
- Were your needs met?
- If so, what specifically was helpful to you?
- If not, what could be done differently this time?

Questions for a counsellor to use based on an Indo-Canadian clients' perspective of being part of a family.

- How long have you been living in Canada?
- Who do you live with?
- How many members are there in your family? How do they relate to you?
- Who has the power in your family (makes the decisions, leads the family)?
- What do you believe a counsellor's role is?
- Who (if anyone) makes decisions for you?
- What do you know about confidentiality in counselling?
- What do you know about boundaries in counselling?
- Do you have any physical pains? (Indo-Canadian clients may present with somatic symptoms related to stress; however, they may not have made the connection yet).
- If hospitalization is needed, whom should I contact in your family?
- If you will be seeing a family in conflict, consider conducting intake interviews separately and to ask the previous questions of each client separately.
- Ask about the degree of acculturation of clients to Canadian culture how long they have been living in Canada? What do they do for living? What is their

education level? Who are they living with? Most Western models of counselling place value on independence; depending on the degree of acculturation, this emphasis may not be appropriate for your Indo-Canadian clients.

During the intake session, it may be helpful for the counsellor to convey to his/her client that he/she will work together to find solutions to the client's problems by developing concrete and tangible goals. Indo-Canadian clients often tend to see the counsellor as an authority figure who can help them to alleviate the stress and other psychological difficulties as it relates to the client concerns and therapeutic goals. In order to find solutions, Indo-Canadian clients might ask the counsellor for advice to fix their problems as quickly as possible. Counsellors can explain a more collaborative approach by saying, "My advice may not work for you because we have different upbringings and cultural backgrounds, but both of us can work together to resolve issues".

Another challenge which may arise when a client views the counsellor, as an authority figure is that they may feel hesitant to reveal their concerns or to discuss them in depth. It is important to discuss this possibility with Indo-Canadian clients and to emphasize that they can bring up problems within the client-counsellor relationship or with the counselling itself and that, as a counsellor, you are open to hearing their concerns and developing a way to work together effectively.

Lunch

60 minutes

Part III: Family Dynamics

Warm up Activity: Fish Bowl Exercise

30 minutes

Goal: To assess and facilitate participants' understanding of family interactions in Indo-Canadian culture. The purpose of this activity is to discuss the differences in responsibilities between males and females in Indo-Canadian culture.

Materials: None.

Description: First ask participants to form two circles, males in the inside circle and females in the outside circle surrounding the middle circle. In a sense, men begin this exercise by being in the middle of the fish bowl. Once men have completed the exercise, ask women to go in the "Fishbowl". The facilitator will ask the following questions as the participants in the outside circle observe:

- What are the responsibilities as a male?
- What do you see as responsibilities?
- What are common responsibilities?
- How might these responsibilities be different if you were of Indo-Canadian descent? How might they be the same?
- How would you feel about taking on those responsibilities yourself?
- How do you feel about your Indo-Canadian clients' gender-specific responsibilities?
- Who made these gender specific responsibilities?
- What is best about being male in your culture?
- What is best about being female in your culture?
- When did you first see yourself as a male?

- When did you first see your self as a female?
- What masculine characteristics do you have?
- What feminine characteristics do you have?
- What did you learn about males when you were growing up?
- Or what did you learn about females?
- What surprised you during this activity?
- What was it like for you to participate in this activity?
- What feelings came up for you?
- What insights did you have about yourself?
- How does this exercise inform the way your practice as a counsellor?

Process questions: process the above exercise by asking following questions:

- Women, what did you learn about males?
- Men, what did you learn about women?
- What was new information?
- What stood out around Indo-Canadian culture being a man?
- What stood out around Indo-Canadian culture being a man?

Lecture: Family Dynamics

20 minutes

Materials: Lecture slides outlining the family dynamics of Indo-Canadian clients.

Lecture Script:

Different cultural identities, including race, language, ethnicity, religion, and spirituality, gender, familial migration history, physical and mental capacities, socio-economic situation and history, education, and history of traumatic experience, shape our personalities. In other words, they influence who we are,

how we think, and how we act (Pederson, 2008). Indian culture is a collectivistic culture that emphasizes the needs and goals of the group as a whole over the needs and wishes of each individual. In such cultures, relationships with other members of the group and the interconnectedness between people play a central role in each person's identity. Sinha & Tripathi (2001) stated that Indo-Canadians are collectivistic in reference to certain cultural constructs such as family matters, caste system, and kinship bonds but, beyond that, Indo-Canadians are individualistic. Younger generations struggle to blend between collectivist and individualistic aspects of Indo-Canadian culture. A few common traits of collectivistic cultures include:

- Social rules that focus on promoting selflessness and putting community needs ahead of individual needs
- Working as a group and supporting others is essential
- Encouraging people to do what is best for society
- Families and communities having a central role
- The importance of generosity, helpfulness, dependability, and attentiveness to the needs of others
- The degree of collectivism of a culture is dependent upon the length of time individuals have been within a western culture and their degree of acculturation to it.

Activity: Social Identity Storyboard Exercise

30 minutes

Goal: To help participants understand the collectivistic/individualistic nature of Indo-Canadian clients.

Materials: Paper and pencil.

Description: Ask participants to draw three concentric circles, an inner circle, a middle circle and an outer circle. In each circle, write down the people and things that matter to you placing the most important items in the innermost circle and those of lesser importance into the middle and outer circles. This becomes a personal storyboard.

Discussion: Next, discuss your storyboard with a partner, touching on both your reasoning and the feelings attached to the items or people in each circle. You can facilitate this discussion by asking participants to discuss why they chose to include certain names in the outer circle, middle circle, or very inside circle. What are participants' relationships to these people? For instance, how close they are? How they are related to each other? What are the bases of their attachments to each other? How are these three circles different from each other? Do you believe you think there are cultural differences in terms of whom we place in our circles?

This activity will be followed by a discussion on the ways Indo-Canadians make their decisions that could also impact other family members.

Break

15 minutes

Part IV: Closing

Activity: High Context and Low Context

30 minutes

Goal: To facilitate participants' understanding of the culturally based decision-making process of Indo-Canadian people.

Materials: None.

Description: Ask participants to form a line. Explain that the facilitator will read a series of statements; if participants agree with the statement they should move forward one step. If they do not agree, move backwards one step. If they feel neutral about the statement, stay in place. All these statements are based on high and low context in regard to making decisions or dealing with issues with family members. The facilitator needs to set rules that high context questions moving one direction (step forward) and low context question (step backward).

- In resolving conflicts, personalities are more important than facts.
- In resolving conflicts, the status of the parties is an important consideration.
- The first step to resolving a conflict is to get the parties to admit the conflict.
- If you were asked to resolve a conflict the first thing you would want to know is some history of the people involved.
- In resolving conflicts males and females have the same opportunities to express their opinions.
- In resolving conflicts, age does not matter.
- It is normally possible to resolve conflicts if the people involved are honest and direct.
- You will give your opinion to resolve a conflict even though it has nothing to do with you.
- You will try to resolve a conflict if it involves your children or family members.
- It is not right to apologize if you are not at fault in a conflict.

- Sometimes the best way to deal with a conflict is to keep silent.
- Formal rituals are necessary to successfully resolve declared conflicts.
- To ensure fairness in mediation, communication rules must be applied in the same way in all settings.
- One should look to the future not to the past when finding solutions to conflicts.

Discussion: Start the conversation by saying that every culture has a different approach towards conflict resolution. Low context people tend not to become involved in others' conflicts whereas, in high context cultures, such as Indo-Canadian culture, people do tend to give their opinion. They think it is their responsibility to get involved and resolve conflicts.

Questions to facilitate discussion include:

- How would you approach a session involving conflict in an Indo-Canadian family? *(Counsellor needs to be aware of the closeness of relationship between family members of Indo-Canadian families. Many Indo-Canadian people find difficult to stand up for their rights in front of elderly people in the family because of the respect factor).*
- When working with an Indo-Canadian client experiencing family conflict, what is important to you as a counsellor? *(As a counsellor you need to know the dependability of members upon each other and expectations Indo-Canadian family members have from each other)*
- What kind of feelings come up for you when you give up your own desires and needs in order to make other people happy in your family? *(When it comes*

about the benefits of whole family, many Indo-Canadian people give up their own desires and do not care about their own feelings).

- Would you ask clients to stop caring about others? Why or why not?

(Counsellors should never ask Indo-Canadian clients to stop caring about family members even though they are fighting, arguing, or not talking to each other, because they always have hope that their relationship will get better).

Closing Exercise

20 minutes

Goal: To check understanding of participants after the first days of activities.

Participants will reflect on the activities and complete an evaluation form to provide feedback for the following days.

Materials: none.

Description: Let participants know that this is the last activity of the day. Ask participants to form small groups of three people and ask each person to share something they have learned from the workshop. Below are a few questions that can be used in your discussion.

- When I first started today I thought----- about counselling Indo-Canadian clients and now I know-----
- The strength I bring to working with Indo-Canadian clients is -----
- The area I would like to work on is -----

Day Two Outline

Objectives

- Help participants understand the link between oppression and mental health issues
- Instill awareness regarding other mental health issues that may occur among the Indo-Canadian population
- Teach participants important counselling skills for working with Indo-Canadian clients
- Give participants a chance to practice counselling skills with an Indo-Canadian perspective in mind

Preparation

- Prepare any lecture slides

Materials

- Chart paper, pens, and case scenarios

Day Two Topic Outline

PART I: INTRODUCTION

Introduction to Day 2	10 minutes
Icebreaker Activity: Reflection of values	25 minutes
Discussion of homework	25 minutes

PART II: OPPRESSION AND MENTAL HEALTH ISSUES

Warm up Activity: Power Lab	60 minutes
Activity: Privilege Walk	30 minutes
Lecture: Oppression and Mental Health Issues	20 minutes

Break	15 minutes
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PART III: CASE STUDY

Activity: Video Case Study 60 minutes

Summary of Activities of Oppression and Mental Health Issues 10 minutes

Lunch 60 minutes

PART IV: ROLE OF THE COUNSELLOR

Warm up Activity: Counselling Skills 30 minutes

Lecture: Counselling Skills 20 minutes

Activity: The Triad Model of Cross-Cultural Counsellor Training 30 minutes

Activity: Indo-Canadian People living in the North 25 minutes

Break 15 minutes

PART V: CLOSING EXERCISES

Activity: Discussion 40 minutes

Closing 20 minutes

Day Two Description

Part I- Introduction

Introduction to Day Two

10 minutes

Goals: To provide participants with a better understanding of the role of the counsellor when working with Indo-Canadian clients. To give participants opportunities to practice newly learned counselling skills.

Materials: None.

Description: Day two will introduce causes of oppression and how it relates to mental health issues in the Indo-Canadian community.

Icebreaker Activity: Reflection of Values

25 minutes

Goal: To discuss the value of awareness of beliefs and values when working with culturally different clients.

Materials: YouTube Video Clips of the television series, *In Treatment*.

Description: Explore how traditional values and beliefs are different in Western and Indo-Canadian cultures. The following questions may be used to facilitate a discussion.

- How were Paul's values and beliefs different from Sunil's in relation to intimacy before marriage?
- How would you describe Sunil's expectations of Julia as daughter-in-law?
- What are his expectations of her with regard to raising a family?
- What other differences did you notice between Western and Indo-Canadian cultural perceptions with regard to expressing frustrations, feelings, and expectations of family members?

