EXPLORING THEMES IN MULTICULTURAL COUNSELING MOVEMENT

THROUGH THE PERSPECTIVE OF FLOW THEORY

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THROUGH THE PERSPECTIVE OF FLOW THEORY

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THESIS ABSTRACT

EXPLORING THEMES IN MULTICULTURAL COUNSELING MOVEMENT

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Funda Gunay Yilmaz

The Multicultural Counseling Movement (MCM) is increasingly gaining popularity as the world we live in changes and counselors from all specialties are expected to help more and more people transition into the new milieu. The integrative literature review method was used to analyze reference articles cited by Sue and Sue (2008) in their delineation of the 5 foci of discussion surrounding the Multicultural Counseling Movement. Three books by M. Csikszentmihalyi (1993; 1996; 1997) were then used to explore the potential of Flow Theory to contribute to these discussions.

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Style manual used

Publication Manual of the American Psychological Association, 5th edition (2001)

Computer software used

Microsoft Word 2007

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CHAPTER I

INTRODUCTION

In this chapter, I discuss the purpose, scope, hypotheses and implications of the research. I then provide a very brief description of some basic constructs explored throughout this study.

Purpose

According to Sue and Sue (2008), major conflicts surrounding the multicultural counseling movement focus on five themes: universality versus specificity of culture, inclusivity versus exclusivity of multicultural counseling, sociopolitical features of multiculturalism, emotional impact of race, and the meaning of multicultural counseling competence.

The purpose of this study is to apply the Flow Theory of M. Csikszentmihalyi to: (a) elaborate on the five themes of discussion in Multicultural Counseling Movement as they are discussed by Sue and Sue (2008), and (b) explore how the constructs common to these themes relate to the constructs in Flow Theory.

Scope

The scope of this research is limited to the views of Sue and Sue (2008) about the basic themes in the Multicultural Counseling Movement and the description of the Flow Theory provided by Csikszentmihalyi in the books Finding Flow: The Psychology of Engagement with Everyday Life (1997); Creativity: Flow and the Psychology of

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Discovery and Invention (1996); and The Evolving Self (1993).

Hypothesis

My first hypothesis is that the Flow Theory concept, The Systems Model of Creativity will help explain conflicts in Multicultural Counseling Movement described by Sue and Sue (2008). Second, the concept of evolutionary structural-functionalism posited by M. Csikszentmihalyi (1993) as a framework for the Flow Theory will help explain the conflicts described by Sue and Sue. Third, the Flow Theory concept of the self will be able to help explain the conflicts described by Sue and Sue.

Implications

This study will explore the potential of an emerging theory of human behavior (Flow Theory) to provide a systematic framework of elements with which counseling professionals can cultivate competencies, create a research base, and develop methods to investigate, treat and diagnose different human experiences while accounting for between-group differences as well as general, human similarities.

Definitions

Attention

The definition of attention used in this study is obtained from Csikszentmihalyi (1993) who follows William James' view that attention is the psychic energy needed to complete all mental tasks. This construct is viewed as the bridge between strength-based thinking and treatment, versus deficit-based treatment (Nakamura & Csikszentmihalyi, 2003) because it explains how the things we pay attention to determine how we experience our life, which might be toward health or toward psychopathology.

Complexity

In this study, complexity is defined as the ability to accept unexpected thought patterns, behavior, or feelings without experiencing conflict or loss of focus (Csikszentmihalyi, 1993). For example, complex individuals can accept "bad" feelings as well as "good" ones in themselves. A naturally intuitive person who has achieved some complexity in terms of intuitiveness can become methodical when the situation demands it. Complex individuals can look at issues from different worldviews and can accept both the positive as well as the negative characteristics in other people (Csikszentmihalyi).

Consciousness

The definition of consciousness used in this study belongs to Csikszentmihalyi (1993) who adopted it from Dennett (1991as cited in Csikszentmihalyi). This definition postulates that consciousness is anything we can be aware of at any given time. Thus, it is dependent on our capacity to extend attention, or *psychic energy* needed to think, act, and remember (Csikszentmihalyi).

Creativity

The term, creativity is used in this study as the cultural equivalent of the genetic changes that result in biological evolution. Random variations that occur in the ideas (see Meme) we live by go through processes similar to those our genes go through during biological evolution. If these ideas or the lifestyles they lead to are more useful or efficient than existing ones, we consciously or unconsciously adopt them (Csikszentmihalyi, 1993; 1996) and pass them on to newer generations.

Culture

According to the Flow Model, culture is a collection of all the patterns of symbolic knowledge and behavior accepted by a particular society (Csikszentmihalyi, 1993). In this respect, cultures are highly specific to a certain time, place and society. However, each culture is an amalgam of many, different, smaller patterns of knowledge which are universally available to different societies. The smallest of these patterns of knowledge are called memes (see Meme).

Domain

The construct *Domain*, is also called *domain of knowledge and action* because it relates to particular areas of life knowledge and action. These areas can range from math, music, and literature; to gossip, cooking, or counseling. Domains are collections of symbolic knowledge (ex. policies, traditions, rules, etiquette) which are culturally defined, stored and transmitted to others and future generations (Csikszentmihalyi, 1996). Sets of domains accepted by the society or humanity as a whole make up the totality of cultures (Csikszentmihalyi, 1996). For example, wearing a bathing suit when swimming in public is accepted by U.S. society as a part of its culture; however, Gothic clothing is only accepted by a subgroup of the U. S. society, so it is a part of the culture for that subgroup only.

Ethnicity

Definitions of ethnicity range from a perspective that it is a worldview derived from common experiences of a specific group; to a perspective that views it as a function of a general disposition of the human kind to favor organisms which are biologically

related to the individual (Trimble, 2007). Ethnic identity is an even more complex concept because individuals might identify with an ethnic group not recognized by demographers; or they might change the ethnic identity they were born into, to fit their self defined identity (Trimble).

Ethnocentrism

Ethnocentrism is defined by Gladding (2000) as the "development of standards and beliefs based on a person's cultural background, a belief that one's personal culture is 'right' or 'best' when compared to others, or a lack of flexibility and openness about other worldviews or mindsets" (p. 53). When adopted by societies into their domains ethnocentrism forms *ethnocentric monoculturalism* which is an "umbrella of individual, institutional, and cultural forces that oftentimes demean, disadvantage, and deny them *equal* [italics added] access and opportunity" (Sue & Constantine, 2006, p. 157).

Evolutionary Structural-functionalism

According to the structural-functional school in sociology and anthropology, and especially, the works of Talcott Parsons (as cited in Csikszentmihalyi, 1993), social systems need to take care of certain functions to survive, so these systems produce structures (such as institutions and social roles) that fulfill these functions (Csikszentmihalyi). Csikszentmihalyi reinterprets this conceptualization to revolve around one basic problem all societies must solve: the problem of adaptation to an ever-evolving environment.

Field

In this study, field is used to signify expert individuals in a given domain, who determine which novelties are useful and worth adopting into the domain; and which novelties are not (Csikszentmihalyi, 1993). Some fields include the whole society (such as the acceptance of the bikini by the people of the world as legitimate beach attire). On the other hand, some fields consist of a single person (such as a teacher deciding on the academic achievement of an elementary school student). However, it is most common to have groups of experts in domains that act as the field (Csikszentmihalyi, 1996).

Meme

In his seminal work, the Selfish Gene, Richard Dawkins (1976) proposed that cultural information such as languages, religions, scientific theories, common sense wisdom, lifestyles, technologies, and so forth contained small packets of information, or core beliefs, called memes. According to Dawkins, these core ideas compete with each other to attract and gain influence over human attention to be able to be transmitted to newer generations. Memes are intentional at the moment they are created, and they must be learned. However, ideas and artifacts evolve through mechanisms similar to those used by genes. During their evolution and after they are created, memes acquire a life of their own that is fixated on survival (Dawkins). When memes become internalized and linked into our preexisting schemas, they become schemas themselves (Rice, n.a.).

Multicultural Counseling

In this study, I use Pedersen's (Gladding, 2000) definition which states that "two or more persons with different ways of perceiving their environment (or two different

worldviews) in a helping relationship" (p. 92) will have a special interaction. And this interaction constitutes multicultural counseling.

Flow or the Optimal Human Functioning

At the individual level, flow denotes the phenomenological experience of intense motivation, awareness and a balance between challenge and skills (Csikszentmihalyi, 1993) that leads the individual to become increasingly complex. At the level of societies, flow signifies the ability of social structures to fulfill their functions (Csikszentmihalyi).

Oppression

The definition of oppression used in this study parallels Freire's (1970, as cited in Ponterotto, Utsey, & Pedersen, 2006) explanation which defines it as: "any attempt by an individual or group of individuals to exploit, block, or hinder a person's or group of person's pursuit of self determination" (p. 48).

Psychopathology

The concept of psychopathology is explored in detail throughout this study. As a starting point for the purposes of this section, Draguns' explanation of the construct as "forms of altered psychosocial behavior of organisms or individuals, almost invariably associated with disorders of bodily dysfunction, discomfort, and pain that are productive of personal suffering and pose potential cost to their fitness" (2004, p. 18) may be used.

Self and Identity

The definition of identity in the Flow Theory is based on the reification process, which is a way our nervous system simplifies plethora of information into manageable categories (Dennett, 1991). Because of this process, when we look at objects, we see

forms to which we attribute labels, or handles (such as *mother*, *dog*, *house*, *home* and so on) instead of flashes of light. These handles are then associated with meanings, feelings and thoughts. For example, the handle, *woman* might connote positive things like kindness, nurturing, strength, or negative things like cruelty, weakness, and pain, depending on our personal experiences with people we perceive to have the same form as the first women in our lives (Dennett). In this study, the terms *handle* and *identity* are used interchangeably. Since the self is a handle that we create to signify the organizing function in us that chooses what we will pay attention to (Csikszentmihalyi, 1993) it constantly changes and recreates itself as the priorities of our goals (and how we extend our attention) changes (Csikszentmihalyi, 1996).

Systems Model of Creativity

The Systems Model of Creativity (Csikszentmihalyi, 1996), is the model for the process of *cultural evolution*, or *creativity* as the concepts are defined in the Flow Theory (Csikszentmihalyi). As shown in Figure 1, cultural evolution is impacted by three factors: the individual, the domain, and the field (Csikszentmihalyi).

CHAPTER II.

ANALYTICAL METHODS

This chapter provides a brief description of the goals of this research, the usefulness of the integrative literature review method in achieving these goals, and a very brief account of the integrative literature review process. Then, the procedures used throughout this research, along with the tools that were designed to collect, sort and analyze the research data is shown. Last, limitations that were encountered during the research process and how they were dealt with are explained.

The Integrative Literature Review Method

As Torraco (2005) notes, integrative literature reviews are especially useful in cases where large amounts of research need to be synthesized. The most common foci of Integrative Literature Reviews (ILR) are (a) to synthesize empirical studies, (b) to synthesize theories that explain a particular phenomenon or (c) integrate abstract ideas from different theories (Cooper, 1998).

The ILR is a qualitative research method best suited for the purpose of synthesizing existing research on Multicultural Counseling and Flow Theory because of its systematic methodology of finding, evaluating and using literature as data for integrative study. This method provides an integrated way to review, critique and synthesize the divergent and numerous research articles produced by the Multicultural Counseling Movement as well as the multidisciplinary literature related to the Flow

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Theory in such a way that "new frameworks and perspectives on the topic are generated" (Torraco, 2005, p. 356).

I characterize the Multicultural Counseling Movement research being reviewed as divergent and numerous for several reasons. First, the Multicultural Counseling Movement (MCM) is a rapidly expanding field with many subfields and perspectives that influence it. A simple, online article search on Google Scholar for the keywords "multicultural counseling, culture" produces about 5300 results. Furthermore, Multicultural Counseling Movement researchers incorporate constructs from variety of theoretical and philosophical approaches such as existentialism, cognitive theory, and mysticism into their articles. This creates a rich spectrum of terminology and meanings that is sometimes difficult to sort out (Phinney, 2001; Trimble, 2007).

For example, one leader of the Multicultural Counseling Movement, existentialist Clemmont E. Vontress, might use the term Cross Cultural Counseling instead of Multicultural Counseling to emphasize the necessity of a philosophical orientation that *transcends* culture in relationships between people of different cultures (1979). In contrast, Multicultural Counseling usually refers to counseling between a client and / or a therapist referred to as a member of "Visible Racial Ethnic Minority Groups" (Sue, Arredondo, & McDavis, 1992, p. 478). Some researchers might use the term multicultural as it is used by Adler in his definition of the *multicultural man* (Pedersen, 1983) as a connotation of a dynamic, complex interaction between a multitudes of cultural information. As a source of confusion, many researchers use these terms

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interchangeably, without clarifying the above-mentioned distinctions, or the research

paradigms of their studies (Delgado-Romero, 2005).