- How would you describe the client-counsellor relationship between Sunil and Paul?
- What feelings does this scenario bring up for you?
- How would you work with a client like Sunil?
- Have you experienced working with a client whose values are significantly different from yours? What was that like for you?
- What differences did you experience between yourself and your client? What similarities?
- What has been helpful to you in working with culturally different clients? What has been unhelpful? What are your strengths in working with these clients? Your weaknesses?

There are few cultural differences shown in videos based on the perception of relationships and how people interact. Sunil (from India) considers his therapist “Paul” his friend based on the perceptions that Paul offered him tea in one of the sessions and he let Sunil smoke during sessions. In the East Indian culture, people do not interact with professionals as the interaction was portrayed in the video.

Activity: Discussion of Homework

25 minutes

Materials: None

Description: Review participants’ thoughts and feelings about the homework from day one.

Discussion Questions: Here are a few questions:

- How much do you think these articles relate with contemporary Indo-Canadian life style in Canada?

- How do dominant western cultural values affect Indo-Canadians?
- How have these articles affected your thinking about Indo-Canadian people?

Part II- Oppression and Mental Health Issues

Warm up Activity: Power Lab

60 minutes

Goal: To understand the dynamics of power by encouraging participants to experience roles of power or powerlessness.

Materials: Blue and brown bandanas in a box, poster boards, pencil crayons, magazines, and newspaper.

Description: Divide participants randomly into two groups and ask them to pull out one bandana from the box. Ask blue bandana participants to go to the front tables in the room where there is more light and this place is closer to all the supplies needed for this activity. Ask brown bandana participants to sit in the back of the room where there is not enough light and it is further away from the supplies table. Ask blue bandana participants to gather all the supplies they need from the supply table. When they have all that they need for the activity, ask brown bandana participants to go and get their supplies (facilitator needs to make sure there is not enough of anything).

Once both groups have their supplies ask all participants to use magazines or newspapers to create a collage. On the outside of the poster board they need to put things how other people see them in the community. Inside of the poster board should be used to express their feelings. During this time the facilitator needs to pay more attention to the blue bandana participants to help the blue group to finish their collage.

Once both groups have finished their collage ask the blue bandana participants to present their work to the whole group; let them have time as much as they want. Make an excuse for the brown bandana participant's presentation to explain that we do not have much time left so they only have five minutes to present their collage. When they are presenting, the facilitator can leave the room or talk to the blue bandana participants about their collage. At the end, ask the brown bandana participants to do the clean up and let the blue bandana people go out for a break.

Discussion Questions: The following questions can be asked to start the conversation:

- As a blue bandana participant:
 - How did you feel about the choices you had?
 - How did you feel about the brown bandana participants?
- As a brown bandana participant:
 - How did you feel about the choice you had?
 - How did you feel about the blue bandana participants?
- What feelings did this activity bring up for you?
- How does the activity relate to your own life experiences and choices?
- What new understanding did you gain from this activity?
- How can society benefit from overcoming cultural oppressions?
- What kind of resources do you need to overcome oppression?
- How might you address oppression in a counselling session?

Alternative Activity

Activity: Privilege Walk (Adapted from McIntosh, 1990)

30 minutes

Goal: This activity will help participants understand that privilege plays an important role in their daily lives. The main objective of the activity is to provide a safe space where participants are encouraged to discuss several types of privilege and oppression (e.g., race, gender, social class, sexual orientation, ability).

Materials: None.

Description: Facilitator will read the following statements. Participants will take a step forward or backward according to the statement:

- You grew up in a home with two parents. (Forward)
- You or a member of your family has never been laid off. (Backward)
- You were told, “I love you” on a daily basis. (Forward)
- You have experience oppression because of your race. (Backward)
- You knew your family expected you to do well in school. (Forward)
- You are a woman. (Backward)
- Both parents are working. (Forward)
- Both you and your partner are working. (Backward)
- You live in a truly integrated neighborhood. (Forward)
- Your family owned a car. (Backward)
- You attended private school. (Forward)
- You never bounced a check. (Backward)
- You went to a summer camp. (Forward)
- You grew up in a single parent home. (Backward)

- You are multiracial. (Forward)
- You own the house you live in. (Backward)
- You are gay. (Forward)
- You know someone who is gay. (Backward)
- Your family member is a gay. (Forward)
- You receive financial aid. (Backward)
- You have a family member who is mentally ill. (Forward)
- Someone in your family abuses drugs. (Backward)
- You have been turned down for a credit card. (Forward)

Discussion: Facilitator can process the following questions with participants

- Where are you at the end of this exercise (Back, Front, Middle)?
- How did you feel doing this exercise?
- What traditional values does an Indo-Canadian individual hold in a Western culture?
- How would you work with Indo-Canadian clients whose values may be different than yours?
- Look around to recognize where you are in relation to others. How does this make you feel?
- How does this exercise relate to real life experiences?

Lecture: Oppression and Mental Health Issues

20 minutes

Materials: Lecture slides outlining oppression and mental health issues.

Description: Go over the following slide presentation and explaining how oppression may lead to mental health issues in Indo-Canadian individuals.

Lecture Script:

- On day one we discussed Indo-Canadian culture. Now, I will share what the research has discovered in terms of oppression and mental health issues among Indo-Canadians.
- Some aspects of Indo-Canadian culture may put individuals at risk of developing mental and emotional health issues. For example, relationship difficulties may occur when people feel forced to stay in relationships because of family pride, financial security, shame, and the children's wellbeing.
- Given that Indo-Canadian individuals are at risk for experiencing psychological, physical, and sexual abuse, they may experience mental health problems related to these abuses; personality disorders, anxiety disorders (including post-traumatic stress disorder and generalized anxiety disorder), substance related disorders, and depression are possible conditions.
- The anti-Asian sentiments of Western culture lead early Sikhs to experience a great deal of overt prejudice and criticism. In order to minimize the effects of anti-Asian sentiments, Sikhs tried to close the gap between their cultural practices and those of Western society (Joy, 1989; Jagpal, 1994). For example, Indo-Canadian people (especially females) were not allowed to wear traditional East-Indian clothes. It was the custom in the early 1900's to dress in Western styles in public; traditional clothes were saved for inside the home or temple.
- Older or earlier Sikh immigrants would counsel new immigrants from India to try to fit into Canadian ways in terms of fashion, hairstyles, and attitudes. This

informal integration policy was established so that they would gain acceptance (Joy, 1989).

- Newcomers were advised to be flexible in order to be accepted. Through acceptance and flexibility, the Sikhs hoped to establish themselves as valuable Canadians in the eyes of Canadian society. Jagpal (1994) stated that advice given to newcomers in the early 20's was very similar to the advice still given today.
- Central to the Sikh identity is their religion, which occupies a pivotal role in their culture and integrates all other spheres of their individual lives (Joy, 1989). The impact of internalized oppression in the attitudes, feelings, and actions of the oppressed is profound. It hinders one's ability to think and reflect. People have difficulties objectifying and perceiving the structural conditions that shape and reshape their lives.
- Many oppressed Indo-Canadian people come to believe that the source of their problems lies in themselves, in their own inadequacies and inabilities, not in the society (Jagpal, 1994). They perceive the dominant group in society as superior and feel themselves to be inferior. These feelings of inferiority and uncertainty weaken their identity and make them think that the solution to their problem is to become like or be accepted by those in dominant group.

Break

15 minutes

Part III- Case Study

Activity: Video Case Study

60 minutes

Materials: Video: *The 100 Foot Journey*, chart paper, and pens. Watch a few short v clips of the video.

Description: Explain to the group that they will watch few short video-clips. This will take approximately 20 minutes. After the group has watched the clips, ask participants to write down a few notes about how they would feel if it was happening to them. This should take approximately 5 minutes.

Discussion: Following this brief individual reflection exercise, divide participants into small groups of three or four. State that Indo-Canadian individuals face many different forms of oppression including discrimination, neglect, and trauma. This oppression can be from outsiders as well as from family members. This negative treatment by other family members can contribute to the development of psychological and emotional problems. Ask the small groups to brainstorm and record on their chart paper any potential psychological and emotional difficulties that could be initiated when oppression by family members occurs. Answers could include mental health disorders or specific areas of functioning that could be impaired by such behaviours. Allow groups approximately 20 minutes to brainstorm ideas.

Next, begin a discussion with the larger group. In this discussion, ask each of the smaller groups to take turns sharing an idea. This should take approximately 15 minutes. If there is additional time, you could ask participants to share some of the emotions they wrote down after watching the video.

Summary of Activities on Oppression and Mental Health Issues 10 minutes

Description: Summarize the day's activities so far and point out that being a minority group in Western society has a significant effect on Indo-Canadian people. Some of these effects are very subtle and have long-term effects on Indo-Canadian people.

"The 100 Foot Journey" video shows very clearly that Hassan has all the qualities necessary to become a chef and the ability to open up his family business, but he is going through a lot of the hardships. If he had been a Westerner, in my opinion, he would not have to struggle to this extent. In the video it is shown how people make fun of his cooking, but when they tasted it they liked it. It is the perception we have of different cultures without getting to know them.

Lunch 60 minutes

Part IV- Role of the Counsellor

Warm up activity: Counselling Skills 30 minutes

Materials: Chart paper, pens

Description: Ask participants to imagine themselves as an Indo-Canadian client on their way to their first counselling appointment. Then use the following questions to facilitate a discussion.

Discussion Questions:

- What traits or skills you would be looking for in a counsellor as an Indo-Canadian client?
- What are you thinking about on the way to the appointment?
- What is your feeling?
- How would you feel if your needs were not met?

- Would you continue coming to counselling?
- If your needs are not met, would you let your counsellor know about it?
- What was it like to imagine yourself in this role? What similarities or differences are there compared to how you would feel as a Western client on the way to your first appointment?
- Reflecting on this exercise, what might you do differently in your work with Indo-Canadian clients?

Lecture: Counselling Skills and Adaptations to Work with Indo-Canadian Clients

20 minutes

Lecture Script:

- It is important that both counsellor and client send and receive both verbal and non-verbal messages accurately and appropriately (Sue & Sue, 2010).
- It is important to keep in mind the connection between an Indo-Canadian client and his/her cultural beliefs.
- Counselling is a very new concept for Indo-Canadian people. Counsellors need to discuss the process of counselling with their Indo-Canadian clients in order to reach a shared understanding. Many Indo-Canadian people will look for solutions to their problems as soon as possible (a cultural expectation from a helper).
- Set clear and straightforward boundaries.
- Indo-Canadian people like to work sitting closely to each other. Western counsellors should be aware of this preference for proximity.

- The paralanguage of Indo-Canadians is different than that of Westerners.
Western people tend to be very outspoken and verbal in expressing emotions in comparison to Indo-Canadians.
- Prepare Indo-Canadians clients for counselling by engaging in role preparation, such as what happens in therapy, the need for verbal disclosure, the relationship between a client and a counsellor, misconceptions of therapy, and the need for attendance.
- Focus on the specific problem brought in by the client and help the client to develop his/her goals for therapy.
- Take an active and directive role.
- Inquire about practical concerns Indo-Canadian clients may have and provide assistance with tasks such as filling out forms, gaining information on services available to them, and interacting with agencies.
- Assess financial and social needs.
- Provide time limited therapy with a focus on concrete resolution of problems.
Deal with the present or immediate future.
- Provide a safe space and demonstrate warmth, openness, and acceptance.
These appear to be key variables that influence the counselling experience for Indo-Canadian individuals.
- The goal of psychotherapy should be focused on improving clients' quality of life, and helping clients become comfortable in western culture while maintaining the connection with their own cultural roots. It is not the purpose of psychotherapy to attempt to change the person's worldview.