Conversely, the Flow Theory has been the brain child of one man, Mihaly

Csikszentmihalyi, and has been steadily gaining acceptance by more and more

researchers since the early 1970's. Today, a Google Scholar search for the keywords

"flow, Csikszentmihalyi " returns around 10,500 results from disciplines as diverse as

engineering, art, psychology, and business management. Hence, it is easy to lose one's

orientation in the midst of such expansive literature. To resolve possible complications,

the methodology of integrative literature review not only provides the steps for the

researcher to define a problem for study, collect necessary data, evaluate this set of data,

analyze, interpret and present the integrated results; but it also provides a list of validity

threats that have been found to cause problems in interpretation, reproduction or

credibility of similar studies.

The Current Study Method

According to Cooper (1998), literature review, research review, integrative

research review, research synthesis, and meta analysis are all terms that connote the same

methodology; albeit some are more general in terms of goals, perspectives, coverage

strategies, organizations, and audiences. Cooper notes one major distinction among these

research methods to be their production of new data; some methods gather data from

various sources without producing new data while others introduce new sets of data.

Usually, the term Integrative Literature Review is viewed as an example of the

latter: A research design that analyzes and synthesizes typical literature on a topic in such

a way that the study results in the creation of new frameworks and perspectives on the topic (Torraco, 2005). Although both Cooper (2005) and Torraco provide a detailed description of the general, procedural steps to a valid integrative literature review, they do not provide an in-depth account of the cognitive tasks involved in the critique (composed of analysis and evaluation), and synthesis of the literature that is being reviewed.

Bloom's Taxonomy (Bloom, 1956), is a useful framework that provides a detailed account of the cognitive goals involved in acquisition and manipulation of knowledge (Granello, 2001). Bloom's Taxonomy is a widely researched and used educational model that describes six hierarchical levels of cognitive operations ranging from very basic information attainment and manipulation, *knowledge*, to information creation, *synthesis* and *evaluation* (Granello). Hence, I use Bloom's taxonomy to further comprehend, and elaborate on the methodology provided in the ILR literature provided by Torraco (2005), and Cooper (1998). In doing so, I follow Cooper's five stage organization of the review process: Problem formulation, literature search, evaluation of data, analysis of data, and interpretation and presentation of results (Cooper).

Problem Formulation

The purpose and relevance of the research is expressed during this first stage of the study (Cooper, 1998). Next, scope of the research is provided by (a) articulating a conceptual structure for the topic (Torraco, 2005) or (b) operationally defining the research question (Russell, 2005). Conceptual structuring can be done through (a)

adopting a guiding theory, (b) adopting of a set of competing models, or (c) a point of view about the topic (Torraco).

Since the purpose of this study is to create a new conceptual structure by reorganizing existing literature around the point of view that the explanations brought to human behavior by the Flow Theory (Csikszentmihalyi, 1993; 1996; 1997) and the Multicultural Counseling Movement as described by Sue and Sue (2008) are complementary; I selected to define the scope of research by articulating a conceptual structure for the topic. To further define the scope of the study, variables relevant to the research are defined in both conceptual and operational terms.

Conceptual terms distinguish events related to the construct from those that are not related (Cooper, 1998). They may either broadly describe a wide range of events, or they may be limited to a specific set of events according to their level of abstraction (Cooper). For example, Geertz' statement "culture is consensus" (Trimble, 2007, p. 248) provides a good illustration for a broad conceptual definition for the construct *culture*, whereas Linton's (1945 as cited in Ponterotto, Utsey, & Pedersen, 2006) explanation as "configuration of learned behavior whose components and elements are shared and transmitted by the members of a particular society" (p. 8) provides an example of a narrower definition.

While conceptual definitions describe qualities of a variable that are independent of time and space; operational definitions describe the observable conditions or behaviors that produce the specific variable (Cooper, 1998; Bloom, 1956). A good example of an operational definition may be observed in the definition of culturally skilled counselors

provided by Arredondo et al. (1996), "Culturally skilled counselors… can give three to five concrete examples of situations in which they modified their communication style to compliment that of a culturally different client… ".

In this study, the basic elements are the issues raised by Sue and Sue (2008) pertaining to the themes of universal versus the group specific definition of culture; sociopolitical nature of counseling; the scope of multicultural counseling; distorted emotionality that surfaces through discussions related to race and ethnicity; and the definition of multicultural counseling competence. The essential constructs of the Flow Theory (Csikszentmihalyi, 1993; 1996; 1997), namely, the self, Systems Model of Creativity, and evolutionary structural-functionalism also constitutes basic elements for the research. During the course of this study, the definition of a scope for the definition of Multicultural Counseling was found to be intimately tied to the concept of oppression, so, the construct is investigated as an additional element.

According to Cooper, problem formulation stage has a validity threat of investigating operational definitions too narrow or too broadly. To resolve this issue, I continually checked for congruence between the methods section and conceptual definitions used in the review. Analysis of the conceptual definitions provided by Sue (2005) and Csikszentmihalyi (1993) for the concept of *oppression* can be observed in Figures 5 and 6. What is not observed in the figures is that I have also checked these terms with the criteria shown in Table 4, compared their input to the five questions noted by Sue and Sue (2008), and evaluated my interpretation of these concepts according to the three major areas of investigation suggested by Bloom (1956).

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Literature Search

During the second stage of an integrative literature review, a brief overview of sources for all published reports on the topic and all published reports about the specific issue within that topic is provided (Cooper, 1998). The research output of the Multicultural Counseling Movement is in many different forms (such as peer reviewed journal articles, conference presentations, theses, books, reviews and so forth) and in different specialties (such as school counseling, mental health counseling, career counseling and so on) which contain knowledge and constructs from different disciplines like education, psychology, and business management.

According to Torraco (2005), next step is to disclose the author's strategy for selecting the surveyed literature. There is no strict rule for this process except that it should be done systematically. For example, an article can be selected through citation reviews obtained from chosen databases, through ancestry approach where articles of interest are found (Torraco), publication types, year of publication, subject headings can all act as criteria for inclusion or exclusion in a literature review. Furthermore, informal methods such as information exchange between students and professors or attendance at professional conferences (Russell, 2005) can be used for this purpose. Again, these criteria are tentative and can be changed if the review suggests that is necessary to do so (Russell).

Hence, I use two comprehensive, web-based sources of citation reviews: EBSCOhost and Google Scholar; in addition to the references obtained through ancestry method from Sue and Sue's (2008) work, which is a widely used and cited textbook for

counseling students from all specialties of the profession. Articles that represent Sue and Sue's point of view about the topics in question were selected using ancestry method. Online databases were selected because they provide a balanced, easily accessible, and a very large pool of articles regarding the five themes stated in my research question.

First, ancestry approach as explained by Torraco (2005) was used to find articles through Sue and Sue's (2008) references for their research on themes in multicultural counseling. Next, relevant keywords and limiters were test-run through Google Scholar. After four test runs, the set of keywords shown in Table 2 was compiled for each of the five research questions. One extra set of keywords was created to accommodate the construct *diversity*. Thus, a comprehensive pool of potential review articles was created.

An additional online resource, EBSCOhost is a comprehensive, online reference system which acts as a mediator in searches of popular databases from leading information providers such as organizations, publishers and so on. Through experience, I found that databases titled Academic Search Premier, ERIC, PsycARTICLES, PsycINFO, and Vocational and Career Collection collect the majority of output counseling researchers have produced on variety of topics. Mental Measurements Yearbook database was included in this list because of the possibility of finding operational definitions and validity information about scales used to measure Multicultural Counseling Movement constructs relevant to this study. The other comprehensive source for searching through "peer-reviewed papers, theses, books, abstracts, and other scholarly literature from all broad areas of research" (Google Scholar) has been the web based search engine, *Google Scholar*. This database provides

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links to all relevant articles whether they are owned by U.S. or international information providers, so it is generally a less organized, yet, more comprehensive source of information then EBSCO. It is a valuable source also because it provides information about the number of citations each article receives from other articles in the same database.

As a last step in the literature search stage, a tool of information collection such as a focus on specific sections (Russell, 2005) should be defined. An important point at this stage is to describe how the main ideas are identified and categorized as well as what measures are taken to check their authenticity and congruence with what the original author intended to communicate (Torraco, 2005). Therefore, I created a list of relevance criteria for selection of review articles shown in Table 1 as a general method of distinguishing topic-relevant studies from non-relevant studies (Cooper, 1998). To do this, I followed Cooper's suggestion to be as open minded as possible and to use the broadest conceptual definitions of the relevant constructs.

Operational definitions of constructs, unlike conceptual definitions, depend on time and place of operational definition (Cooper). Furthermore, because cultures may change significantly in as brief periods as five years, a time limit for articles included in the review was set semi-arbitrarily at the year 2000. Only peer-reviewed journal articles were included for their specificity of topic and academic demonstrativeness; and works from disciplines other than counseling were omitted because of the research focus on views of the Multicultural Counseling Movement researchers.

Table 1
Relevance Criteria for Selection of Review Articles for the First Research Design

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Relevance Criteria for Selection of Review Articles

A. Presence of an operational definition (of any breadth) for: culture, multiculturalism, multicultural counseling, multicultural counseling competence, race and ethnicity

B. Papers that enhance operational definitions with case examples will be given priority

C. Recentness: Dynamic context of culture influences the issues that arise during cultural interactions; hence, I will prefer operational definitions created within the past decade to those created 20 or 30 years ago.

D. Number of citations for the article should be more than ten, if it is to be considered a product widely accepted by other researchers of the Multicultural Counseling Movement .

E. Referral by Sue & Sue (2008): For some articles this will be the only requirement, however, it is not a requirement of all articles.

F. Article title should be relevant to the research question of this study

G. Major MCM theory papers will be automatically considered for review for their operational definitions of relevant constructs.

H. Reports of past attempts for synthesis of relevant constructs

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Table 2
List of keywords used to find articles from online database Google Scholar

keywords:	operationalization culture multiculturalism race counseling "Multicultural Counseling Competence ", universality
time limit:	2000-2008
total results:	45
omitted results:	books, non-professional (social work, psychiatry, psychology), citations less than 15
final results:	5

keywords:	treatment culture multiculturalism race counseling operationalization universality -"social -work", -psychiatry, -multicultural-counseling-competence
time limit:	2000-2008
total results:	43
omitted results:	books, non-professional (social work, psychiatry, psychology), title scan
final results:	6

keywords:	prejudice culture multiculturalism race counseling operationalization universality "prejudice" -book
time limit:	2000-2008
total results:	43
omitted results:	books, non-professional (social work, psychiatry, psychology), title scan
final results:	16

keywords:	"social justice", culture, multiculturalism, race, counseling, operationalization, universality, -book
time limit:	2000-2008
total results:	26
omitted results:	books, non-professional (social work, psychiatry, psychology), title scan
final results:	14

keywords:	: "multicultural counseling guidelines"
time limit:	2000-2008
total results:	5
omitted results:	books, non-professional (social work, psychiatry, psychology), title scan
final results:	2

keywords:	counseling diverse populations, "multicultural counseling movement"
time limit:	2000-2008
total results:	19
omitted results:	books, non-professional (social work, psychiatry, psychology), title scan
final results:	10

Resulting citations were recorded. Same keywords were then run through the

EBSCOhost database. When, the engine did not produce any results with these keywords,

new set of keywords was generated for use with the EBSCOhost system (see Table 3). A

total of 45 articles were added to the general pool through this search.

Table 3
List of keywords used to find articles from online database EBSCO

keywords:	TX "Counseling" AND TX "Counselor Characteristics" AND (TX "Counselor Education" OR TX "Professional Standards" OR TX "Multiculturalism" OR TX "Cross Cultural Treatment")
time limit:	2000-2008
total results:	810
omitted results:	books, non-professional, title scan, first 100 citations
final results:	36
keywords:	operationalization, culture, counseling
time limit:	2000-2008
total results:	7
omitted results:	books, non-professional, title scan
final results:	5
keywords:	Operational definition, culture, racial ethnic differences
time limit:	2000-2008
total results:	5
omitted results:	books, non-professional, title scan
final results:	2
keywords:	operational definition, culture, mental health
time limit:	2000-2008
total results:	8
omitted results:	books, title scan
final results:	2
keywords:	("multicultural counseling" and model and counseling) and DE "Models", theory
time limit:	None
total results:	27
omitted results:	title scan

final results:	18
keywords:	guideline, "multicultural counseling"
time limit:	2000-2008
total results:	25
omitted results:	non-professional (social work, psychiatry, psychology), title scan, anything not a peer reviewed journal article, less than
final results:	1

At this point, the total number of articles available for review was counted as 116 from Google Scholar, 25 from EBSCOhost databases and 20 articles from the references of Sue and Sue (2008) which added up to a total of 161. The relevance of the articles to the research topic was then evaluated through a comparison with the rest of the items in the list of relevance criteria (see Table 1). Thus, articles that had a higher probability of covering wider range of relevant topics were highlighted and selected first. These articles were assumed to be those that showed up through different keyword searches, previous literature reviews, standards and operational definitions for cross cultural counseling competence, and models of cross cultural counseling.

Hence, all articles that contained the words: model, framework, review, standard, operational, and guideline were highlighted. All Sue and Sue (2008) reference articles except for those that were published before the year 2000, were selected for inclusion. After these steps, the number of selected articles was 36 from Google Scholar, 25 articles from EBSCO and 15 from Sue and Sue (2008) totaling 76. At this point, the DSM-IV TR, the competency papers published on the American Counseling Association web site as well as the competency paper endorsed by the American Psychological Association to be used by Counseling Psychologists were added to the review article pool due to their qualities as guidelines for cultural formulation, and their wide-spread acceptance by

professionals. I scanned through each title once more as a validity check for the keyword search method used previously to find most relevant articles. Forty more articles were highlighted through this search, bringing total number of articles available to 117. All of these articles were filtered again with a focus on their abstracts and introduction sections (when necessary) for operational definitions of culture and race. The number of articles was decreased to 30 from Google Scholar, 20 from EBSCOhost, and 25 from Sue and Sue (2008). With the inclusion of the guidelines, the total number of articles reached 75.

In another scanning, all non-counseling journals (including psychology and community psychology journals), then, all books were removed. Additional reduction in the number of review articles was achieved by using Google Scholar citation counter to eliminate articles with ten citations or less. This brought the number of total selected articles to 16. Two articles that had operational definitions of more than two constructs and that included case examples were not removed, although they had less than ten citations. This brought the final number of articles to be reviewed to 18.

Evaluation of Data

At the third stage of the Integrative Literature Review process, data is evaluated in terms of its value for the study (Cooper, 1998). This is done by examining the articles' quality as research products. Bloom (1956) categorizes evaluation of material and methods for given purposes as (1) internal evidence, and (2) external criteria. The former is composed of logical accuracy, consistency and other internal criteria whereas the latter has to do with subjective criteria selected by the researcher.

Data evaluation in this study was done by comparing the article contents with the Validity Criteria List shown in Table 4. This list helped evaluate the (1) internal evidence of validity (such as logical accuracy, consistency and other internal criteria), and (2) external criteria for validity (or the subjective criteria selected for the purposes of this study) as they are described by Bloom (1956). It also takes into account the validity threats Cooper warns about during the data collection and research phase, namely: (a) inadequate sampling remedied by explanation of what is included, why, why not, how would the results have changed if other studies were included; and (b) not addressing the exact same type of target population in all included studies. This is remedied by determining how the elements in the collected studies might be different from target population; in this case target constructs (Cooper, 1998).

Because of the significant focus on web-based sources, I initiated my evaluation by a validity check on my data sources. I did this by browsing through issues of the Journal of Counseling and Development published 2006-2008. Articles found through web resources came up in the hand search, however, some relevant articles such as the Operationalization of the Multicultural Counseling Competencies (Arredondo et al., 1996) and most of the references obtained from Sue and Sue (2008) were omitted during the article selection process. Furthermore, the articles that ended up being selected were: (a) predominantly theory papers without clear operational definitions for the constructs of interest, (b) related to multicultural counseling competence theme only, and (c) diverged greatly from the themes put forth by Sue and Sue (2008).

Table 4

The Validity Criteria List for the First Research Design

1. Clear operational or conceptual definition of the following constructs: culture, multiculturalism, counseling, multicultural counseling competency

2. Case examples of the construct in real life situations.

3. Ideas set forth should be highly consistent, and should show congruency with the research question of the reviewed article

4. Review articles should be representative of the target population chosen for this study: "all counseling clients from various backgrounds" (this includes gender, nationality, race, SES, sexual orientation etc.).

5. Articles about Multicultural Counseling Movement constructs should be related to the five themes of Multicultural Counseling Movement Sue (2008) discusses, and articles relevant to Flow theory should be directly related to Csikszentmihalyi's writings.

6. Population for which the construct has been operationalized is specified clearly

When I reviewed my article selection process, I found that most articles (five articles from a total of ten) cited in Sue and Sue (2008) was omitted because of the relevance criteria regarding ten or more citations. Two articles were omitted due to their age (they were written in the 1990's) and two articles were omitted because they were books. One article cited by Sue and Sue was omitted because it was published in a non-counseling journal (Journal of Consulting and Clinical Psychology).

When compared with my validity criteria, I found that the chosen articles were predominantly without clear operational definitions for the constructs of interest. Namely, these constructs were: culture, multiculturalism, counseling, multicultural counseling competency. Of these, only construct that was provided with a clear conceptual and operational definition was multicultural counseling competence (Arredondo et al., 1996; Constantine, 2000; Sue, Arredondo, & McDavis, 1992). All the definitions provided by these three articles and the professional guidelines added to the data pool from the American Counseling Association web site (titled "Cross-Cultural Competencies and Objectives" and "Advocacy Competencies") were based on Sue's Model of Multicultural Counseling Competencies (Sue, 2001). This model defines competence as a process of acquiring awareness, knowledge, skills necessary to understand various minority groups.

All of the constructs of interest were conceptually defined in only two articles: APA guidelines (2003); and Arredondo et al. (1996), the latter of which was based on Sue, Arredondo, and McDavis, (1992). Although the APA article was not completely identical to Sue's model and definitions, it contained ideas that were not internally consistent. For example, after defining *culture* as "the belief systems and value orientations" (p. 380) that are distinct from ethnic and racial heritage; the authors describe *culture centered* counseling as an umbrella concept which helps the counselor consider that "behavior may be shaped by culture, the groups to which one belongs, and cultural stereotypes…about stigmatized group members" (p.380). In this statement, culture centered counseling is defined to involve cultural characteristics, as well as other characteristics (such as racial, ethnic, diversity-based) that are not cultural.

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Since themes put forth by Sue and Sue (2008) inspired the research question for this examination, I explored the ability of each article to produce information related to these five themes. Vera and Speight (2003) provided an extensive discussion about social justice models however; there was very little discussion on the opposing views about the theme of *sociopolitical nature of counseling*. Regarding the theme of *universal versus group specific* aspect of culture, and the theme *inclusivity versus exclusivity of multiculturalism,* only tangential information was provided by Ridley et al. (2001), APA guidelines (2003), Arredondo et al. (2006) and Sue et al. (1992). There were no discussions about the *emotionality of race* in any of the articles.

It seems that most selected articles were theory papers without clear operational definitions for constructs of interest because of a lack of structured, theoretical background to most empirical studies in the Multicultural Counseling Movement. Sue also points out this fact in his 2001 article by noting "What is sorely lacking is a conceptual framework that would organize these dimensions into a meaningful whole" (p. 791, as cited in Ridley et al., 2001). Indeed, very few authors provided both operational and conceptual definitions of their constructs and even when they did provide such information, they refrained from discussing how these constructs would relate to other major constructs of the movement. For example, Ridley et al. discuss models of social justice at great depth but do not provide any operational or conceptual definition for the closely related constructs *oppression*, and *bias*. This finding is in line with the observations of many researchers who have noted the need to operationally define major constructs used in the Multicultural Counseling Research (such as Phinney, 1996;

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Trimble, 2007). However, my conclusions rely only on a scan of the *abstract* and the

introduction sections of the mentioned studies.

Table 5
Selected Articles for the First Design

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1. (2003). Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists. *American Psychologist, 58,* 377–402.

2. American Psychiatric Association (APA). Diagnostic and Statistical Manual of Mental Disorders, 4th Edition, Text Revision. Washington, DC: American Psychiatric Association, 2000.

3. Sue, D. W., Arredondo, P., & McDavis, R. (1992). Multicultural Counseling Competencies and Standards: A Call to the Profession. *Journal of Counseling & Development, 70*, 477-486. (Multicultural Counseling Competencies and Standards [PDF] used by ACA)

4. Cross-Cultural Competencies and Objectives (http://www.counseling.org/Files/FD.ashx?guid=8120574f-e1b2-4605-bd46-f7d459c0d851)

5. Advocacy Competencies (http://www.counseling.org/Files/FD.ashx?guid=680f251e-b3d0-4f77-8aa3-4e360f32f05e)

6. ASGW Best Practice Guidelines (http://www.counseling.org/Files/FD.ashx?guid=102c915a-f914-477c-ab8d-867a0457fbe3)

7. Definition of Professional Counseling (http://www.counseling.org/Files/FD.ashx?guid=ea369e1d-0a17-411a-bc08-7a07fd908711)

8. Aldarondo, F. (2001). Racial and ethnic identity models and their application: Counseling biracial individuals. *Journal of Mental Health Counseling, 23*, 238-255. Cited by 67

9. Constantine, M. G. (2000). Affective and Cognitive Empathy as Predictors of Self-Reported Multicultural Counseling Competence. *The Counseling Psychologist, 28*, 857-872. Cited by 18

10. Vera, E. M. & Speight, S. L. (2003). Multicultural Competence, Social Justice, and Counseling Psychology: Expanding Our Roles. *The Counseling Psychologist, 31,* 253-272. C53

11. Ridley, C. R., Baker, D. M., & Hill, C. L. (2001). Critical Issues Concerning Cultural Competence. *The Counseling Psychologist, 29*, 822-832.

12. Arredondo, P. & Toporek, R. (2004). Multicultural Counseling Competencies= Ethical Practice. *Journal of Mental Health Counseling, 26*, 44-55.

Hence, I found that the data I had gathered from the Multicultural Counseling

Movement literature was incompatible with the scope of my research question. After this

evaluation, I decided to redesign the information gathering process to gather data only

from articles cited by Sue and Sue (2008) and from the three books by Csikszentmihalyi

that I chose as representative of the Flow Theory literature. Therefore, I stopped the

study, redefined my criteria for article selection (see Table 6), and re-initiated the data collection stage. I discuss the procedures and results of this second design in this report.

After Table 6 was created, I scanned the chapter of Sue and Sue (2008) that discusses the themes in question for any citations to be used as sources for the ancestry approach. There were two sections which did not have any citations: "Inclusive vs. Exclusive Nature of Multiculturalism" and the "Emotional Impact of Race". Hence, I obtained the definitions of Multiculturalism and the related construct Multicultural Counseling and Therapy from Sue and Sue (2008) using its subject index.

To further explore the emotional impact of race, I followed a reference present in the section to Chapter 11 of the same book, which provided the following related concepts: Self, assimilation and acculturation, worldview, bias, white racial identity, ethno-centric monoculturalism as well as the articles: Hanna, Talley, and Guindon (2000); Neville et al. (2001); Cokley (2006); and Constantine (2006).

Thus, a comprehensive pool of 29 potential review articles was created (see Table 7). Of these 29 articles, those that were published before the year 2000 were eliminated (shaded articles in Table 7) and an intermediary pool of 19 articles was created. Finally, I obtained a convenience sample from each category according to the availability of articles through Auburn University databases. This brought the final number of articles to be reviewed to ten (shown with an asterisk in Table 7).

Analysis of Data

The fourth stage of integrative literature reviews concerns data analysis, or critical analysis of the reviewed literature (Cooper, 1998). Bloom (1956) describes analysis as

Table 6

Relevance Criteria for Selection of Review Articles (2nd Design)

Relevance Criteria for Selection of Review Articles (2nd Design)

- Article is cited in chapter two of the book "Counseling the Culturally Diverse: Theory and Practice (Sue & Sue, 2008)

- Article is published after 2000

- Article is present in one of Csikszentmihalyi's following major books:

  a. Finding Flow: The Psychology of Engagement with Everyday Life, (1997)

  b. Creativity: Flow and the Psychology of Discovery and Invention, (1996)

  c. The Evolving Self, (1993)

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separating the communication into its basic parts so that relevant hierarchy of ideas is clarified, relations between these components are made explicit and clear. He then defines three major areas of investigation: (a) analysis of elements; (b) analysis of relationships; and (c) analysis of organizational principles or the structure that holds the communication together. Basic elements may be the articles' main concepts, history and origins of the topic, research methods and so forth. Relationships describe how these basic elements relate to each other, and the overall structure signifies the paradigm of research that is being followed. The product of this analysis is the critique, in other words, the identification of strengths, and deficiencies in the literature (Torraco, 2005).