- Finally, mental health workers need to become advocates for their Indo-Canadian clients by educating other professionals on cultural backgrounds and the oppression the Indo-Canadian community currently faces and has faced in the past.
- Integrating multicultural, relational-cultural therapies, and person-centered approaches would be beneficial in order to strengthen the bond between client and counsellor. The competencies of these approaches state that mental health practitioners should understand the many ways prejudice and oppression can negatively influence all aspects of the clients' lives. Becoming a social advocate is encouraged.
- It is recommended that counsellors become aware of their own biases towards the Indo-Canadian culture and that they try to minimize the impact these personal beliefs may have on the client and the therapeutic relationship. Simple self-reflection exercises, such as working within a reflecting team (we will discuss advantages and disadvantages of having reflecting teams in counselling sessions later on during the day), are helpful in exploring and understanding one's own prejudices. Open-ended exploratory questions such as, "Where does this belief come from?" "What is the benefit of this belief?" and "How can I challenge this belief?" can be beneficial when trying to become more open and accepting about Indo-Canadian clients.
- Counsellors need to be aware of the mental health issues that often affect Indo-Canadian clients and how these may be the result of oppression.

- The suggested competencies also stress the importance of creating and maintaining a counselling space that is affirming and welcoming.

Activity: The Triad Model of Cross-Cultural Counsellor Training

30 minutes

Goal: To practice a session with an Indo-Canadian client.

Materials: Description of Triad Model of Cross-Cultural Counselling.

Description: Divide the participants into groups of three, a counsellor, a client, and an observer. Ask them to do an intake with an Indo-Canadian client who has drug and alcohol addiction. He is 35 years old, is having difficulty holding a steady job, and was recently diagnosed with Bipolar Mental Disorder. He has two children; one is 9 years old and the second one is 7 years old. He is seeking professional help by choice. He wants to improve his daily life.

Discussion: Process the activity with the following questions:

- What considerations did you reflect upon as you completed the intake with this client?
- How is this different from the way you would interact with a Western client?
- Counsellors, what came up for you as you interacted with your client?
(Thoughts, feelings, personal biases)
- Observers, what did you notice?
- Clients, what came up for you as an Indo-Canadian client?

Activity: Indo-Canadian People living in the North

25 minutes

Materials: Chart paper, pens or markers.

Description: The purpose of this activity is to explore some of the unique challenges faced by Indo-Canadian individuals who reside in Northern British Columbia. Divide

participants into two groups. Ask participants to spend the next 15 minutes brainstorming challenges that Indo-Canadian individuals in the north may face. Ask them to record their answers on the chart paper.

Discussion: After this small group discussion, have each group share one or two ideas with the larger group. This should take approximately 10 minutes. Ensure that the following points are covered in this larger group discussion:

- Lack of resources in Northern BC for the Indo-Canadian population which could lead to individuals feeling lonely and unsupported.
- Lack of professionals trained on Indo-Canadian culture related issues and concerns.
- Lack of privacy. Living in smaller communities may feel like “living in a fish bowl”. Stigma and shame associated with seeing a counsellor in the community is a risk of seeking counselling.

In summary, we can say that there are fewer services available to minority ethnic people like Indo-Canadian people. Minority ethnic people feel isolated when it comes to have professional help in counselling areas. It will be more efficient if they can find a counsellor from their same background who can understand them from the same perspective. This way people from different ethnicity will not face any shame discussing their problems, and also they would not have any language problems.

Break

15 minutes

Part V- Closing Exercises

Activity: Discussion of Scenarios

40 minutes

Materials: None.

Role Play 1: Navdeep is a 20-year-old university student. She was born in India and has been in Canada for 15 years. She wants to be sexually active with her boyfriend, but her parents forbid it that and are threatening to send her back to India. Navdeep is not in favor of arranged marriage.

Role Play 2: Rajiv is a married man with two kids, 5 and 7 years old. He and his wife work at minimum wage jobs. His elderly parents live with them as well. Rajiv's wife wants to move out because she does not get along with her mother-in-law. Rajiv knows that it is not easy for them to move out. For one, they cannot afford living on their own. Secondly, he is concerned about what the community will say about him leaving his elderly parents on their own.

Description: Explain that the purpose of this discussion activity is to give participants the opportunity to utilize their counselling skills when working with an Indo-Canadian client. Ask participants, "Given what you have learned today from the lectures and our group discussions, what are some things to be mindful of when working with an Indo-Canadian client?" Allow participants no more than 10 minutes to call out some ideas.

Discussion Questions: Ask participants how they felt counselling an Indo-Canadian client and vice versa. The following questions may be used to facilitate discussion:

- What might be the dominant Canadian cultural values and biases that are played out with the counsellor in this counselling relationship?

- What aspects of worldview and acculturation might the counsellor have overlooked?
- Are there any ethical concerns that need to be considered?
- What interventions might be helpful for this type of client?

Closing

20 minutes

Materials: None.

Description: Go around in a circle and ask each participant to share one thing they learned during the day that will be useful in their current practice or future work with clients. Skills that are shared should be noted on newsprint and the presenter should type and provide a handout of this information as the workshop concludes.

Day Three Outline

Objectives

- To provide an opportunity for participants to integrate what they have learned into their counselling practice.
- To understand implications for counselling Indo-Canadian individuals
- To provide closure and allow participants an opportunity to evaluate the workshop

Preparation

- Prepare lecture slides

Material

- Chart paper, pen, and case scenarios.

Day Three Topic Outline

PART I: INTRODUCTION

Introduction 10 minutes

Icebreaker Activity: Johari Window 60 minutes

Break 15 minutes

PART II: COUNSELLING FRAMEWORK & FAMILY ISSUES

Lecture: Framework of Counselling Indo-Canadian clients 20 minutes

Activity: Cultural Knowledge Gaps 30 minutes

Lecture: Family Issues 60 minutes

Lunch 60 minutes

PART III: IMPLICATIONS

Lecture: Implications for counselling 30 minutes

Activity: Diversity (Let's Talk About It) 30 minutes

Activity: Pieces of Me (Cultural Identity Development Exploration) 60 minutes

Break

15 minutes

PART IV: CLOSING EXERCISES

Closing Activity: Write a Post-dated Letter to Yourself

10 minutes

Activity: Multicultural Reflective Activity

30 minutes

Evaluation of Workshop

20 minutes

Day Three Description

Part I- Introduction

Introduction

10 minutes

Materials: None.

Begin day three by welcoming participants back. Go over the homework assignment and ask participants if they have any questions from day two. Once questions are answered, explain that the purpose of day three is to look at our blind spots, the framework of counselling, and the implications for counselling for Indo-Canadian clients.

Icebreaker: Johari Window

60 minutes

(Counsellor's Introspection in Working with Culturally Different Clients)

Goal of the Activity: This activity helps us look at our blind spots as counsellors. For example, blind spots can exist when working with clients from different cultures. This activity also helps us to look at how open we are to feedback and how comfortable we are with self-disclosure, all-important skills when working with clients from different backgrounds.

Materials: Johari window Template (Appendix K), descriptor list (Appendix L), and Johari window Questionnaire (Appendix M).

Description: Joseph Luft and Harry Ingrham developed Johari window. It is a model that explores receiving and giving feedback. Over time, as counsellor and client work together, two important skills self-reflection and self-disclosure emerge.

Before you explain the Johari window. First take and score the test (see Appendix G). It will take ten minutes. The facilitator then explains that each quadrant

represents an aspect of our personality (refer to the Appendix E for Johari window). The top left quadrant is known as the open area. More specifically, it includes things you and others know about yourself such as race, name, height, and weight. The bottom left corner is called the hidden area and includes all those things that other people do not know about us, but an individual is aware of, such as some of our feelings and insecurities. It is a personal and private area.

The top right corner is called the blind spot. This area represents things you do not know about yourself, but other people know about you and could include being a good listener, empathetic, kind, and other supportive traits. The bottom right corner is the unknown area. It includes the information you and others do not know about yourself. It includes the abilities and potential you have not yet discovered about yourself. For example, you might have difficulty building relationships because of earlier hurts in your life and this could impact you as a counsellor.

One of the reasons for doing this activity is that as a result of counsellors' own self-development and personal growth work a shift to smaller blind spots, hidden areas, and unknown areas to a larger open area can occur.

After discussing all four quadrants of Johari window, a facilitator will ask participants to stand in the quadrants based on their highest score. For example, all those with the highest score in the blind spot quadrant will go to the one area of the room. All those with the highest score in the unknown area will go to the other corner and so on. Let participants spend time talking about how this might help or hinder them in their work as a counsellor. Provide a Johari window descriptor list to help

them. Once this exercise is completed discuss the following questions in the bigger group.

- How did you feel doing this activity?
- What did you learn about yourself and your culture?
- What did you learn about others in the group?
- Is it desirable for more data to be in quadrant one and why?
- Are some cultures likely to prefer less data in quadrant one? Why?
- Were you surprised to know your qualities?
- What does all this mean to you?
- What makes it important in counselling?
- How will you use what you learned in this exercise?

When working with Indo-Canadian clients, counsellors may have blind spots in different areas of counselling and they might put their Indo-Canadian clients in a difficult situation. A counsellor might take the Western approach to solve a relationship issue between husband and wife where wife has no financial stability if she leaves her husband for independent life. Another example may be when a counsellor gives a suggestion to a student, who is going to university while the parents are paying his/her tuition fee, to move out because parents are not allowing him/her to have a boyfriend or girlfriend.

Break

15 minutes

Part II- Counselling Framework and Family Issues

Lecture: Framework of Counselling Indo-Canadian clients

Lecture Script:

20 minutes

- Facilitator can explain that the framework of counselling Indo-Canadian clients depends on the acculturation, such as interaction and acceptance of the Western worldview. In many families, males and females may not have the same freedom to make their own personal decisions. Indo-Canadian parents are more protective of girls and tend to make decision for girls more often in comparison to boys.
- Indo-Canadian clients expect concrete benefits from the work they do in counselling sessions. Goals for the first session are to provide acceptance, safety, and establishment of good rapport followed by utilizing problem solving strategies.
- Problem solving strategies may include helping Indo-Canadian clients to seek help, how to talk and listen to their children needs who are growing in a western society, how to find time for elderly, etc.
- Counsellors need to be warm, sincere, and respectful even though he/she may disagree with the way in which Indo-Canadian clients handle family issues (Diller, 1999).
- Briefly explain to Indo-Canadian clients the process of the counselling session, confidentiality, and boundaries between client and a counsellor. Over time Indo-Canadian clients may perceive their counsellor as a friend and a caretaker in their vulnerable times.

- Examine their experience in accessing and using counselling services such as whether they have seen a counsellor in the past, and if so was it helpful, or if it was not helpful what would they expect this time from their counsellor?
- Examine the clients' cultural sensitivity. Do not automatically consider interdependence as a sign of enmeshment.
- Examine socio-economic factors such as financial situation, family dynamics (how many people living in the same household), living with in-laws, or taking care of young children and the elderly. One of these factors might be contributing to psychological distress.
- Some Indo-Canadians have experienced racism, prejudice, and discrimination. A counsellor needs to assess how much of their client's stress is because of these stated factors or because of other family matters; raising a family within a Western belief system, taking care of elderly parents, issues with a partner, sexual relationships, gay/lesbian issues, or acceptance issues in a family or in a community in which they live.
- The session should end with a concrete plan, "What will happen next?"
Another appointment, referral to a psychologist, or a family session is possible next steps.

Activity: Cultural Knowledge Gaps

30 minutes

Goal: The goal of this activity is to provide participants with an opportunity to discover the limits of their knowledge of other cultures and how these limits may place restrictions on their counselling.