Table 7
Citation List for the Final Review Articles

Theme One: Emic vs. Etic Definitions of Culture	Sue, Sue, and Sue (2006) Sue and Constantine (2005)
Theme Two: Emotional Consequences of Race	Hanna, Talley, and Guindon (2000) Neville, Worthington, and Spanierman (2001) Constantine (2006) Sue (2004)
Theme Three: Inclusive vs. Exclusive Nature of Multiculturalism	Sue and Sue (2008)
Theme Four: Sociopolitical Nature of Counseling/ Therapy	Neville, Worthington, and Spanierman (2001) Sue (2005)
Theme Five: The Nature of Multicultural Counseling Competence	U.S. Public Health Service (2001) Constantine (2007) Atkinson, Bui, and Mori (2001) Hall (2001) Sue and Sue (2008)

In this study, the basic elements are issues raised in regard to the five themes Sue and Sue (2008) describe regarding the universal versus group specific definition of culture, sociopolitical issues involved in the counseling process, the scope of multicultural counseling, emotionality that surfaces through discussions related to race

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and ethnicity, the definition of the multicultural counseling competence, oppression, the self, Systems Model of Creativity, and evolutionary structural-functionalism constitute basic elements for the research.

During the synthesis stage, the function of each Multicultural Counseling Movement and Flow Theory construct was investigated together, and within the context of the above stated themes. Inferences about: (a) the Multicultural Counseling Movement perspective of the basic elements; (b) constructs that describe them; and (c) the relations between these constructs were discussed along with how the constructs from Flow Theory provided input for these elements. Cooper (1998) warns against the possibility of a mismatch between the breadth of operations described in the data articles and the breadth of their corresponding conceptual definition. This has proven to be especially problematic in this particular application since more than two different theoretical approaches are the source of operational and conceptual definitions that are being synthesized.

To avoid this validity threat, I have checked the congruence of the operational definitions for the explored constructs and the conceptual definitions provided by the Flow Theory (Csikszentmihalyi, 1993; 1996; 1997), with the five questions noted by Sue and Sue (2008), throughout the study. To do this systematically, I created the synthesis coding sheet shown in the Appendix as a master plan to collect information from the selected articles (Cooper, 1998). When using this coding sheet, I realized that most authors did not clearly specify their research paradigms, basic arguments, methodologies, target populations (terms such as people of color, or Whites were used), and only the two

experimental studies discussed their limitations. Hence, for most articles, I was only able to acquire information about one or two items on the sheet.

Interpretation and Presentation of Results

During the interpretation of results, new knowledge on the topic is synthesized as a catalyst for future research. Bloom (1956) describes synthesis as arranging and combining pieces, parts, and elements of a communication to create a new pattern or structure. He specifies three paths that lead to this result: (a) the production of a new and personal idea; (b) creating a plan that explains how the requirements of a task will be fulfilled; and (c) creating abstract set of relations that (1) classify and explain particular phenomena or data, or (2) infer basic schemes or symbolic representations (Bloom).

In this study, I chose to create abstract set of relations (cited above as option "c") that infer basic schemes and symbolic representations of the relationships about the Flow Theory (Csikszentmihalyi, 1993; 1996; 1997) and the Multicultural Counseling Movement as described by Sue and Sue (2008). For example, a relational network between concepts of culture, evolutionary structural-functionalism and the Systems Model of Creativity can be said to exist due to the concepts of the self, attention, and memes. Choosing to do so helped me better explore the relationships between the theoretical approaches that underlie the Flow Theory and the Multicultural Counseling Movement as it is described by Sue and Sue.

According to Cooper (1998), the presentation and dissemination of the review findings constitute the last phase of a literature review. Both Cooper and Torraco (2005) state the lack of an established method of reporting integrative literature review results

and suggest that the primary research reporting format, which consists of introduction (here titled Introduction), methods (here titled Analytical Methods), results (here titled Conclusion and Evaluation), and discussion (here titled Conclusion and Evaluation) sections, should be followed. Torraco emphasizes that every inference made in the review should be the product of logic and reasoning; furthermore, the logic and reasoning that is applied in each instance should be explained clearly. According to Cooper (1998), the introduction should be lengthy and detailed, with extensive explanations of the research question. It should also include theoretical, methodical and practical significance of the question, origins of the basic constructs, paradigm of research, what predictions are made by existing theories about the relations of the constructs to each other, controversies and empirical questions that will be addressed by the current study.

The methods section should operationally describe step by step procedures followed during the study with special focus on details of the literature search, criteria for inclusion of studies, methods used in reviewed articles, details of study coding (Cooper, 1998). Cooper describes the results section (here titled Conclusion and Evaluation) as a summary description of the reviewed literature, and evidence that validates any inferences made as result of these data. Cooper describes the discussion section (here titled Conclusion and Evaluation) as a space where the researcher may summarize the methods, synthesize and critique the common themes and relationships among the selected articles, provide the results in terms of the original questions identified, draw inferences from the results of the synthesis, discuss research hypotheses and conclusions, and identify limitations of the study and areas for future research.

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CHAPTER III

INTEGRATIVE LITERATURE REVIEW

In this chapter, a brief overview of the Flow Theory is followed by a review of how it is received by leading researchers in the Multicultural Counseling Movement. Then, an outline of the Multicultural Counseling Movement itself is followed by an examination of some basic constructs (such as race, ethnicity, and culture) in the Multicultural Counseling Movement within the context provided by the five basic themes of discussion delineated by Sue and Sue (2008). Finally, a synthesis of the two perspectives is presented. This synthesis highlights the level of congruence among the concepts provided by the Flow Theory and the constructs common to these themes.

An Overview of Flow Theory

The Flow Theory (FT) is an interdisciplinary meta-theory of human behavior that was created by Mihaly Csikszentmihalyi in an attempt to answer the question: "What makes life worthwhile, serene, useful?" (1997, p. 3). The theory has gained wide acclaim by various disciplines. For example, education for K-12 (Shernoff, Csikszentmihalyi, Shneider, & Shernoff, 2003), special education (Moneta & Csikszentmihalyi, 2001), arts (Getzels & Csikszentmihalyi, 1976), computer science (Vass, Carroll, & Shaffer, 2002), business management (Pearce, Waldman, & Csikszentmihalyi, 2006), sport psychology (Jackson & Csikszentmihalyi, 1999), social psychology (Feldman, Csikszentmihalyi, & Gardner, 1994), developmental psychology (Csikszentmihalyi & Larson, 1984;

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Csikszentmihalyi & Nakamura, 2006), clinical psychology (Seligman &

Csikszentmihalyi, 2000) and family therapy (Schneider, Ainbinder, & Csikszentmihalyi,

2004).

Foundations of Flow Theory

The Flow Theory is rooted in Existentialist philosophy and the phenomenological

perspective (Csikszentmihalyi, 1997). Furthermore, it uses structural-functionalism to

explain the need of societies to create structures (such as law, health care systems or

families) necessary to produce the functions (such as creating order, keeping society

members productive, or raising new generations of members) necessary for the societies'

survival (Csikszentmihalyi 1993). Csikszentmihalyi integrates this approach with the

perspective of evolutionary biology by noting that the basic problem that all systems

(societies as well as individuals) face is adaptation to their evolving environment. This

causes a constant need for systems to update and renew the structures and their functions.

Hence, when societies need to adapt to new functions, new structures are created through

the Systems Model of Creativity (Csikszentmihalyi, 1996) shown in Figure 1. This model

for the process of cultural change ([also defined as *creativity*] Csikszentmihalyi, 1996)

emerges out of the interaction of three factors: the individual, the domain, and the society

(Csikszentmihalyi, 1996).

The *individual* is the person who generates a creative idea. The individual is a

factor that is a result of personal background, biology, and personality characteristics of

the creative person. As a note, the person's intelligence, physical health, social and

economic supports are considered aspects of his or her personal background. The *domain*

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encompasses existing structures of knowledge, traditions of behavior and other established patterns of symbolic knowledge that are being changed. For example, rules for creating relationships, doing research, constructing buildings, making TV shows are all established symbolic knowledge within various domains.
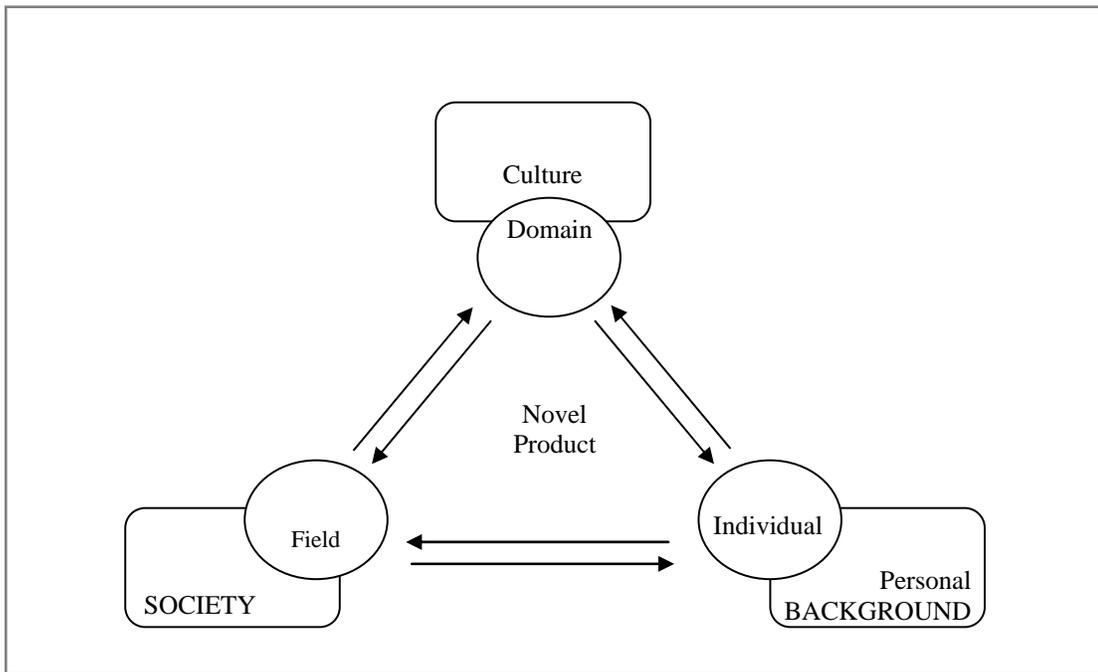
Figure 1. The Systems Model of Creativity Copyright 1996 by M. Csikszentmihalyi.

Finally, the people who decide when, why and how a domain will be changed are the gatekeepers, or the *field* of a particular domain. They decide which changes the individual brings will be accepted into the system of symbolic knowledge. The field can be as few as one individual or as many as the whole society. *Society,* in the Flow Theory, signifies the totality of the people being affected by the domain that is being discussed (Csikszentmihalyi, 1996). For example, the society for the personal domain is all the people who are very intimate with that person. On the other hand, the society for the

domain of soft drink marketing is probably the population of the entire world (since soft drinks are marketed for consumers in countries all around the world). The basic assumptions of the Flow Theory are that: (a) different societies in the past and present might have produced potentially useful solutions that need to be revised and translated into our context to be valuable, (b) the scientific method is the most accurate and useful form of understanding the world, and (c) we need to thoroughly analyze experiences of the past, and the possibilities of the future with the best tools science provides us at the present (Csikszentmihalyi, 1993).

Flow Theory and Psychopathology

As a very condensed summary, the theory posits that intense engagement in one or more domains (such as relationships, or work) is a route to increased sense of self worth and meaning in life (Massimini, Inghilleri, & Csikszentmihalyi, 1987). This intense engagement enables the person to experience his or her optimal state of human functioning, which is also referred to as flow (Csikszentmihalyi, 1993). As a result, psychopathology can be due to domain related causes (lack of opportunities to produce for the domain, lack of education about the rules of the domain, etc.) as well as interpersonal or intrapersonal reasons (Massimini et al., 1987). For example, an individual might be experiencing relational problems because s/he does not know what the rules of relationship building are (domain knowledge), because s/he is surrounded by rejecting individuals (interpersonal), because s/he has difficulty trusting people (intrapersonal), or s/he might be emotionally deprived and thus seeking rejecting people as a result of maladaptive thought patterns (mixture of all three factors).

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As discussed earlier, memes are the smallest patterns of symbolic knowledge that are learned and transmitted from generation to generation. For example, *America, the land of the free* is a meme. *America* is a meme, *freedom* is a meme. These memes not only carry a certain message but the message is intimately tied to more complex feelings, experiences and thoughts like *Why am I not able to be free in this land of the free?* or *I feel exploited.* All factors that lead to cultural evolution involve generating, transmitting, or adopting such memes to form new groups of knowledge patterns which lead to the creation of new cultures. We are then modeled by these memes as they shape our *self* through the messages and feelings they generate in us. The more attention we pay to these thought and feeling patterns, the more they shape our life defining choices such as who we interact with, how we interact with them, how we behave in certain situations and how we see ourselves (Csikszentmihalyi, 1993).

Since memes are learned, individuals have a choice in the memes they adopt. When the existing memes do not fit our needs, and if we become aware of their existence in us, we may either create new memes or find different memes to live by. In the case of the above memes about America as the land of the free, the field, or the society accepted the novelty the memes brought to the culture, and they were passed on to newer generations as part of the overall cultural knowledge (Csikszentmihalyi, 1993). It is also possible that the new memes we produce are not accepted into the domain by the society or the field. Then, we are left to make the decision to re-evaluate the changes we submit, the channels (field) through which we submit them, create a subculture by finding others who share the meme, or relegate ourselves to the position of cultural outcasts.

A good example for this is the four attitudes of acculturation Berry et al. (1987) describes: integration also defined as biculturalism occurs when the individual uses (and attends to) the memes from both the host culture and the culture of origin; assimilation happens when the individual absorbs only the memes from the host culture and rejects all memes from his or her culture of origin; separation is when the individual adopts only the memes from his or her culture of origin and rejects the memes from the host culture; and marginalization happens when the individual rejects memes from both the host culture and the culture of origin, creates his or her own memes and chooses to live a life disconnected from the rest of the society.

Flow Theory in the Multicultural Counseling Literature

There has been very little interest from the Multicultural Counseling Movement in the Flow Theory until now. However, there has been some interest in the Positive Psychology Movement, which is the application of Flow Theory in the domain of psychology. This quickly growing branch of psychology is described as the "scientific study of positive experiences and positive individual traits and the institutions that facilitate their development" (Duckworth, Steen, & Seligman, 2005, p. 630).

Sue and Constantine (2003) evaluate the concept from the perspective of Multicultural Counseling Movement in a chapter that responds to two issues of the American Psychologist devoted to Positive Psychology and optimal human functioning (flow). In this chapter, the authors point to several areas in which the two approaches differ from each other. First, the authors suggest that Flow Theory's conceptualization of optimal human functioning is *happiness* and the *pursuit of the happy life.* They note that

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this is contradictory to the collectivistic approach of many cultures that view personal

happiness as less important than the happiness of the group (Constantine & Sue, 2006;

Sue & Constantine, 2003). Second, Flow Theory's devotion to the Scientific Method as

the only useful way of acquiring and evaluating information is viewed as an area of

departure from their assumption that although scientific inquiry is one way of knowing, it

is essentially culturally biased and needs to be supplemented with alternative ways of

knowing that take into account therapeutic interventions such as meditation, and other

altered consciousness techniques (D.W. Sue & Constantine, 2003).

Third, the authors point out the intimate ties optimal human functioning has with

the health of the systemic forces within the society, and concludes by noting "to focus on

discovering optimal human functioning on an individual basis is to see only half the

picture" (Sue & Constantine, 2003, p. 157). Hence, the authors interpret the concept of

flow (optimal human functioning) as an intrapersonal experience that is detached from

the society and the existing domains of knowledge. Accordingly, they suggest positive

psychologists investigate resiliency factors individuals develop as a result of battling

socio-cultural forces. Fourth, Positive Psychology's approach that we are all human

beings with the same mechanisms of biological evolution guiding our behavior is viewed

as a harmful assumption. The authors view this approach as based on the belief that

differences are divisive, and that "by not recognizing differences associated with race,

culture and ethnicity, White society is essentially allowed to define reality" (Sue &

Constantine, 2003, p. 158). Fifth, Sue and Constantine point out that although autonomy,

self determinism and choice are viewed as sources of the good life by the Western

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psychology, "it is highly possible that some groups may not perceive autonomy and freedom of choice as the *sole* [italics added] desirable qualities of human development" (p.159). The authors also call attention to their appraisal that empirical research related to optimal human functioning is limited because most samples positive psychology researchers used were largely comprised of Caucasians and individuals born in America. Last, Sue and Constantine discuss the roles of community structures such as religion and spirituality in providing sources of strength for the people of color such as African Americans, Asian Americans, American Indians, and Latino ethnic groups.

The Multicultural Counseling Movement

The Multicultural Counseling Movement (MCM) and its basic premise that human behavior can only be understood when observed in a socio-cultural context (Pedersen, 1997) has gradually gained recognition and strength since its beginnings in the late 1960's. This is not surprising because the differences among counselors, their clients and the contexts in which they exist have also increased due to technological, social, economic, political, legal, and demographic changes taking place in the U.S.A. (Atkinson, Morten, & Sue, 1998; Sue, Arredondo, & McDavis, 1992) and the world (Hall, 1997; Herr, 1996; Patterson, 1996; Savickas, 2007).

Demographic Changes in the United States

Longer life spans.

Due to increased longetivity, declining birth rates, and the aging of the baby boomer generation (Sue, Parham, & Santiago, 1998 as cited in Sue & Sue, 2008), one general change happening in the U.S.A. is the increase in the percentage of older adults in

our society. According to the U.S. Census (2001) 25 million men and 31 million women were over 55 years old in 2001; more importantly, 75% of these men and 63% of these women were still in the workforce. Furthermore, the number of people over the age of 85 is expected to increase 400% from 2000 to 2020 (U.S. Census, 2004a).

Increasing variety in racial and ethnic heritage.

Due to the different birth rates among white and non-white U.S. population, and the changing immigration patterns in the world (Sue & Sue, 2008), racial/ethnic balances are changing throughout the nation. Currently, Non-Hispanic Whites constitute minorities in six states: California, District of Columbia, New Mexico, Hawaii, Texas, and Puerto Rico (U.S. Census, 2006b). What is more interesting, and perhaps more problematic for reporting and research purposes (Delgado-Romero et al., 2005) is the 4,718,669 people who identified themselves as belonging to two or more racial/ethnic categories (*multiracial* individuals) during the 2000 U.S. Census. According to the same Census information, the percentage of multiracial individuals was more than 1% in all states except Mississippi and New Hampshire ([U.S. Census, 2006d). In fact, the greatest percentage of multiracial individuals was in Alaska (8%), Hawaii (21.5), and Oklahoma (6.1%). Moreover, the number of multiracial people is expected to rise faster than any other minority group in the U.S.A. (Smolowe, 1993, as cited in Aldarondo, 2001). This new direction may be expected to increase the variety of racial/ethnic heritage and identity of the U.S. citizens. As U.S.A. becomes more and more a country of minorities (with no single racial/ethnic group constituting over 50% of the total population), its

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citizens will need to re-learn how to work, play and communicate with each other in order to carry out their lives (Sue & Sue, 2008).

Changing gender roles.

The gender roles and lifestyles that govern our lives are changing as well (Sue & Sue, 2008; Savickas, 2007). Today, 60% of all American women over the age of 16 are in the in the workforce (U.S. Census, 2006a). Of these women, 34% work in a professional specialty or executive, administrative and managerial jobs (U.S. Census), and in all but eight states, more than 50% of all married-couple families have both husband and wife in the labor force (U.S. Census). Furthermore, according to 2000 U.S. Census data, 29% of all women over the age of 16 live in unmarried-partner households (U.S. Census, 2006a). Unmarried-partner households with either same sex or heterosexual partners make up 9.1% of the U.S. households and are mostly concentrated in Western and the Northeast regions of the U.S (Census, 2006a). Although the Census did not attend to the issues of sexual orientation and gender identity; it is estimated that the number of gay, lesbian, and transsexual members of the American Society are somewhere around 1.2 million which would be about 2% of the total population (AVERT, 2008).

Technological Changes in the World

Another area of change in society is attributed to the internet and the creation of a worldwide market with global companies serving the international community (Hall, 1997; Herr, 1996; Patterson, 1996; Savickas, 2007). This has created a large demand for people to function within multiple cultures, resolve cultural conflicts and change culturally (Csikszentmihalyi, 1997; Florida, 2006). Today, more people travel physically

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to different areas of the planet; we have opportunities to interact with anyone across the world through the internet, at the moment we desire to do so. Furthermore, we can go to a supermarket and buy products that were produced at the furthest corners of the globe; or we can carry our garage sale to the internet, sell our old books to someone in New Zealand and discuss other things they might like to buy. What is more, this interrelatedness is not only about monetary or social interactions. More individuals increasingly realize how deeply connected they are to the people and the natural environment at distant corners of the world (Csikszentmihalyi, 1997). For instance, many Californians today, are made aware by the media that the air pollution in China can affect them in their homes. This knowledge might increase their inclination to understand the Chinese view of the world and communicate to them a respect and concern for the environment.

Changes in the Roles and Responsibilities of Counselors

More and more counselors today are providing services to international clients (Pedersen 1997; Savickas, 2007). Counselors find jobs in peace keeping missions, as consultants for international corporations, as communication/cultural facilitators, as advocates for international human rights, and as facilitators helping people around the world resolve conflicts of interest. As counselors, we are expected to play different roles (such as peace keeper, rehabilitation advisor, coordinator) in contexts (such as internet), that had been unimaginable until perhaps, a decade ago (Savickas). Moreover, technology has become a more central component in our private, as well as our professional lives (Savickas). Online counseling is gaining ground as a new specialty within the counseling

profession. Web sites with diverse subject matter incorporate self help groups, online discussion groups, advice columns etc. into their content to attract increasingly computer savvy client populations.

Hence, both our clients and we are changing along with the world around us. Therefore, we as counselors, not only have a responsibility to ourselves to keep up with the changing times; but we also have an ethical responsibility to our clients to understand and accommodate to the changes their environments are going through. We can fulfill our ethical responsibility by developing, or fine tuning our professional competencies to understand and help our clients to the best of our abilities (Arredondo & Toporek, 2004). Perhaps, partly due to an awareness of this necessity, the number of articles on multicultural issues is steadily increasing in quantity as well as in quality since the early 1990's (Delgado-Romero et al., 2005). There is more than 11 theories of multicultural counseling (Ponterotto, Fuertes, & Chen, 2000) and a rich variety of multicultural counseling constructs developed to explain the phenomena related to the basic issues that arise in multicultural counseling situations (Cokley, 2007; Helms, 2007; Phinney & Ong, 2007; Quintana, 2007; Trimble, 2007).

Meaning of Race, Ethnicity and Multiculturalism

The constructs *racial/ethnic identity, culture, multicultural counseling* are so rich and broad in meaning, that they threaten to obstruct the advancement of research and practice in the Multicultural Counseling Movement (Ridley, Baker, & Hill, 2001; Trimble, 2007). In a literature review of counseling and counseling psychology research published between 1990-1999 (Delgado-Romero et al., 2005), only 57% of reviewed

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articles provided racial and ethnic information about their samples, and these had very little "elaboration or contextual information" (p. 438) such as generational status, acculturation or immigration status, and so forth.

The meaning of race and ethnicity.

Perhaps one reason for the lack of recognition for the above mentioned constructs is the lack of specific and stable meaning attributed to them. Although the scientific method has provided convincing data that there are more within-racial group differences than between-racial group differences (Smedley & Smedley, 2005) many Multicultural Counseling Movement researchers suggest the term race is useful for denoting specific experiences people with visible racial differences come into contact with regularly (Helms, 2005). Even among those that accept race as a social construction, there are significant differences about how it will be defined (Helms, 2001; Helms & Talleyrand, 1997; Jones, 2003; Phinney, 1996; Trimble, 2007). For example, is it more useful to ask people how they identify themselves, or is it better to categorize people according to how the society sees them? Do counselors add to the stereotyping and discriminatory practices when they use racial identifiers or does open discussion decrease the effects of stereotypes?