Materials: Paper, pen, markers, and white board.

Description: Divide participants into three groups: white Canadian culture, an Indo-Canadian culture, and an aboriginal culture (or another culture). Ask participants to write down all the knowledge they have of their assigned cultures. After 20 minutes bring the whole class together and discuss the list. The facilitator can make three columns on the board and write down items each group generated for their cultures to show the differences in the amount of knowledge that participants have of each culture, especially when compared with the white Canadian culture.

Discussion question:

- Do you feel that your knowledge of your assigned culture is based on stereotypes?
- Do you feel qualified to properly counsel your assigned culture?
- If someone from another culture comes to you for counselling, would you counsel him or her without adequate cultural knowledge, or would you send him or her to someone with more knowledge of his or her culture? Would this be ethical?
- Describe any differences and similarities you may see between these groups. How would you apply the similarities and differences you see to your counselling?
- Can you identify any other group divisions (for example, economic differences) in the list?

Lecture: Family Issues

20 minutes

Lecture script:

- Immigrant families face shifts in their roles and relationships with their children. Many immigrant parents say that their parenting ability is compromised. For example, when they move to Canada they struggle with unemployment, underemployment, multiple job holdings, and shifts in gender based economic and domestic roles. Their children do not get the attention they accustomed to (Sue & Sue, 2010).
- Parental authority over children may be challenged: changing maternal and paternal work and family roles may alter customary family relationships both between parents and with children.
- Men tend to be the breadwinners in most cultures in their homeland. Moving to a new country, and meeting their basic needs typically requires both parents need to work. Sometimes grown up children help their parents in order to make things easier for the family. Adult children start living independent lives, while parents are still tied to collectively living with family members.
- By the time immigrants settle down in their new environment and realize they have secured their lives in a new culture, they realize that they have lost the family connections they used to have in their own homeland.

Activity: Bridging the Gap

60 minutes

Goal of the activity: The goal of this activity is to provide an opportunity for participants to reflect on their personal growth and development as a counsellor working with Indo-Canadian clients.

Materials: Paper, pen, and pencil crayons.

Description: Ask participants to self reflect on their prejudices and biases they believed in as a child, as an adolescent, and as an adult about the Indo-Canadian culture. Allow them ten minutes to reflect on their experiences. Next have participants consider their current beliefs and prejudices as well as their knowledge regarding Indo-Canadian culture. Again allow them ten minutes to reflect on this experience.

Next ask participants to draw a representation of themselves before they began this workshop on the right side of the paper. This may be done in any way that they believe reflects the attitudes and beliefs they held at that time regarding Indo-Canadian cultural issues (prejudice, parenting styles of Indo-Canadian people, assumptions of culture, and so forth). On the left side of the paper ask participants to draw a representation of their current attitudes and beliefs of Indo-Canadian people.

Ask participants to make a bridge between the two drawings that represent their personal journey from their previous belief system to their current belief system of Indo-Canadian culture. Let the bridge be a symbol of the process they encountered while becoming more knowledgeable about Indo-Canadian culture. Allow them enough time (may be twenty minutes or more depends on the availability of time) to illustrate their drawings. Allow participants to represent their drawings as they wish. The focus is on the process of the activity rather than on drawing ability.

When all the participants are finished, allow some time for participants to share their drawings with the whole class. Provide some of the following questions for processing.

Process questions:

- What resonated with you during the activity?
- What were the most notable differences between the drawings on the right side and the left side?
- What are your reactions to the differences?
- What feelings do you have when you see your picture?
- Where did you place yourself in relation to the bridge? Have you completed the journey across or are you still on the bridge?
- What more do you need to know to cross the bridge?
- Can you describe specific incidents that helped you cross your bridge?
- Is there anything that you would like to be different?
- What have you learned that you will take from today's activity?
- What was it like to hear other participants share their stories?

Lunch

60 minutes

PART III- Implications**Lecture: Implications for counselling**

30 minutes

Materials needed: Lecture script.**Lecture script**

- Western style parenting skills training programs may not work with Indo-Canadian families because parenting styles in Indo-Canadian families tend to be more authoritarian and directive. Problem behaviors are thought to be due to lack of discipline (Sue & Sue, 2010). Indo-Canadian parents might think their parenting skills are

being criticized. In order to help Indo-Canadian clients' counsellors need to refocus on the strategies they use for Western clients. Indo-Canadian parents have different expectations for boys and girls. They are more protective to girls. A counsellor needs to be aware of these perceptions.

- In an Indo-Canadian family, control of emotions is considered as a sign of strength. Fathers maintain a distant role whereas mothers usually nurture their children and try to mediate the relationship between father and children. In emotional circumstances, it may be helpful if a counsellor focuses on behaviours rather than emotions and also tries to figure out how family members support each other emotionally.
- Mind and body are inseparable. Indo-Canadian clients may present their emotional difficulties through somatic symptoms such as headaches, fatigues, restlessness, sleep, and eating disturbances. Counsellor needs to treat somatic complaints as real problems and at the same time indirectly attempt to assess the psychological factors.
- Assessment of a client's ethnic identity can be helpful in choosing the techniques used in counselling sessions. This way a counsellor will be able to assess the level and comfort of Indo-Canadian clients living in a Western culture.
- Children of Indo-Canadian families struggle with cultural differences. They are being raised by two different cultures; western culture and

Indo-Canadian culture. In this case a counsellor needs to do an acculturation assessment of the family.

- Explain the nature of counselling to Indo-Canadian clients. Describe the relationship between counsellor and client. Indo-Canadian clients take a counsellor as an active authority figure who makes decisions for them. When working with Indo-Canadian clients' relational cultural therapy and person-centered approaches would be beneficial.
- Indo-Canadian clients continue to face racism and discrimination (Sue & Sue, 2010). The need to integrate traditional worldview into counselling must be recognized to work successfully with Indo-Canadian clients. 80% of the population throughout the world consults traditional healers for assistance (Vontress, 2004) including East-Indian culture. Sikhs make up the largest Indo-Canadian group in Canada, particularly in British Columbia, indicating that culturally sensitive and informed counselling is essential.
- To be able to help this community, a counsellor needs to be aware of the importance of Sikh religion in Indo-Canadian families. For example, many Indo-Canadian people go to gurudwara on a regular basis to find peace and to wish for good health and happiness in their families.
- Biracial children may struggle with identification problems. Their identity is primarily based on personal factors such as self-esteem and feelings of self-worth (France, Rodriguez, & Hett, 2013). Biracial

challenges are prevalent among second-generation Indo-Canadian people. They question themselves; are they Indian like their parents, or are they Canadian because they were born and raised in Canada, or are they an Indo-Canadian who has biracial identity (Indian and Canadian). Having biracial identity can generate feelings of confusion because they struggle with who they are. For example, at school, work, and with friends they have learned to be able to independent. At home they are expected to share everything with parents and siblings (Ghuman 1994, cited in France, et al., 2013). Ghuman states that counsellors should work to bridge the gap between the culture of home and other aspects of Canadian society.

- Counsellors need to be aware of diversity in terms of religion, culture, language, and food.

Activity: Diversity (Let's Talk About It)

30 minutes

Goal: To engage discussion related to diversity.

Material: YouTube clip (White doll black doll: Revisiting an Experiment on Race).

Description: After showing the video on "Revisiting an Experiment on Race" place participants in diverse groups of four or five depending on the different socio-economic status, race, ethnicity, physical ability, gender orientation, cultural background, generational differences, etc. Ask the groups to wander about the room with the goal of forming the most diverse small groups possible. The facilitator can stand aside and observe the interaction between participants watching for silences,

nervousness, laughter, resistance, reluctance, etc. Allow participants 20 minutes to do this exercise.

Discussion: Ask the following question for further discussion:

- Tell me about your groups' diverse elements?
- Which of your identities were you most aware of? Least aware of? What influenced your awareness?
- Did anyone say something about himself or herself that hurt your feelings? Was that intentional?
- Were there any questions you refrained from asking?
- Which questions were you comfortable asking one another? Why?
- What do we fear when it came to asking these questions?

Alternative Activity

Activity: Pieces of Me (Cultural Identity Development Exploration)

60 minutes

Goal: The goal of this activity is to provide participants with opportunities to explore cultural identity development, including the familial and psychosocial factors that influence development.

Materials: Paper, glue sticks, markers colored pencils, and scissors.

Description: Provide participants all the required material for this activity. Ask them to draw a large shape that they feel best symbolize their cultural identity on one of the sheets of paper. On the other small single sheet of paper ask them to write down single words related to their cultural identity. As they write each word, they are to change the size and shade intensity of each word to reflect their personal reactions to the words. For example, a participant who strongly identifies with his/her religion

but is less connected to family, may write “old daughter” in a faint, small font, while “Sikh” could be written in bold, large letters. Then ask participants to paste their small words on their bigger shape. This collage of words is a composite of words relevant to personal ideas about their cultural identities. Allow them 20 minutes to do their collage.

When participants have completed their collage ask them to share with the whole group. Encourage them to reflect on and consider how they came to learn and understand the words and their meanings that they added to their collage. Ask them to reflect upon which words serve to link them with their families of origin and which words establish their identities separate from their families. Ask them which words seem to expand their positive conceptualization of their identities and which words limit their positive conceptualization of their identities. How are their responses linked to the font size sizes chosen? Ask if the majority of fonts chosen are more related to how society views and uses the terms or how their family of origin uses the terms.

Ask the participants to reflect on which components of their cultural identities are private and which are public. Encourage participants to consider how the “pieces” of their cultural identities reflect their processes of cultural identity development. Also ask them how their chosen shape (within which all the pieces have been glued) represents their cultural identity and to explain how their “pieces” fit.

Discussion questions:

- Which words would participants feel comfortable using in sessions with clients?

- Which words do they feel would be important to know about their clients' identities and why?
- Which words have multiple meanings in different contexts?
- How does language influence our case conceptualization and professional behaviour?
- How does language reflect internalized prejudices and perpetuate barriers?

Break

15 minutes

Part IV- Closing Exercises

Closing Activity: Write a Postdated Letter to Yourself

10 minutes

Goal: To promote reflecting on this workshop in six months.

Materials: paper, pen, envelope, and postage stamps.

Description: Ask participants to write a letter to themselves noting what they will do differently in terms of their counselling skills in the next six months as a result of attending this workshop. For example, how they pushed themselves to understand differences in a new way, the risks they took and the risks that they were not willing to take are a few areas that can be highlighted in this letter. Put this letter in a self-addressed envelope and seal the letter. The facilitator will hold this letter and mail it to participants six months from the date of the workshop. This letter will remain confidential and only viewed by those that wrote it in the future.

Activity: Multicultural Reflective Activity

30 minutes

Goal of the activity: Participants will chance to reflect on the learning of the last three days.

Materials: Paper and pencil

Description: Ask participant to reflect on the last three days of learning using the following questions below to guide a discussion:

- Before I started this program, I felt----- around counselling Indo-Canadian clients who are different from me in terms of their race, gender, ethnicity, and sexual orientation. Now I feel -----.
- The insight I gained in terms of this work is -----.
- The work I still need to do around working with this group is -----.
- What comes easily for me in terms of working with this group is -----.
- What is difficult for me in terms of working with this group is -----.
- If I were to do an advanced workshop in this area I would like to address -----.
- In terms of educating or supporting others in their multicultural counselling practice, I will -----.
- The most impactful experience/exercise this weekend was ----- because:
 1. -----
 2. -----
 3. -----
 4. -----
 5. -----

Allow participants five minutes to write down their thoughts and if, they are feeling comfortable, give them five minutes to talk to the rest of the group. Ask them how they will implement the learning of this workshop in their practice.