Another factor that complicates the issue is that approximately 2% of the U.S. population self identifies with more than one racial category (U.S. Census, 2006d); and, this *multiracial* population is growing at a faster pace than all other cultural groups (Smolowe, 1993, as cited in Aldarondo, 2001). Perhaps, as Allport (1958 as cited in Trimble, 2007) emphasized, "except in remote parts of the earth very few human beings

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belong to a pure stock" (p. 111). Allport concluded by inferring such differences should

be regarded as ethnic, rather than racial differences because all variations in human

characteristics are possibly attributable to cultural diversity. Some Multicultural

Counseling Movement authors such as Phinney (1996) adopt this approach when they

define ethnicity as the super ordinate construct to race and culture (Trimble, 2007). On

the other hand, Office of Budget and Management (1997), the federal center that defines

racial and ethnic categories for all Census Surveys and governmental grant outlines,

delineates only two ethnicities in U.S.: Hispanic and non-Hispanic. Although this

discrepancy is problematic for culturally sensitive researchers and practitioners, there is

very little to do since the researchers themselves do not have an agreed upon definition

for this construct.

     Determining the racial and/or ethnic identities of clients.

     As discussed above, another issue regarding the definition of race and ethnicity

has to do with how to determine a research subject's race or ethnicity. Whereas some

researchers advocate the importance of self labeling or affiliation versus how the society

identifies the person (Phinney, 1996), this has proven to be problematic when

generalizing research results (Fischer & Moradi, 2001). On the other hand, some

researchers suggest that both categorizations should be addressed during research

(Helms, 2005). Moreover, there is a divergence in the field regarding how exclusively

group specific identity issues will be investigated (Fischer & Moradi). For example, an

Asian-American group can be further specified as Korean, Vietnamese or Chinese

individuals. The different level of conceptual abstraction causes problems in generalizing

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the research data to different groups under the same category, which is the Asian-American group, or Koreans, or Vietnamese, in this example (Fischer & Moradi).

Additionally, Fischer and Moradi (2001) point out that there are similar identity processes going on during the identity development of different groups; could there be universal responses different groups show when faced with similar life challenges? Authors go on to ask what happens beyond the highest stage posited in these identity development models. The authors conclude their literature review with the suggestion that racial identity should be thought of as a salient identity that may contain different feelings or beliefs under different contexts. For example, an African American man might feel the differentness of his racial identity less when he is playing basketball with a group of people from diverse racial/ethnic backgrounds, then when he is playing basketball with a group of men from a specific background that is not African American.

The meaning of prejudice.

The concept of prejudice is another important construct that needs more clarity in terms of how it relates to other Multicultural Counseling Movement constructs (Ponterotto et al., 2001). Pedersen (1997) defines prejudice as follows: "Whenever counselors restrict rather than enhance the well being and development of culturally different persons, they are voicing overt or covert forms of prejudice and discrimination" (p. 14). This general description leads to some problems in application. For example, who determines what is in the best interest of the client's well being? Do all clients have similar etiologies or do certain groups of people have different life experiences that lead to different etiologies? Who are the culturally different persons? Pontoretto et al. note the

overwhelming focus of the Multicultural Counseling Movement researchers on prejudice in terms of Black-White contacts, and suggest that this approach be broadened to include interactions between other cultural groups. Blackwell, Smith and Sorenson (2003) define prejudice as a system of ideas and values that enable portions of a society to oppress others so that they can "improve their condition at the expense of other humans, non-human life forms and the health of the planet" (p. 13). Sue and Sue (2008) note that intentional or unintentional prejudice and discrimination create an "umbrella of individual, institutional, and cultural forces that often demean them, disadvantage them, and deny them equal access and opportunity" (p.84) that ultimately results in oppression of these groups. Hence, it seems that the meaning of prejudice is intimately tied to the concept of oppression.

The meaning of culture.

As evident by the above discussions, the questions about prejudice, as well as those posed about racial and ethnic identity are intimately related to the meaning of culture. Although there are many different approaches to the meaning of culture (Trimble, 2007), there seems to be a concurrence in its most abstract definition as shared patterns of knowledge and behavior: "Shared values, beliefs, expectations, worldviews, symbols, and appropriate learned behaviors of a group" (Gladding, 2000, p. 27). In fact, this approach is mirrored in the definition used by the federal government: "common heritage and set of beliefs, norms, and values" (U.S. Public Health Service, 2001, p.1). A narrower conceptual definition for the same construct could be obtained from Geertz (Trimble, 2007), " a historically transmitted pattern of meanings embodied in symbols, a

system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate and develop their knowledge about and attitudes toward life" (p. 248). However, when these definitions are applied to practice, many questions emerge. For example, would a category of human differences such as sexual orientation, constitute a pattern of shared knowledge? How do these historically transmitted patterns affect individuals, and groups? And, are these patterns stable, or transitory?

<center>*Basic Themes in Multicultural Counseling Movement*</center>

Sue and Sue (2008) delineate the issues that underlie the Multicultural Counseling Movement into five basic themes that parallel Draguns' (1981) earlier work on the basic themes in counseling interactions: (a) the etic versus the emic definition of culture; (b) the alloplastic versus autoplastic dilemma; and (c) the salience of relationship versus technique. Sue and Sue reinterpret these themes as (a) cultural universality versus cultural relativism, (b) sociopolitical nature of counseling/therapy, and (c) the nature of multicultural counseling competence, respectively. Furthermore, they include the emotional consequences of race and the inclusive versus exclusive nature of Multiculturalism as two additional themes in their delineation.

Cultural universality versus cultural relativism.

In his 1967 study, anthropologist K. Pike coined the terms etic and emic to describe the only two possible perspectives to study a society's cultural system. According to the etic perspective, culture is universal; it can be conceptualized and investigated through universally valid concepts and categories that have meaning for scientific observers (such as intelligence, developmental stages, or emotional inhibition).

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Hence, the therapist is the only authority regarding the validity of an etic observation. On the other hand, according to the emic perspective, distinctions that are specific to certain cultures can be meaningful only to the members of that society (such as time orientation, belief in supernatural, or a focus on individuality). In this culture specific perspective, the native members of a culture are the experts about the validity of an observation.

In the context of psychotherapy, "the emic-etic distinction" (Draguns, 1981, p.1) explores how universal or culture specific the elements of the counseling process (such as characteristics of distress, and impact of various treatments) are. According to the etic view, mental illnesses have a biological basis that is common to all individuals; the individual differences between people are miniscule and exist among all individuals. Hence, there is no need to change diagnosis and treatment of disorders like depression, or schizophrenia for certain groups, because all societies observe these disorders as psychopathologies and every individual is different to a certain extent in the way s/he experiences the illness and its treatment (Sue & Sue, 2003). On the other hand, the emic view focuses on the specificity of culture and assumes that cultural differences among some groups cause them to manifest mental illnesses differently as a group, and therefore, these mental illnesses should be treated and diagnosed differently, consistent with specific groups (Sue & Sue, 2008; Ivey & Ivey, 1999).

Sociopolitical nature of counseling/therapy.

According to most researchers, the counseling process becomes a sociopolitical activity when counselors impose the standards of their personal cultural perspectives on their clients (Sue & Sue, 2003). Divergence around this theme stems from some

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researchers who posit that encouraging client to do social activism or changing the client's social environment through advocacy is an imposition of the counselor's personal worldview on his or her clients (Vontress, 1972). Other authors view advocacy and social activism as a major part of the helping process that needs to be cultivated (Toporek, Gerstein, Fouad, Roysircar & Israel, 2006; Vera & Speight, 2003). This theme is concisely summarized in Draguns' (1981) question of whether the goal of psychotherapy should be to help the individual accommodate to external circumstances *(autoplastic change)* or to change the external environment so that it accommodates to the needs of the individual *(alloplastic change)*.

The nature of multicultural competence.

According to Sue and Sue (2008), the question explored by this theme is the definition and scope of the multicultural competence: does multicultural counseling require different competencies than those required for general counseling, or is all counseling multicultural counseling? (Coleman, 1998; Fukuyama, 1990; Pope-Davis, Liu, Toporek & Brittan-Powell, 2001; Sue & Sue, 2008).

The theme Draguns (1981) formulates about salience of *"relationship versus technique"* (p.10) in the counseling process brings more complexity to this dilemma. Is the therapeutic relationship indeed the most important factor in the therapeutic process and, can relational techniques (such as tone of voice, non-verbal communication, content of remarks) be changed to accommodate the cultural differences between client and therapist? For example, a practitioner with the theoretical approach of Cognitive Behavioral Therapy would probably disagree that relationship is the most important

factor in therapy, and would probably give very little attention to his or her relational techniques. Contrarily, Sue and Sue (2008) not only focus on relationship building techniques but also include different modalities of therapy such as art, rituals and so forth to accommodate the clients' particular belief system and cultural needs.

     Inclusivity of the Multicultural Counseling Movement.

     This theme is concerned with the degree to which various differences among clients are included in the definition of *multiculturalism*. Whereas some researchers prefer to keep attention on the hard issues of race rather than diverting it to other group differences (Lee & Richardson, 1991; Smedley & Smedley, 2005), others argue that some differences (such as sexual orientation) do not have the capacity to constitute an overall culture (Trimble, 2007). Researchers such as Weinrach and Thomas (2002) point out that limiting the focus of research on specific groups (such as a focus on racial or ethnic groups) reduces the helpfulness of multicultural research to practitioners whose work involves other groups (such as people with untraditional gender, or sexual orientation). Furthermore, such a specific focus on certain groups reduces the explanatory capacities of Multicultural Counseling Movement constructs to the extent that they become simply interpretations for Black-White relations in the U.S. (Fischer & Moradi, 2001). Sue and Sue (2008) prefer not to take a conclusive stance on this issue and state "While this text is focused more on racial/ethnic minorities, we also believe in the inclusive definition of multiculturalism" (p. 34).

     Perhaps one aspect of this dilemma is that the driving and organizing force for interest in multicultural issues in the counseling profession is the Association for

Multicultural Counseling and Development (Arredondo & Toporek, 2004; Vontress & Jackson, 2004). The organization was created in 1972 as The Association for Non-White Concerns to advocate solely for the rights of African American clients and counselors. Today, however, many groups (Asians, Middle Easterners, Jews, Moslems, Atheists, Gays, Lesbians, Transsexuals, Disabled, Elderly, Women and so forth) demand respect for differences in their view of the world, their life experiences and expectations (Vontress & Jackson). Additionally, attempts to simplify group characteristics into teachable bits of information threatens to encourage stereotypes (Pedersen, 1997). For example, Suzuki and Alexander (2001) note the damage that can be caused by researchers to participants, and especially to multiracial children, when the researchers assume certain participants should be assigned in certain groups simply because of their complexion.

Emotionality of race.

Another theme Sue and Sue (2008) point out is the emotionality that surfaces when issues of race are discussed. According to Sue and Sue (2008), culturally trained emotionality about race, such as feelings about racism, discrimination and anti-White attitudes, interfere with the ability of researchers and practitioners to objectively communicate issues related to the subject (D'Andrea & Daniels, 1995). For example, Karp (1981, as cited in Helms, 1993) noted that Whites experience negative feelings such as self deception, guilt, shame, and superiority (that emerges as an overcompensation for the other feelings) as a consequence of racism and their distorted views of their White

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racial identity. Then, these feelings result in distorted behaviors and views of the world such as rigid, stereotypical thinking and a tendency to compartmentalize the self.

Sue and Sue (2008) note that the racial identity models provide a good way to conceptualize the typical emotions people pass through as they move from unawareness to awareness and acceptance of their own racial identity. Some more recent studies (Helms, 1995; Neville et al., 2001) increased the complexity of our way of thinking about the theme of emotionality and about racial identity by applying the concept of schemas to these issues. Schemas are patterns of thought that are linked to emotional and experiential information. For example, the schema "I'm not valuable" may be linked to feelings of worthlessness or fear. It might also be linked to particular experiences of racial discrimination, or to certain places where the person felt worthless or fearful. In other words, schemas are the internalized memes (Rice, n.a.) that might have cognitive, behavioral, affective, and contextual associations.

In the reformulated version of her White Racial Identity Model, Helms (1995) renamed identity *stages* as identity *statuses* which are collections of congruent schemas that are dominant within the individual's personality structure at a certain point of time. Statuses mature sequentially and are determined according to the individual's choice of schemas when confronted with a racially charged event. Furthermore, some schema groups (called secondary statuses) are potentially accessible yet are not accessed by the individual regularly. These statuses are selected or deselected according to their usefulness in dealing with the issues the individual faces, so if a status continually fails, the individual replaces it with a secondary status. Perhaps most importantly, Helms

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proposes that as the identity status of the individual develops, that person attains greater

access to more advanced status schemata and becomes increasingly more flexible in

managing complex racial information (Helms). Hence, the individual moves toward more

complex meme processes to increase his or her adaptation to the environment.

Likewise, Color Blind Racial Attitudes (CoBRA) that Neville et al. (2001)

describe are a specific set of schemas that constitute a form of racism characterized by:

(a) denial of racism; and (b) denial of power. Authors operationally define the CoBRA

as: (a) persistent negative stereotyping; (b) tendency to blame minorities for the racial

disparities in their earnings, and employment; and (c) by showing resistance to rectifying

the social structural problems that lead to disadvantages experienced by minorities

(Neville et al.).

<div align="center">*Synthesis*</div>

Culture Specific versus Culturally Universal Definition of Psychopathology

Sue, Sue, and Sue, (2006) concur with other authors of the review articles, that

both culturally universal (etic) and culture specific (emic) qualities of psychopathologies

must be explored when diagnosing clients. They support this argument by noting that the

definition, expression and treatment of psychopathology are dependent on cultural factors

that vary from group to group. Authors emphasize that psychopathologies are also

dependant on biological and cognitive factors that are similar in all human beings, with

slight variations among all individuals (Sue et al.).

Cultural identity.

Sue and Sue (2008) organize the culturally universal and culture specific conceptualization of individuals through the Tripartite Framework for Understanding the Multiple Dimensions of Identity (Sue, 2001). The model consists of three concentric circles which represent levels of personal identity an individual has. The outermost circle (the universal level) includes universally shared human characteristics such as being Homo-sapiens, having self awareness, having common life experiences, having biological and physical similarities, and being able to use symbols. The next level (the group level) consists of similarities we share with other persons but not necessarily the whole human kind. Examples for these similarities are race, sexual orientation, marital status, religious status, culture, disability/ ability, ethnicity, geographic location, age, socioeconomic status and gender. The innermost circle (the individual level) illustrates uniqueness of every individual which involves genetic endowment and non-shared experiences.

According to this model, our biological characteristics, and the abilities that stem from these characteristics are located at the universal level. We all create and manipulate symbols to communicate ideas or information; we are all motivated to integrate and then differentiate from people and ideas; we are all aware of a self that likes, dislikes, needs and stays away from certain things. We can say that Flow Theory concepts such as creating and manipulating *memes*, motivation of humans to grow by integration and differentiation from their environment, our basic drive to achieve flow experiences, our self-reflective consciousness and the concept of the self that arises from

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this consciousness can be viewed as elements of the universal level of personal identity. Furthermore, it may be inferred from Csikszentmihalyi's writings (1993) that all of the universal elements discussed in the Tripartite Development Model of Personal Identity are based on the mechanisms that are described by the discipline of evolutionary biology. Table 8 has been constructed to show the correspondence of these concepts with the concepts of the Tripartite Development Model of Personal Identity (Sue, 2001).

Group level personal identity is about the variables that make people similar or different than each other. Some examples are religion, sex, ethnicity, and geographic location. In terms of the Flow Theory, these variables are all elements of *culture* that are collections of biological and ideational information, shared by large groups of people, that have rooted themselves in ours*elves* and our bodies through multigenerational processes. Some examples for these variations are pigmentation of the skin (biological information), traditional way of dress or communication (ideational information), sexual orientation (biological information), and gender roles (ideational information).

According to the Tripartite Development Model of Personal Identity (Sue, 2004 as cited in Sue & Sue, 2008), the individual level of personal identity explores the *differences* individuals show with respect to all other individuals. However, it is possible to imagine all differences to be shared by some people in some parts of the world. For example, having special talents such as high Intelligence Quotient (IQ) might not be a common characteristic shared by large groups of individuals, but in a school for the gifted, a high IQ can be shared by a large group of students. Losing a parent at an early age, experiencing life altering illnesses or other traumatic events can all be considered a

part of the individual level of personal identity in Sue's (2001) framework. However, it is very possible to create groups of people who share these commonalities when large samples of people are considered.

Table 8
The Tripartite Development Model of Personal Identity (Sue, 2001) versus the Flow Theory (Csikszentmihalyi, 1993; 1996; 1997)

Tripartite Development Model of Personal Identity		Corresponding Concepts of Identity in Flow Theory
Universal Level of Identity *(common life experiences, biological/physical similarities, self awareness, use of symbols)*	→	Mechanisms of evolutionary biology *(integration & differentiation, self reflective consciousness, need for flow)*
Group Level of Identity *(religion, sex, ethnicity, geographic location etc.)*	→	Cultural information composed of memes & biological information composed of genes *(religion, sex, ethnicity, skin color etc.)*
Individual Level of Identity *(genetic endowment & non-shared experiences)*	→	Traces left on the individual's *self* from the totality of the life experiences

According to the Systems Model of Creativity, the individual level of identity is comprised of the traces left on the individual's *self* from the totality of the life experiences represented in group and universal levels of the Tripartite Development Model of Personal Identity (see Self and Identity). Even though Sue's model is effectively descriptive, it does not prescribe any relational networks between the three levels of identity (Ridley, Baker, & Hill, 2001). However, when we apply the constructs *evolutionary biology*, *culture*, *gene*, *meme*, and *self* to these levels of identity, we are able to create some meaningful relationships among them.

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When analyzed, the components Sue (2001) notes as individual level of human cultural identity (such as genetic endowment and non-shared experiences) map onto the Flow Theory concept of the *individual* in the Systems Model of Creativity (See. Figure 1) which consists of the individual's background experiences, his/her biological and social heritage (such as health, social support, intelligence) and personality (Csikszentmihalyi, 1993; 1996). Because the Flow Theory views the individual's self as the generation, management, and storage space for the meanings derived from all accumulated information (Csikszentmihalyi, 1996), we can infer that all information regarding one's
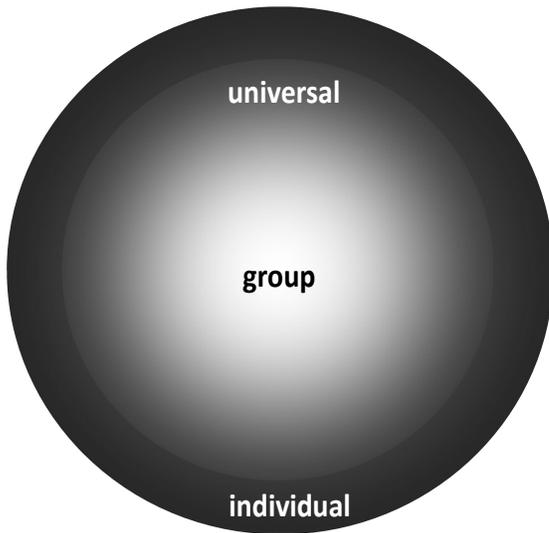
Figure 2. Reconstruction of the Tripartite Model of Personal Identity (Sue, 2001) through Flow Theory (Csikszentmihalyi, 1993; 1996; 1997).

group identity or the effects of universal processes will be contained in this level of identity. Hence, the individual level of cultural identity discussed in Sue's Tripartite Development Model of Personal Identity (2001) is the super ordinate identity to both group and cultural identities depicted in the same model. So, the individual identity is not

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an independent, rigid or isolated entity. The individual identity or the "self" is constantly

challenged and reinvented as the (healthy) individual obtains and internalizes new, more

complex information about his or her environment and life experience. This flux of new

information is compared with and sometimes challenged by the universal and group

identities of the individual.

According to Sue (2001), the universal identity that all human beings share with

each other consists of basic cognitive and physiological mechanisms (such as

mechanisms of perception, skeletal structure, biological functioning); and common life

experiences (such as being married, being an adult, being a child). These universal

mechanisms determine aspects of our bodies and functioning such as the color of our

skin, our accent, or our beauty (Sue, 2001). These components of cultural identity map

onto the Flow Theory constructs of the evolutionary structural-functionalism, the self

consciousness, and the memetic/genetic evolution (Csikszentmihalyi, 1993); all elements

of the individual's background in the Systems Model of Creativity. Moreover, along with

our self, the universal identity affects how we react to external stimuli and how we

choose to identify with other groups in the society. Hence, I postulate that it is a super

ordinate construct to the group level of cultural identity described by Sue.

How we give meaning to the elements of the group identity (such as race, sexual

orientation, or age) (Sue, 2001), is a function of the interaction of our self and our

universal identities, with the society and the domain of *social categories*. Therefore, the

group level identity is the level of cultural identity that is most intimately tied to the

social categories created by the field or the society. I have constructed Figure 3 to depict

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a half sphere that enters into a flatbed of the individual level identity. A sphere is used to show the connectedness of the universal and group identities with external forces of the society and the domain of social categories. Since the group identity is exposed most to these external forces, it is shown at the pole of the sphere.

When culture and group identity are thusly formulated, the definition of cultural identity as an "identifiable social entity with whom a person identifies and to who he or she looks for standards of behavior" (Cooper & Denner, as cited in U.S. Public Health Service, 2001, p.1) gains meaning as a collection of memes that describe a certain label among many other labels. So, in support of the conceptualization used by the U.S. Surgeon General (U.S. Public Health Service, 2001), Flow Theory views cultural identity as memes in the form of labels that are absorbed and changed within the self of the individual (Csikszentmihalyi, 1993).

Cultural factors relevant to psychopathology.

The U.S. Surgeon General (U.S. Public Health Service, 2001) notes that the channels through which these cultural identities affect clients' willingness to seek and respond to mental health services are the major cultural factors relevant to psychopathology. Another suggestion about factors relevant to psychopathology comes from Atkinson, Bui and Mori (2001) as they recommend therapists to consider: (a) their clients' pre-acculturation experiences (such as trauma, war and famine), and (b) the clients' post acculturation similarities with the mainstream culture in terms of language, ethnicity, ethnic identity development level, and mental health beliefs. While the former suggestion deals with issues related to the individual's background experiences, the latter

is about the quality of interaction the individual has with the society and domain variables described in the Systems Model of Creativity.

When Sue et al. (2006) discuss how clinicians might determine issues relevant to psychopathology; they define clinically practical criteria of abnormal behavior as discomfort, bizarreness, and inefficiency (Sue et al.). In this context, discomfort may be physical (such as somatization or fatigue) or it could be emotional (such as anxiety, and phobias). On the other hand, bizarreness is defined as a statistical deviation from socially accepted standards of behavior (Sue et al.) such as antisocial behaviors, and sexual abuse, or as a false perception of reality such as delusions, hallucinations, and disorientation. Finally, the authors define inefficiency as being (a) unable to meet requirements of social roles necessary for survival (such as being a worker, parent, son or a daughter or a lover), or (b) being unable to reach one's potential (such as being a creative person working at low skill jobs or being an intelligent person failing at school).

In addition to these criteria, Sue et al., (2006) suggest therapists to use Strupp and Hadley's Multiple Perspectives Concept as a structure with which to define normality and abnormality. According to this concept, one has to weigh perspectives of (a) the individual, (b) the society, and (c) the mental health professional to obtain a "truly adequate understanding of mental illness and health" (p.12).

In Flow Theory, behavior is deemed to be maladaptive if it does not lead to complexity (Csikszentmihalyi, 1993; 1996; 1997); hence, the concepts of inefficiency, bizarreness, and discomfort are not used specifically. However, it seems that Sue et al., (2006) are congruent with the philosophy of the Systems Model of Creativity

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(Csikszentmihalyi, 1996; 1997) when they suggest that psychopathology must be defined in correspondence with information from the individual (individual), with input about his or her interaction with the society (society), and using the established wealth of symbolic knowledge about psychopathology carried by the therapist (domain).

Because of this, both the "clinically practical criteria" (Sue et al., 2006) and the Multiple Perspectives Concept depend highly on the symbolic information (culture) of the individual, the therapist and the society. Figure 4 is constructed to show the correspondence between these aspects and the domain (culture), field (therapist), and the society (society) factors described in the Systems Model of Creativity. Due to this dependence on the culture, suggestions provided by Sue et al., (2006) show susceptibility to *ethnocentric monoculturalism* as it is defined by Sue and Constantine, (2003) and Sue (2004), who, not surprisingly, criticize *optimal human functioning* as a product of ethnocentric monoculturalism as well (Sue & Constantine, 2003; Constantine & Sue, 2006). Furthermore, if a therapist uses the Multiple Perspectives Concept to diagnose a client; the diagnosis would be accurate to the degree that *both* the client and the therapist are able to show accurate awareness of their own culture. This is because the identity development models described by Sue and Sue, (2008) state that different levels of identity point to different levels of self-acceptance and self awareness as a cultural being.