Activity: Workshop Evaluation

20 minutes

Goal of the Activity: To allow participants the opportunity to provide feedback on the workshop. This will provide valuable information on the strengths of the workshop and how to improve it for the next facilitation.

Materials: Evaluation form (Appendix N).

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Appendix A

Reflecting Team and Counselling Indo-Canadian Clients

Counsellors when working with culturally different clients have a choice to include a reflecting team of counsellors in order to enhance the success of counselling sessions. A reflecting team can provide powerful feedback and insight for the person conducting a counselling session (Presbury, Echterling, & McKee, 2008). When working with culturally different people, reflecting team's suggestions are often subtle and tailored to the client. Counsellors become more effective in order to come up with suggestions, which are helpful to other members of the team. To make it work, counsellor may take a break during the session in order to get feedback from the reflecting team. A benefit of a break in session help the counsellor take in constructive feedback and gives the counsellor the opportunity to get his/her thoughts together. For example, leaving the room gives the counsellor time to move away from being immersed in the process of the work, giving the counsellor time to reflect on the process. White (as cited in Presbury et al. 2008) suggests that one reflecting team (two to three team members) session is worth about five sessions of regular counselling session followed by supervision.

Ways to present information:

"I'm wondering the reason for asking....."

"Can you tell me how you were feeling when the client said....." ?

"What made you not explore.....but explore....."

"What would you have done differently?"

"What feelings came up around....." ?

Appendix B Bingo Card

Knows another language other than English	Has attended an multicultural event	Knows someone who is in an inter-racial marriage	Has a family member immigrated to a different country	Knows someone whose parents are from a different country
Has heard a stereotypical joke or comment about a cultural group other than their own	Knows a person who speaks Punjabi	Has been mistakenly identified as belonging to a different culture	Has parents that do not speak English	Drinks tea
Has been at the sikh Temple	Believes in religion	Free	Likes spicy food	Celebrate Christmas
Has read a book by an Indo-Canadian author	Has an Indo-Canadian Physician	Consider yourself a part of a minority group	Has parents from two different cultures	Pays University tuition fees of children
Has an Indo-Canadian friend	Has eaten Indo-Canadian food	Lives with parents	Lives with children	Takes care of elderly

Appendix C

Clarification of Terms

There are several terms that are important to comprehend when working with Indo-Canadian individuals to ensure common understanding.

Acculturation: Groups of individuals having different cultures come into continuous changes in the original culture patterns.

Caste: A division of society based upon differences of wealth, rank, or occupation in India. It is not practiced in Canada to the same extent as it is in India.

Culture: Sue and Sue (1990) defined culture as all the customs, values, and traditions that are learned from one's environment.

East Indian: People who come from India.

Ethnic: Associated with or belonging to a particular race or group of people who have a culture that is different from the new predominant culture of a country they have chosen.

Ethnicity: Ethnicity is a culturally constructed group identity used to define people and communities (American Psychiatric Association [APA], 2013). It may be rooted in a common history, geography, language, religion, or other shared characteristics of a group, which distinguish that group from others.

Gurudwara: A place of worship in Sikhism, known as Sikh temple in Canada.

Mandir: A place of worship in Hinduism, known as Hindu temple in Canada.

Identity: The qualities, beliefs, values, and morals that makes a particular person or group different from others.

Indo-Canadian: Refers to a male or female individual who is living in Canada but is born in India, or one who has parents or grandparents who were born in India.

Immigrant: An individual who has migrated to Canada from another nation.

Punjabi: People who live or have lived in the state called Punjab (Northern India).

Sikh: Refers to an individual who believes in the Sikh religion.

Appendix D
Awareness questionnaire of Indo-Canadian culture
Adapted from (Mcgrath & Axelson)

1. What is the average size of Indo-Canadian family?
2. What is the authority structure of the family in Indo-Canadian culture?
3. What is the nature of male/female roles in an Indo-Canadian family?
4. What are the cultural attitudes towards sex and sexuality of Indo-Canadian culture?
5. What are the cultural attitudes towards education?
6. What place does religion play in this culture?
7. What is the significance of intergenerational issues within Indo-Canadian culture?
8. How are (individual and family) conflicts and disagreements handled in this culture?
9. What do you know about the value system of this culture?
10. Are there certain ways that Indo-Canadian culture is generally discriminated against by other cultural groups in Canada?
11. What are the Indo-Canadian culture's weaknesses to cope in western culture?
12. In your opinion what do you notice about this culture in general?
13. Are biracial/interracial marriages acceptable or encouraged in Indo-Canadian culture?

Appendix E
Awareness questionnaire (answers) of Indo-Canadian culture
 Adapted from (Mcgrath & Axelson)

1. What is the average size of Indo-Canadian family?
In general Indo-Canadian families prefer two or three children.
2. What is the authority structure of the family in Indo-Canadian culture?
It differs from family to family, but in many families elderly males make decisions.
3. What is the nature of male/female roles in an Indo-Canadian family?
Males prefer to work outside the house while females are expected to take care of children and elderly people in the household.
4. What are the cultural attitudes towards sex and sexuality of Indo-Canadian culture?
Many Indo-Canadian families are struggling with same sex marriages and sexual relationship before marriages.
5. What are the cultural attitudes towards education?
Indo-Canadian people value education. They work very hard for their children to get the education to be successful in life.
6. What place does religion play in this culture?
Religion plays an important role in many Indo-Canadian families. Parents want their children to respect both, western and Indo-Canadian, cultures.
7. What is the significance of intergenerational issues within Indo-Canadian culture?
Indo-Canadian families face similar intergenerational issues like any other culture in Canada. The only difference may depend on the acculturation of family members. Children of first generation family members may get adapted to western culture faster than their parents.
8. How are (individual and family) conflicts and disagreements handled in this culture?
Many families prefer to discuss these issues openly with immediate family members. They prefer not to discuss outside their families.
9. What do you know about the value system of this culture?
Indo-Canadian people value relationships, religion, and taking care of elderly. Sometimes these issues are more like responsibility than a choice.
10. Are there certain ways that Indo-Canadian culture is generally discriminated against by other cultural groups in Canada?

Indo-Canadian culture is far less discriminated now than before. Mutual understanding and acceptance have been improved between cultures.

11. What are the Indo-Canadian culture's weaknesses to cope in western culture?
Indo-Canadian families feel ashamed to discuss their family problems with others.
12. In your opinion what do you notice about this culture in general?
Indo-Canadian people are caring, giving, and hard worker people.
13. Are biracial/interracial marriages acceptable or encouraged in Indo-Canadian culture?
Indo-Canadian families are becoming to accept biracial and interracial marriages.

Appendix F
Racial/Cultural Identity Development Model

Stage	Definition
Conformity Stage	In the conformity stage, individuals exhibit a preference for the dominant cultural values over their own cultural values. During this stage, individuals identify with the dominant group and use new culture as their primary reference group. They tend to downplay and feel negatively about their own cultural group with low salience as part of their identity.
Dissonance Stage	The dissonance stage is marked by an encounter or experience that is inconsistent with culturally held beliefs, attitudes and values from the conformity stage. For instance, a minority individual who is ashamed of their own cultural heritage will encounter someone from their cultural group who is proud of his or her heritage. In this stage, denial begins to occur and there is questioning of one's beliefs and attitudes held in the conformity stage.
Resistance and Immersion Stage	In the resistance and immersion stage, a minority person is likely to feel anger, guilt and shame at the oppression and racism that they previously put up with. This stage is marked by an endorsement of minority-held views and a rejection of the dominant values of society and culture.
Introspection Stage	During the introspection stage, the individual devotes more energy toward understanding themselves as part of a minority group and what that means at a deeper level. In contrast to the intense reactivity against dominant culture in the resistance and immersion stage, the introspection stage is more 'pro-active' in defining and discovering the sense of self.
Integrative Awareness Stage	The integrative awareness stage includes a sense of security and the ability to appreciate positive aspects of both their own culture and the dominant culture. Individuals in this stage have resolved conflicts experienced in earlier stages and have a greater sense of control and flexibility with the ability to recognize the pros and cons of both cultural groups while still trying to eliminate all forms of oppression.

Note. Adapted from "Multicultural and Social Work Practice" by Sue, (2006). NJ: John Wiley & Sons.

Appendix G

Case Scenario # 1

Satnam is a 22-year-old first generation Indo-Canadian fourth year student. He has come to the counselling center because he has question about his sexual orientation. Satnam has become convinced over the last year that he is gay. This realization is unacceptable to him, in that he has deeply held religious Sikh beliefs. Satnam believes that homosexuality is not acceptable in his family and culture. Furthermore, Satnam believes that his father going to reject him when he will find out about his sexual orientation. Satnam has close ties to his family, and he feels very reluctant to disappoint his family in any way. Satnam's counsellor, a fourth generation western male, tells him that he believes that CBT would be an excellent approach for him, in that he has irrational beliefs, both about religion and about his family's reaction to his sexual orientation. The counsellor asks Satnam to read *Feeling Good: The New Mood Therapy* and to start thinking about the various irrational beliefs that are causing his current dilemma and preventing him from leading "an authentic life." The counsellor feels that he has made a good connection with the client and is surprised when he doesn't keep his next appointment.

Appendix H
Case Scenario # 2

Balbir is 23 year old, second-generation Indo-Canadian woman who goes to university. She is in her third year of nursing. She is dating a white guy and they plan to live together after getting married. Balbir's parents live in a different town. They do not know Balbir is dating and expect her to marry in her own culture. They pay for her tuition as well. She knows her parents will never allow her to marry outside the Indo-Canadian culture, so she has been lying to them. She doesn't know what to do because she loves her boyfriend and wants to marry him. So, as a western counsellor, how you will help Balbir?

Appendix I

Case Scenario # 3

Jatinder, a 20-year-old Indo-Canadian male, is a first-year student at a community college. Recently, he suffered a psychotic break and has been placed on anti-psychotic medication. Jatinder's mother gave birth to him when she was 15 and he spent his early years among various family members. Eventually, he moved in with his grandmother who is, at best, ambivalent about raising him. Prior to the psychotic episode, Jatinder had been sent to live with his father who often beat him severely. Just before the episode, the father demanded that Jatinder leave his house. Jatinder became terrified and wandered around the father's neighborhood for several days, becoming more and more disoriented, eventually actively hallucinating. At that point, the authorities were notified and he was hospitalized. Currently, Jatinder is oriented times three and lucid. He is living with his grandmother to whom he is very emotionally attached, and is unemployed; though he has a number of career interests. Jatinder's counsellor, a white male, is using an insight-oriented psychodynamic approach to assist him in integrating his psychosis and understanding its etiology. His counsellor is frustrated about Jatinder's limited verbal output and resistance to exploring his psychosis. Jatinder would like specific help with job-related concerns, but his counsellor does not want to "foster his dependency."

Appendix J

A FRAMEWORK FOR ASSESSMENT IN MULTICULTURAL COUNSELING

Worldview, racial/cultural identity development and acculturation are the salient constructs that underlie this model.

Worldview – lens, through which people interpret their world, includes and individual identify, which form the basis for values, beliefs, perspective and frame of reference.

Racial/cultural Identity Development – a psycho-social process in which the individual moves from being unaware of racism in its many forms through stages of recognizing and dealing and dealing with its impact, in the service of achieving a healthy socio-racial/cultural identity.

Acculturation – measure of psycho-social changes that occur as a result as a result of an individual's contact and interaction with a new culture.

Each of these constructs has implications for the client's attitude toward counselling, counsellors and for problem conceptualization.

A Seven-point Mode:

1. Client's Conceptualization of the Problem

- How does the client conceptualize his or her problem? As an emotional disturbance? As situational? As vocational? As physiological? As emanating from racism, bias or other external socio-political factors?
- How do cultural variables affect this client's conceptualization of his or her problem?
- Based upon the client's conceptualization, what does he or she see as being relevant and helpful solutions?
- How congruent is this with your own conceptualization?
- If incongruence exists between your conceptualization and that of the client, how might you resolve it?

2. Family's Conceptualization of the Problem

- Is the family's conceptualization of the problem congruent or incongruent with that of the client?
- How do family members conceptualize the client's problem? Their problem in family therapy?
- What cultural factors are influencing the family's conceptualization?
- What does the family see as viable solutions?
- If there is incongruence between the family's conceptualization and that of the client or that of your own, how can you resolve it?

3. Client's/Family's Attitude Towards Helping and Counselling

- How do the client and her or his family view seeking psychological help?

- What cultural variables may be affecting their attitude towards seeking psychological help?
- What can you do to raise the level of comfort, trust and efficacy with clients who distrust the counselling process because of cultural factors?

4. Client's Level of Acculturation

- How acculturated and/or assimilated is your client?
- What is his or her attitude toward acculturation?
- How does your client's level of acculturation affect his or her attitude towards counselling? Towards counsellor characteristics? Towards counsellor behaviours and interventions?

5. Family's Level of Acculturation

- How similar to or different from your client's level of acculturation is it?
- In family therapy, what is the acculturation level of various family members?
- If incongruence exists between the client's level of acculturation and the family's level of acculturation, is this a problem for your client? How can you help the client resolve or negotiate this bi-cultural strain?
- What aspects of the family's cultural values, beliefs and expectations should you keep in mind when working with this individual client or with family?

6. Family's attitude Towards Acculturation

- Is there a difference between the family's level of acculturation and their attitude towards acculturation for their children?
- What aspects of the family's attitude towards acculturation for their children should you be aware of in the counselling process? How do their attitudes or hinder the process?
- How do the family's attitudes toward acculturation affect your client?

7. Level of Racial/Cultural Identity Development

- Do race and culture appear to be of high or low salience to the client?
- What is the client's level of *racial/cultural identity development?
- What are the therapeutic implications of the client's level of racial/cultural identity development?
- What is your own/the counsellor's level of *racial/cultural identity development? How will your level interact with that of the client (parallel, regressive, progressive)?

Some Final Considerations:

1. Bear in mind that not all client concerns are intra psychic. Particularly for racial/ethnic minority or other oppressed groups, socio-political factors such as bias, prejudice, institutional racism and/or non-privilege may be more salient precipitators of the client's concern.

2. There are as many within group differences as between group differences. For example, a fourth generation Latino or Asian professional person may have a worldview that is more similar to a well assimilated white middle class person than to a first generation member of his or her own cultural group. Level of acculturation and racial/cultural identity may be more significant variables than membership in a particular racial/ethnic or cultural group.
3. No counsellor is expected to be an expert in every racial/ethnic group and in every cultural nuance. Rather, an attitude of cultural sensitivity and openness will invite the counsellor to inquire appropriately about the client's cultural background and worldview.
4. Counsellors are encouraged to hold in abeyance their assumptions about adjustment and human development, recognizing that the counsellor's influences these assumptions own cultural lens.
5. Counsellors are encouraged to view multiculturalism as a positive challenge that keeps the profession alive, vital, fluid and responsive.

*Stages of racial identity development for racial/ethnic minority persons are: conformity, dissonance and appreciating, resistance and emersion, introspection, and integrative awareness; stages of racial identify development for Whites are: contact, disintegration, reintegration, pseudo-independence, immersion/emersion, and autonomy.

THE MULTICULTURAL ASSESSMENT INTERVIEW

I. CULTURAL IDENTITY

1. How do you identify yourself culturally (e.g. race, ethnicity, nationality, religion, sexual orientation, physical challenges or any other delineation that the client cares to make)?
2. Is there a particular term/designation that you prefer?
3. Are there aspects of your cultural identity that would be important for me/your counsellor to know about?
4. How does your family identify itself culturally?
5. Do you see any differences between your own cultural identity and that your family? If yes, does that create problems, issues or concerns for you?

II. LEVEL OF ACCULTURATION

1. How comfortable do you feel with the mainstream Canadian culture?
2. How comfortable does your family feel with the mainstream Canadian culture?
3. Do you see differences between how comfortable you feel with the mainstream Canadian cultural and how comfortable your family feels? If so, does this create problems, issues or concerns for you?
4. What language(s) is spoken in your family?
5. Are you bi-lingual? If yes, which language do you prefer to speak?

6. What aspects of your culture are most important to you?
7. What aspects of your culture are most important to your family?
8. Do you see differences between the aspects of your culture that are important to you and those that are important to your family? If so, does this cause problem, issues or concerns for you?
9. Are there aspects of your culture with which you don't "fit in?" If yes, what are they?
10. With regard to cultural differences that may exist between yourself and your family, how are they handled?
11. If there is an impasse with regard to cultural issues between you and your family how is it resolved?
12. Are there resources outside of your immediate family, (e.g. other relatives, family friends, godparents, members of the clergy) who might be useful in resolving cultural impasses?

III. RACIAL/CULTURAL IDENTITY DEVELOPMENT

1. How important is your membership in your particular racial/cultural group to you?
2. What does it mean to you to be a member of your racial/cultural group?
3. What strengths do you derive from your membership in/affiliation with our racial/cultural group?
4. Are there any particular experiences that you have had that have heightened your awareness of your membership in your racial/cultural group?
5. Do you prefer to spend time mostly with members of your own racial/cultural group? If yes, how is that important to you?
6. In general, who is in your social network?
7. In terms of your personal growth, how do you see yourself developing further as a member of your racial/cultural group?

IV. EXPERIENCES WITH BIAS

1. Are there any experiences related to bias or prejudice (racism, sexism, homophobia, no privilege) that you would like to discuss?
2. Do you believe that your current is related to these bias incidents?
3. Is there anything else with regard to experiences that you may have had with bias or prejudice that would be useful for me/your counsellor to know?

V. IMMIGRATION ISSUES

1. What is your family's (your) country of origin?
2. When did your family emigrate from their country of origin and what were the circumstances surrounding this decision?
3. Is there anything significant about the actual process of coming to the Canada that you would like me/your counsellor to know?
4. Did your entire family immigrate to Canada at the same time? Were you separated from family members during the process of emigration?
5. How has your family (have you) adjusted as immigrants to the Canada?
6. Do you or members of your family go back and forth between the Canada and your country of origin? Ultimately, do you and your family intend to settle here?

7. Are there any problems related to the immigration process that would be useful for me/your counsellor to know?

VI. FAMILY STRUCTURE AND EXPECTATIONS

1. Who is the most important member of your family?
2. Who is the authority figure in your family who makes major decisions?
3. What happens in the family if someone disagrees with a decision?
4. Who takes care of whom in your family?
5. Are there differences between how males and females are treated in your family?
6. What is your role in the family?
7. What are some important expectations (e.g. academics, career, helping out the family, dating, gender roles, choice of spouse, etc.) that your family has for you?
8. If you were to choose to do something that goes against your family's beliefs, values, or expectations, what would happen? How do you feel about that?

VII. PROBLEM CONCEPTUALIZATION AND ATTITUDES TOWARDS HELPING

1. How do you view/conceptualize the problem that brought you into counselling (e.g. emotional/psychological, behavioural, professional, academic, interpersonal, physical; cultural, bias-related)?
2. Are members of your family aware of this problem? If so, how do they view/conceptualize the problem?
3. What do you think would be helpful in resolving your problem?
4. What does your family think would be helpful in resolving your problem?
5. Is your family aware that you are seeking counselling? How do they about that?
6. If your family has (or would have) a negative feeling about your seeking counselling, does that affect your level of comfort in seeking counselling? If yes, what do you need in order to feel comfortable in counselling?

VIII. EXISTENTIAL/SPIRITUAL ISSUES

1. How important are spiritual or religious beliefs to you? How might they be helpful with regard to resolving your current problem?
2. What are the things in life that are most important to you?
3. Ultimately what are the most important goals that you have for your life?

IX. COUNSELLOR CHARACTERISTICS

1. Are there aspects of your counsellor's identity, (e.g. race, ethnicity, gender, language spoken, nationality, sexual orientation, age) which are important to you? If yes, what are they?
2. What behaviours on the part of your counsellor would be important and useful for you?
3. Are there behaviours on the part of your counsellor that you would view negatively?

Appendix (K)
Johari Window

Known Self Things we know about ourselves and others know about us	Hidden Self Things we know about ourselves that others do not know
Blind Self Things others know about us that we do not know	Unknown Self Things neither we nor others know about us

Appendix (L)

Johari Window Descriptors

Able	Accepting	Adventurous	Aggressive
Assertive	Bold	Calm	Cheerful
Complex	listener	Loving	Loyal
Demanding	Dependable	Mature	Motivator
Nervous	Observant	Open	Organized
Patient	Warm	Wise	Self-Aware
Spiritual	Religious	Intelligent	Introvert
Extrovert	Empathetic	Flexible	Friendly
Nervous	Sensible	Caring	Independent
Intuitive	Cheerful	Humorous	Reflective
Systematic	Giving	Trustworthy	Risk taker
Kind	Quiet	Confident	Proud

Appendix (M)
Johari Window Questionnaire

Johari Window Questionnaire

Instructions: Carefully read each numbered item and its statements marked "A" and "B."

- Assign a point value to the A and B statements
- The total point value for A and B added together is five (5).
- If statement A is most similar to what you would do, mark 5 for A and 0 for B.
- If A is not wholly satisfactory, but in your judgment better than B, mark 4 or 3 for A and 1 or 2 for B.
- The converse is true: if B is best, mark 5 for B and 0 for A and so on.

Questions

1. If a friend of mine had a "personality conflict" with a mutual acquaintance of ours with whom it was important for him/her to get along, I would:

_____ A. Tell my friend that I felt s/he was partially responsible for any problems with this other person and try to let him/her know how he was affecting the person.

_____ B. Not get involved because I wouldn't be able to continue to get along with both of them once I had entered in any way.
2. If one of my friends and I had a heated argument in the past and I realized that s/he was ill at ease around me from that time on, I would:

_____ A. Avoid making things worse by discussing his/her behavior and just let the whole thing drop.

_____ B. Bring up his/her behavior and ask him/her how s/he felt the argument had affected our relationship.
3. If a friend began to avoid me and act in an aloof and withdrawn manner, I would:

_____ A. tell him/her about his/her behavior and suggest that s/he tell me what was on his/her mind.

_____ B. Follow his/her lead and keep our contact brief and aloof since that seems to be what s/he wants.

4. If two of my friends and I were talking and one of my friends slipped and brought up a personal problem of mine that involved the other friend, of which s/he was not yet aware, I would:

_____ A. Change the subject and signal my friend to do the same.

_____ B. Fill my uniformed friend in on what the other friend was talking about and suggest that we go into it later.

5. If a friend of mine were to tell me that, in his/her opinion, I was doing things that made me less effective than I might be in social situations, I would:

_____ A. Ask him/her to spell out or describe what s/he has observed and suggest changes I might make.

_____ B. Resent his/her criticism and let him/her know why I behave the way I do.

6. If one of my friends aspired to an office in our organization for which I felt s/he was unqualified, and if s/he had been tentatively assigned to that position by the leader of our group, I would:

_____ A. Not mention my misgivings to either my friend or the leader of our group and let them handle it in their own way.

_____ B. Tell my friend and the leader of our group of my misgivings and then leave the final decision up to them.

7. If I felt that one of my friends was being unfair to me and his/her other friends, but none of them had mentioned anything about it, I would:
- _____ A. Ask several of these people how they perceived the situation to see if they felt s/he was being unfair.
- _____ B. Not ask the others how they perceived our friend, but wait for them to bring it up with me.
8. If were preoccupied with some personal matters and a friend told me that I had become irritated with him/her and others and that I was jumping on him/her for unimportant things, I would:
- _____ A. Tell him/her I was preoccupied and would probably be on edge for a while and would prefer not to be bothered.
- _____ B. Listen to his/her complaints but not try to explain my actions to him/her.
9. If I had heard some friends discussing an ugly rumor about a friend of mine which I knew could hurt him/her and s/he asked me what I knew about it, if anything, I would:
- _____ A. Say I didn't know anything about it and tell him/her no one would believe a rumor like that anyway.
- _____ B. Tell him/her exactly what I had heard, when I had heard it, and from whom I had heard it.
10. If a friend pointed out the fact that I had a personality conflict with another friend with whom it was important for me to get along, I would:
- _____ A. consider his/her comments out of line and tell him/her I didn't want to discuss the matter any further.

_____ B. Talk about it openly with him/her to find out how my behavior was being affected by this.

11. If my relationship with a friend has been damaged by repeated arguments on an issue of importance to us both, I would:

_____ A. Be cautious in my conversations with him/her so the issue would not come up again to worsen our relationship.

_____ B. Point to the problems the controversy was causing in our relationship and suggests that we discuss it until we get it resolved.

12. If in a personal discussion with a friend about his/her problems and behavior s/he suddenly suggested we discuss my problems and behavior as well as his/her own, I would:

_____ A. Try to keep the discussion away from me by suggesting that other, closer friends often talked to me about such matters.

_____ B. Welcome the opportunity to hear what s/he felt about me and encourage his/her comments.

13. If a friend of mine began to tell me about his/her hostile feelings about another friend whom s/he felt was being unkind to others (and I agreed wholeheartedly), I would:

_____ A. Listen and also express my own feelings to me/her so s/he would know where I stood.

_____ B. Listen, but not express my own negative views and opinion because s/he might repeat what I said to him/her in confidence.

14. If I thought an ugly rumor was being spread about me and suspected that one of my friends had quite likely heard it, I would:

_____ A. Avoid mentioning the issue and leave it to him/her to tell me about it if s/he wanted to.

_____ B. Risk putting him/her on the spot by asking him/her directly what s/he knew about the whole thing.

15. If I had observed a friend in social situations and thought that s/he was doing a number of things which hurt his/her relationships, I would:

_____ A. Risk being seen as a busy body and tell him/her what I had observed and my reactions to it.

_____ B. Keep my opinion to myself rather than be seen as interfering in things that are none of my business.

16. If two friends and I were talking and one of them inadvertently mentioned a personal problem, which involved me, but of which I knew nothing, I would:

_____ A. Press them for information about the problem and their opinions about it.

_____ B. Leave it up to my friends to tell me or not tell me, letting them change the subject if they wished.

17. If a friend seemed to be preoccupied and began to jump on me for seemingly unimportant things, and became irritated with me and others without real cause, I would:

_____ A. Treat him/her with kid gloves for a while on the assumption that s/he was having some temporary personal problems, which were none of my business.

_____ B. Try to talk to him/her about it and point out to him/her how his/her behavior was affecting people.

18. If I had begun to dislike certain habits of a friend to the point that it was interfering with my enjoying his/her company, I would:

_____ A. Say nothing to him/her directly, but let him/her know my feelings by ignoring him/her whenever his/her annoying habits were obvious.

_____ B. Get my feelings out in the open and clear the air so that we could continue our friendship comfortably and enjoyably.

19. In discussing social behavior with one of my more sensitive friends, I would: _____

A. Avoid mentioning his/her flaws and weaknesses so as not to hurt his/her feelings.

_____ B. Focus on his/her flaws and weaknesses so s/he could improve his/her interpersonal skills.

20. If I knew I might be assigned to an important position in our group and my friends' attitudes toward me had become rather negative, I would:

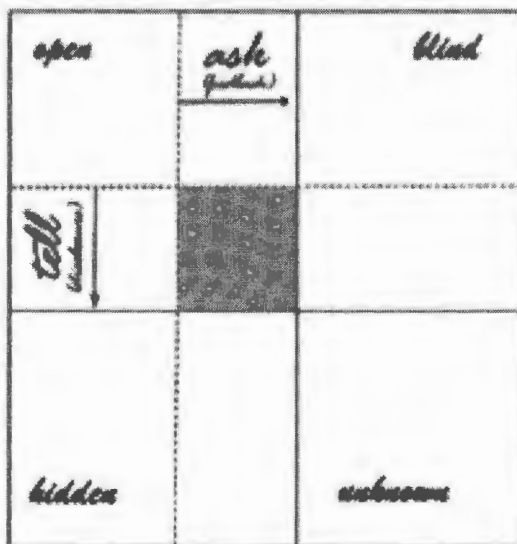
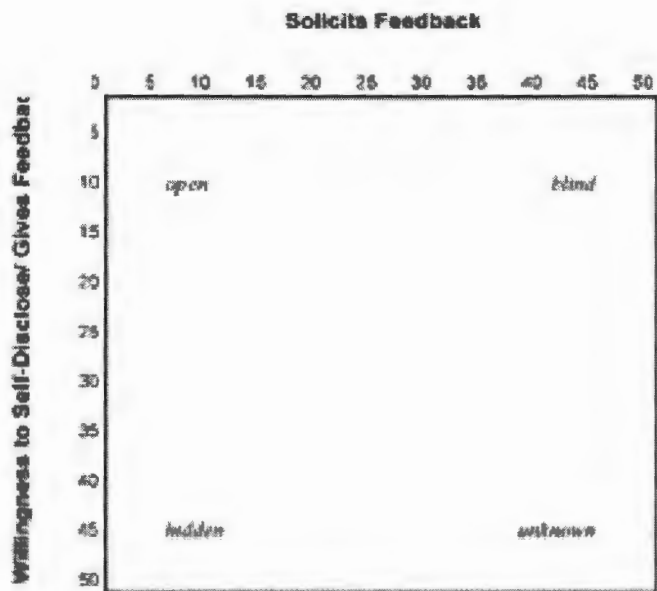
_____ A. Discuss my shortcomings with my friends so I could see where to improve.

_____ B. Try to figure out my own shortcomings by myself so I could improve.

Calculating Your Scores

Copy your point values from the questionnaire to the appropriate spaces below. Add up the total points for each column.

Solicits Feedback	Willingness to Self- Disclose/Gives Feedback
2 B	1 A
3 A	4 B
5 A	6 B
7 A	9 B
8 B	11 B
10 B	13 B
12 B	15 A
14 B	17 B
16 A	18 B
20 A	19 B
Total _____	Total _____
>> To top axis	>> To left axis



Appendix (N)
Last Day Workshop Evaluation Form

Please check the response that best fits your experience of the workshop.

	1 Strongly Disagree	2 Disagree	3 Neutral	4 Agree	5 Strongly Agree
The workshop content was presented in a clear manner.					
The workshop content was relevant.					
The workshop content was comprehensive.					
The workshop content will be useful for my current or future work with clients.					
The workshop was interesting.					
The goals of the workshop were met.					
The workshop was well paced.					
The workshop was well organized.					
The workshop included a good mix of different activities.					
The facilitator was knowledgeable.					
The facilitator was well prepared.					
The facilitator was responsive to participants' questions.					
I would recommend this workshop to others.					

What did you like best about this workshop?

What did you like least about this workshop?

How could this workshop be improved?

Appendix (O)

Workshop PowerPoint

Day One

Introduction of Indo-Canadian
Culture & Family Dynamics

Objectives of Day One

- To create a safe atmosphere.
- To establish guidelines for confidentiality.
- To provide an understanding of specific terms.
- To help understand Indo-Canadian culture.
- To help understand collectivistic/
individualistic nature of family dynamics.

Workshop Ethics

Participant Rights

- Some of the topics (cultural aspects, parental control, family matters, gender roles, and shame associated in all these areas of life) discussed in the workshop may make you feel uncomfortable.
- You have the right to discuss your concerns or discomfort and/ or to stop participating at any time.
- You are encouraged to be open and curious about any discomfort you may experience, and to explore and challenge your assumptions.

Workshop Ethics cont.

Confidentiality

- Everything shared in the workshop should be kept confidential.
- Please withhold identifying information when sharing stories about your own clients.
- While we (the facilitator(s)) emphasize that no information be shared outside the group, we cannot guarantee your confidentiality. Please consider this when choosing what you are willing to share.

Workshop Ethics cont.

Group Norms

- You will be informed of when breaks and lunchtime will occur. This particular workshop consists of three 7-hour days. Each day includes two 15-minute breaks (one in the morning, one in the afternoon) and an hour-long lunch.
- It is important to the safety of the group that you maintain consistent attendance.

Background & Cultural Perceptions of Indo-Canadian culture

- Indo-Canadian people have been living in Canada since the beginning of the 19th century (Johnston, 1984).
- From 1900-1910, a total of 5195 East-Indians immigrated to Canada (0.38% of total Canadian population).

**Background & Cultural Perceptions
of Indo-Canadian culture cont.**

- From 1910-1920, only 122 immigrants
- By the end of 1950 there were 6439 East-Indian immigrants in Canada
- From 1961-1976, Canada's Indian-origin population increased about 20 times
- Indo-Canadian people were called "Hindu", but in census reports they were referred as "East-Indian" (Johnston 1984).

**Background & Cultural Perceptions
of Indo-Canadian culture cont.**

- During early years of immigration only men stayed in Canada.
- They were not allowed to bring their families to Canada.
- They often went back to India to visit their families (Johnston, 1984).

**Background & Cultural Perceptions
of Indo-Canadian culture cont.**

- In order to understand culture and help culturally different clients, much patience and understanding of cultural background and its influence on individuals' worldview, is needed.
- According to Sodowsky and Johnson (1994), worldview needs to be related to a client's individual perceptions and to the social, moral, religious, educational, economic, and political input of their own cultural group (racial, ethnic, family, state, or country).

**Background & Cultural Perceptions
of Indo-Canadian culture cont.**

- In Indo-Canadian culture, cultural knowledge is viewed as very powerful.
- If you have some knowledge it will be easier to communicate. For example, living together in one household with grandparents, which is not very common in a western culture, is a normal arrangement within Indo-Canadian families.

**Background & Cultural Perceptions
of Indo-Canadian culture cont.**

- Dialoguing with Indo-Canadian clients involves patience due to possible language barriers.
- The views of elderly Indo-Canadian people are often respected and the suggestions they give, valued. Involving elderly people in family counselling can enrich sessions.

**Background & Cultural Perceptions
of Indo-Canadian culture cont.**

- Person centered and humanistic approaches may work better for Indo-Canadian people.
- Keep in mind not to put these clients in front of you, to lead, or behind you, to follow. Instead, walk alongside your clients to be most effective (Faye, 2011).

**Background & Cultural Perceptions
of Indo-Canadian culture cont.**

- When working with Indo-Canadian clients, you need to listen to their stories regarding discrimination, abuse, and inequalities.
- As a counsellor, you need to understand the degree of acculturation of Indo-Canadian people in western community (see Appendix E, Ethnic Development Model).

**Background & Cultural Perceptions
of Indo-Canadian culture cont.**

- Canada is a low context culture whereas an Indo-Canadian culture is a very high context culture.
- Within a high context culture, people tend to put other people's feelings and opinions of them first.

**Racial/Cultural Identity
Development Model**

- **Conformity Stage:** In the conformity stage, individuals exhibit a preference for the dominant cultural values over their own cultural values. During this stage, individuals identify with the dominant group and use new culture as their primary reference group. They tend to downplay and feel negatively about their own cultural group with low salience as part of their identity.

**Racial/Cultural Identity
Development Model cont.**

- **Dissonance Stage:** The dissonance stage is marked by an encounter or experience that is inconsistent with culturally held beliefs, attitudes and values from the conformity stage. For instance, a minority individual who is ashamed of their own cultural heritage will encounter someone from their cultural group who is proud of his or her heritage. In this stage, denial begins to occur and there is questioning of one's beliefs and attitudes held in the conformity stage.

**Racial/Cultural Identity
Development Model cont.**

- **Resistance and Immersion Stage:** In the resistance and immersion stage, a minority person is likely to feel anger, guilt and shame at the oppression and racism that they previously put up with. This stage is marked by an endorsement of minority-held views and a rejection of the dominant values of society and culture.

**Racial/Cultural Identity
Development Model cont.**

- **Introspection Stage:** During the introspection stage, the individual devotes more energy toward understanding themselves as part of a minority group and what that means at a deeper level. In contrast to the intense reactivity against dominant culture in the resistance and immersion stage, the introspection stage is more 'pro-active' in defining and discovering the sense of self.

Racial/Cultural Identity Development Model cont.

- **Integrative Awareness Stage:** The integrative awareness stage includes a sense of security and the ability to appreciate positive aspects of both their own culture and the dominant culture. Individuals in this stage have resolved conflicts experienced in earlier stages and have a greater sense of control and flexibility with the ability to recognize the pros and cons of both cultural groups while still trying to eliminate all forms of oppression.

Note. Adapted from "Multicultural and Social Work Practice" by Sue, (2006). NJ: John Wiley & Sons.

Assessment of Indo-Canadian Clients

- Intake assessment is a crucial step in counselling. you need to be aware of the cultural differences of your Indo-Canadian clients.
- An intake interview can reveal some of these differences but it needs to be sensitive to clients' belief system and needs.
- Indo-Canadian clients tend to put much emphasis on relationships, particularly family relationships.

Assessment of Indo-Canadian Clients cont.

- Indo-Canadian clients often tend to see the counsellor as an authority figure to alleviate the stress and other psychological difficulties as it relates to the client concerns and therapeutic goals.

Family Dynamics

- Different cultural identities shape our personalities, Such as:
 - race, language, ethnicity, religion, and spirituality, gender, familial migration history, physical and mental capacities, socio-economic situation and history, education, and history of traumatic experience

Family Dynamics cont.

- Indian culture is a collectivistic culture that emphasizes the needs and goals of the group as a whole over the needs and wishes of each individual
- In such cultures, relationships with other members of the group and the interconnectedness between people play a central role in each person's identity.

Family Dynamics cont.

- Sinha & Tripathi (2001) stated that Indo-Canadians are collectivistic in reference to certain cultural constructs such as:
 - family matters, caste system, and kinship bonds but, beyond that, Indo-Canadians are individualistic

Family Dynamics cont.

- Younger generations struggle to blend between collectivist and individualistic aspects of Indo-Canadian culture.
- A few common traits of collectivistic cultures include:
 - Social rules focus on promoting selflessness and putting community needs ahead of individual needs
 - Working as a group and supporting others is essential

Family Dynamics cont.

- People are encouraged to do what is best for society
- Families and communities have a central role
- It is important to be generous, helpful, dependable, and attentive to the needs of others
- How collectivistic a culture is depends on the length of time individuals have been within a western culture and their degree of acculturation to it

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Day Two

Oppression & Mental Health
Role of the Counsellor

Oppression and Mental Health

- Research has shown that Indo-Canadian individuals are also at risk for the development of mental health disorders. For example risk of relationship difficulties.
- People feel forced to stay in relationships because of the family pride involvement, financial security, shame, and children's wellbeing.

Oppression and Mental Health cont.

- Given that Indo-Canadian individuals are at risk for experiencing psychological, physical, and sexual abuse, they may experience mental health issues.
- This could include personality disorders, anxiety (including post-traumatic stress disorder and generalized anxiety disorder), substance related disorders, and depression.

Oppression and Mental Health cont.

- The anti-Asian sentiments of the western culture lead early Sikhs to experience a great deal of overt prejudice and criticism.
- In order to minimize the effects of anti-Asian sentiments, Sikhs tried to close the gap of their cultural practices in the western society. (Joy, 1989; Jagpal, 1994).

Oppression and Mental Health cont.

- Newcomers were advised to be flexible in order to be accepted.
- Through acceptance and flexibility, the Sikhs hoped to establish themselves as valuable Canadians in the eyes of the Canadian society.
- Jagpal (1994) stated that advice given to newcomers in the early 20's was very similar to the advice still given today.

Oppression and Mental Health cont.

- The impact of internalized oppression in the attitudes, feelings, and actions of the oppressed is profound.
- It hinders one's ability to think and reflect. People have difficulties objectifying and perceiving the structural conditions that shape and reshape their lives.

Oppression and Mental Health cont.

- Oppressed people come to believe that the source of their problems lies in themselves in their own inadequacies and inabilities not in the society.
- They look at the dominant group in the society to be superior and feel themselves to be inferior.
- These feelings of inferiority and uncertainty of their identity make them think that solution of their problem is to become like or be accepted by those in dominant group.

Counselling Skills and Adaptations to Work with Indo-Canadian Clients

- Indo-Canadian individuals are at risk for some mental health concerns including anxiety, substance abuse, and suicide attempts.
- Society becoming increasingly accepting of counselling services benefits them; it seems likely that more Indo-Canadian individuals will be benefited from counselling services.
- The need for mental health resources appears to be high among the Indo-Canadian community.

Counselling Skills and Adaptations to Work with Indo-Canadian Clients cont.

- It is important for you to consider counselling skills that may be beneficial when working with Indo-Canadian clients.
- Providing a safe space and demonstrating warmth, openness, and acceptance appear to be key variables that influence the counselling experience for Indo-Canadian individuals.
- Effective ways to incorporate relational cultural therapy and person centered approaches in counselling Indo-Canadian clients.

**Counselling Skills and Adaptations to Work
with Indo-Canadian Clients cont.**

- The goal of psychotherapy should be focused on improving clients' quality of life, and helping clients become comfortable in western culture to keep them connected with their own cultural roots.

**Counselling Skills and Adaptations to Work
with Indo-Canadian Clients cont.**

- The Standards of Care document stresses that mental health practitioners should help Indo-Canadian clients to explore how stigma has affected or could affect their mental health and psychosocial functioning.
- Mental health workers need to become advocates for their Indo-Canadian clients by educating other professionals on cultural backgrounds and the oppression the Indo-Canadian community faces or have faced in the past.
- The competencies integrate multicultural, relational cultural theories, and person centered approaches would be beneficial in order to strengthen the bond between client and counsellor.

**Counselling Skills and Adaptations to Work
with Indo-Canadian Clients cont.**

- It is also recommended that counsellors put aside their own biases related to Indo-Canadian culture and try to minimize the impact these personal beliefs may have on the client and the therapeutic relationship.

Resources

Videos:

- The 100-foot Journey
- You Tube link
- <https://www.youtube.com/watch?v=35sKhI75snM>
- [In Treatment](#)
- <https://www.youtube.com/watch?v=Q8GYRPULE7w&list=PL61FE667B8916CD8F&index=7&spfreload=10>

References

Books:

- Crowder, G. (2013). *Theories of multiculturalism: An introduction*. London, UK: Polity Press
- Pedersen, Crethar, & Carlson. (2008). *Inclusive cultural empathy: Making relationships central in counselling and psychotherapy*. American Psychological Association: Washington DC.
- Ponterotto, J., Casas, J., Suzuki, L. & Alexander, C. (1995). *Handbook of multicultural counselling*. Thousand Oaks, CA: Sage.

References cont.

Articles:

- Basran, G. (1993). Indo-Canadian families historical constraints and contemporary contradictions. *Journal of Comparative Family Studies*, 24, 339-352.
- Gerstein, L., Heppner, P. Aegisdottir, S., Leung, S., & Norrworthy, K. (Eds.) (2012). *Essentials of cross-cultural counselling*. London, UK: Sage.

Day 3

- Framework of counselling Indo-Canadian Clients
- Implications

Framework of counselling Indo-Canadian Clients

- Counselling Indo-Canadian clients depends on their acculturation of Western Culture.
- In many families' males and females may not have the same freedom to make their own personal decisions.
- Indo-Canadian parents are more protecting of girls and tend to make decision for girls more often in comparison to boys.

Framework of counselling Indo-Canadian Clients cont.

- Indo-Canadian clients expect concrete benefits from their work they do in counselling sessions.
- Goals for the first session:
 - Acceptance
 - Safety
 - Rapport
 - Problem solving strategies

Framework of counselling Indo-Canadian Clients cont.

- You need to be warm, sincere, and respectful.
- Briefly explain to Indo-Canadian clients the process of the counselling session, confidentiality, and boundaries between client and a counsellor.
- Examine their experience of accessing and using counselling services.

Framework of counselling Indo-Canadian Clients cont.

- Examine clients' cultural sensitivity. Do not automatically considered interdependence as a sign of enmeshment.
- Examine socio-economic factors:
 - financial situation
 - family dynamics

Framework of counselling Indo-Canadian Clients cont.

- The session should end with a concrete plan:
 - What will happen next?
 - Another appointment
 - Referral to a psychologist
 - Family session.

Implications of Counselling

As a counsellor you need to be aware of the following perceptions:

- Indo-Canadian families tend to be more authoritarian and directive in parenting.
- Problem behaviors are thought to be due to lack of discipline (Sue & Sue, 2010).
- Indo-Canadian parents have different expectations from boys and girls. They are also more protective to girls.

Implications of Counselling cont.

- In an Indo-Canadian family control of emotions is considered as a sign of strength.
- Mind and body are inseparable. Indo-Canadian clients may present their emotional difficulties through somatic symptoms such as headaches, fatigue, restlessness, sleep, eating disturbances.
- You need to treat somatic complaints as real problems and at the same time indirectly try to assess the psychological factors.

Implications of Counselling cont.

- Assessment of client's ethnic identity can be helpful within the choice of techniques used in counselling sessions. This way you will be able to assess the level and comfort of Indo-Canadian clients living in a western culture.

Implications of Counselling cont.

- Children of Indo-Canadian families struggle with cultural differences. They are being raised by two different cultures; western culture and Indo-Canadian culture. In this case you need to do an acculturation assessment of the family.

Implications of Counselling cont.

To be able to help this community, you need to be aware of:

- Explain the nature of counselling to Indo-Canadian clients.
- Describe the relationship between counsellor and client.
- Indo-Canadian clients take a counsellor as an active authority figure who makes decisions for them.

Implications of Counselling cont.

- Strategies to counsel biracial children who struggle with identification problems.
- You also need to be aware of the diversity in terms of religion, culture, language, and food.
- Relational cultural therapy and person-centered approaches would be beneficial.

Resources

Videos:

- YouTube Video: Revisiting an Experiment on Race
- <https://www.youtube.com/watch?v=20d11fGz-0&spfreload=10>

References

- Pedersen, Crethar, & Carlson. (2008). *Inclusive cultural empathy: Making relationships central in counselling and psychotherapy*. American Psychological Association: Washington DC.
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