Although the White Racial Identity development model described by Sue and Sue (2008) provides warnings of possible problems concerning the decision making of individuals in different stages of identity; they do not provide a systematic and objective

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approach to delineating exactly what thought patterns are inaccurate and why. For

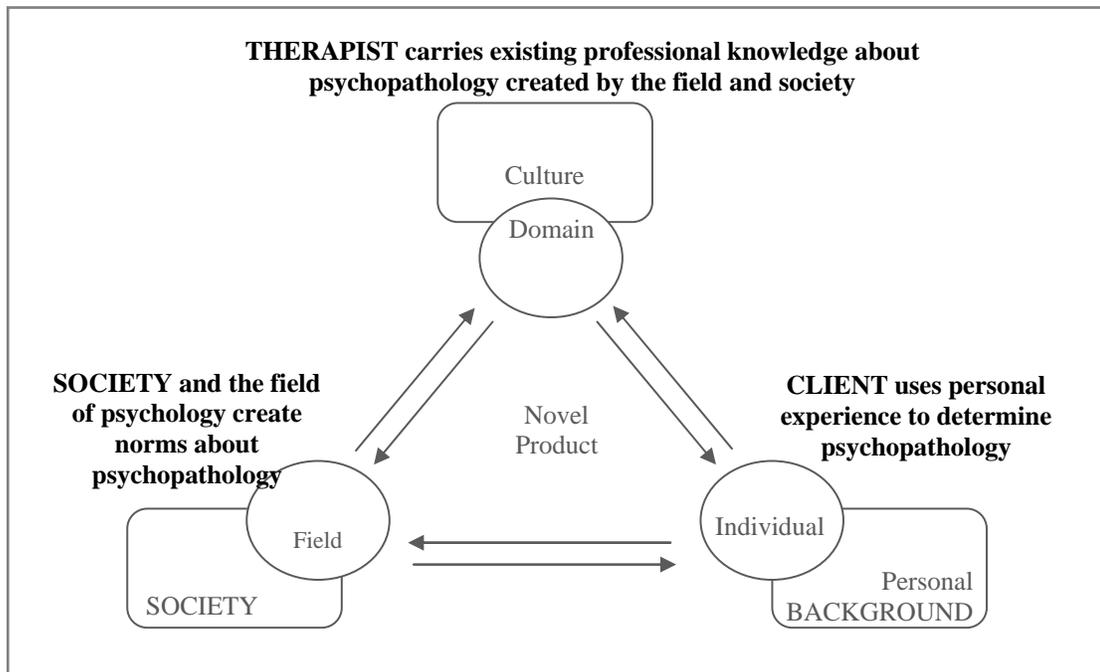example, a therapist who knows she is at the *Dissonance Phase* of identity development

Figure 3. The Systems Model of Creativity (Csikszentmihalyi, 1996) versus the Multiple Perspectives

Concept (Strupp & Hadley, 1977).

can expect she might misunderstand the culture of her client. However, this information

does not provide much help about how the therapist can remedy this situation at the

moment she is seeing the client: does she need to listen to the client differently, ask about

the client's culture, family, beliefs? How would these behaviors be different than the

general counseling skills of empathy, active listening and so forth? How can a therapist

accurately identify the salient issues in a client's life without making decisions and

judgments for the client?

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Flow Theory's contribution to the definition of psychopathology.

The Flow Theory bypasses these problems by focusing on the concept of *flow*. This emphasis causes the therapist to concentrate on the things the client obtains positive enjoyment from (Massimini et al., 1987). Any factor that helps the individual increase positive flow activities (activities that increase his or her complexity) is crucial to the healing of the individual (Massimini et al.). For example, a therapist in the resistance and immersion phase of Sue and Sue's (2008) White Racial Identity Development Model might see racism everywhere, and feel guilty for having been a part of a racist society. These feelings and thoughts might cause problems with a multiracial client who does not have any problems related to his or her cultural identity. The competent therapist should recognize and resolve these biases. Focusing on the phenomena of Flow is a reminder to stay engaged intensely and without the judgments in the client's world.

When the same therapist approaches the client from the perspective of Flow Theory, the goals are determined purely according to the positive flow the client gets out of life and how other factors interact with his or her engagement in life activities (Massimini et al., 1987). The therapist will be exploring the interests the person has, the activities and people that cause most distress and the activities and people that create the most engagement (Massimini et al.). Thus, with the aid of observations, or client disclosure, and assessment tools s/he has set up, the therapist is directed to discerning the cause of the unhappiness in the client's life, completely from the perspective of the client and within the client's socio-cultural context.

Inclusive Versus Exclusive Nature of Multicultural Counseling Movement

In the review articles, some researchers consider the meaning of Multicultural Counseling in its most inclusive sense. For example, Hanna et al. (2000) outline only two groups in any society: the dominant group versus the minority group. Sue and Sue (2008) also provide a very inclusive conceptual definition that does not differentiate among specific populations and outlines the construct as: (a) a helping role and a process, (b) defines goals and modalities consistent with the life experiences and cultural values of clients, (c) conceptualizes client identity to include individual, group and universal dimensions as discussed in the Tripartite Framework for Understanding the Multiple Dimensions of Identity (Sue, 2001), (d) uses universal and culture specific strategies and roles in the helping process, (e) balances the viewpoints of individualism and collectivism in assessment, diagnosis, and treatment, and it (f) conceptualizes clients within their specific "client systems" (Sue & Sue , 2008, p. 42).

On the other hand, the same researchers are very exclusive about the groups they investigate. For example, Sue and Sue (2008) admit that their focus in their textbook *Counseling the Culturally Diverse: Theory and Practice* (which, according to the authors, is used as required reading in 50% of U.S. counselor education programs) is on particular racial categories (such as African Americans, Asian Americans, and Native Americans). However, they "also believe in the inclusive definition of multiculturalism" (p. 34). For example, focusing solely on the racial/ethnic context of a client might not always be helpful. For instance, a transgendered Asian American male living in a racially open yet sexist society might find his gender identity more salient than his racial identity. When

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the definition of Multicultural Counseling and Therapy as it is described by Sue, Ivey, and Pedersen (1996) and Sue and Sue (2008) is considered, any special focus on a non racial group is against the basic premise of Multicultural Counseling and Therapy which posits that *all* clients, whether they belong to majority or minority groups, shall be conceptualized within *their socio-cultural context*. Hence, the multicultural counseling process is very complex and dynamic (Sue, 2006) and requires extensive knowledge about many different socio-cultural contexts that our clients might be living in.

Conversely, some of the most influential leaders of the Multicultural Counseling Movement who are against adopting the inclusive viewpoint (such as Carter 2005; Helms & Richardson 1997) note that if the scope of the movement is too broad, race issues will get ignored by the profession and the society; and racial prejudice, racial discrimination, systemic racial oppression will not be addressed. Sue and Sue (2008) support this idea by noting, "When issues of race are discussed ... it is not uncommon for participants to refocus the dialogue on differences related to gender, socioeconomic status, or religious orientation" (p.37). Hence, these authors point out the definitive power oppression has on the influence their socio-cultural contexts have on the lives and identities of our clients. Consequently, oppression and the goal of decreasing instances of the most prevalent type of discrimination in U.S.A., namely, racial discrimination (Sue, 2005) greatly impacts the scope of the Multicultural Counseling Movement.

How does the Flow Theory help conceptualize the exclusive versus inclusive character of the Multicultural Counseling Movement? First, the concept of *memes* as basic elements of cultural information, the framework of *evolutionary structural-*

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functionalism and the *Systems Model of Creativity* might provide a framework through which counselors may be able to analyze various characteristics of different cultural groups. For example, rather than stopping at investigating the common characteristics of African Americans, we could investigate what belief patterns (both within and outside the group) cause these characteristics. It would then be possible to compare how certain belief patterns of African Americans are related to the experiences and characteristics of other groups.

Thus, when belief systems are investigated rather than particular groups, the relevance of groupings might become obsolete altogether. For example, Islamic and Christian Fundamentalists might show similar life experiences, similar symptomology and react to treatment similarly; because of meme groups they share (e.g. *everyone must accept my point of view,* or *everyone is against me*). Finally, Flow Theory contributes to resolving this theme by helping conceptualize the sociopolitical nature of Multicultural Counseling.

Sociopolitical Nature of Multicultural Counseling

Sue (2005) provides a conceptualization of racism that he adopts from James Jones. According to this view, there are three major forms of racism: Individual, institutional and cultural. According to this formulation, individual racism involves personal acts of prejudice and discrimination which can range from extreme acts of hate crimes, to micro-aggressions such as changing one's path to avoid going near a person of color (Sue). Institutional racism resides in organizational policies, practices and structures in government, business, education, religion, law, and so forth (Sue, 2005). It causes

racial groups to be consistently and unfairly be left in a subordinate position through the standard decision making process they follow (Sue). Finally, cultural racism is the general belief that one group's cultural heritage is superior to another (Sue). Examples for elements of this cultural heritage are history, way of life, religion, arts and crafts, language, values, and traditions, so forth. Furthermore, phenotype characteristics such as hair, skin and eye color are posited to be the markers of such a desirable (or undesirable) cultural heritage (Sue). I have constructed Figure 5 to show the overlap between the Systems Model of Creativity and these forms of racism discussed by Sue (2005).
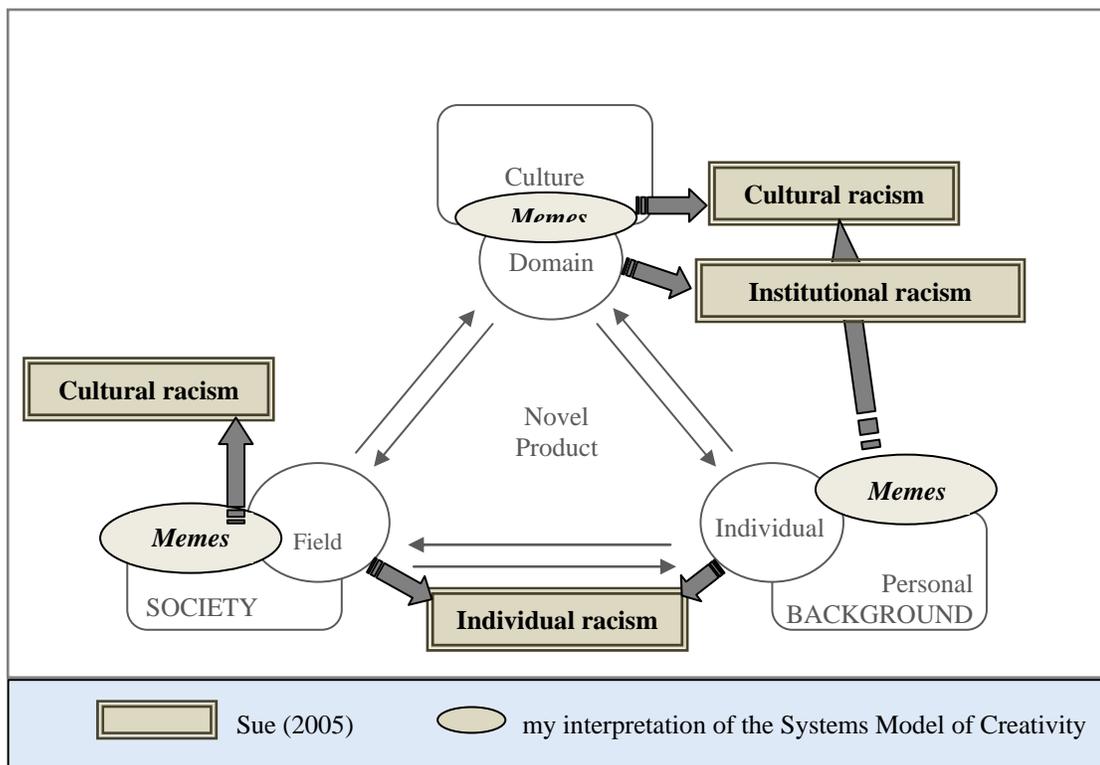

Figure 4. The Systems Model of Creativity (Csikszentmihalyi, 1993) and the three major forms of racism discussed by Sue (2005).

An abridged reconstruction of the above diagram is seen in Figure 6. It seems that in terms of Flow Theory constructs, cultural racism relates to memes that support

racism. Institutional racism is related to domain based oppression; and individual racism

relates to how the individual interprets and uses this information to shape his or her

behavior. The Flow theory expands and simplifies Sue's (2005) explanation of the

phenomena by clearly separating knowledge and rules (domain) that are present in

institutions, from the decision makers (field) that keep those rules in place

(Csikszentmihalyi, 1993). Csikszentmihalyi also distinguishes the individual as a self

reliant, self aware, self determining actor in constant interaction with both the field/s and

the domain/s that influence his or her life. As noted by the bi-directional arrows between

components of the Systems Model of Creativity, the individuals, societies and the idea

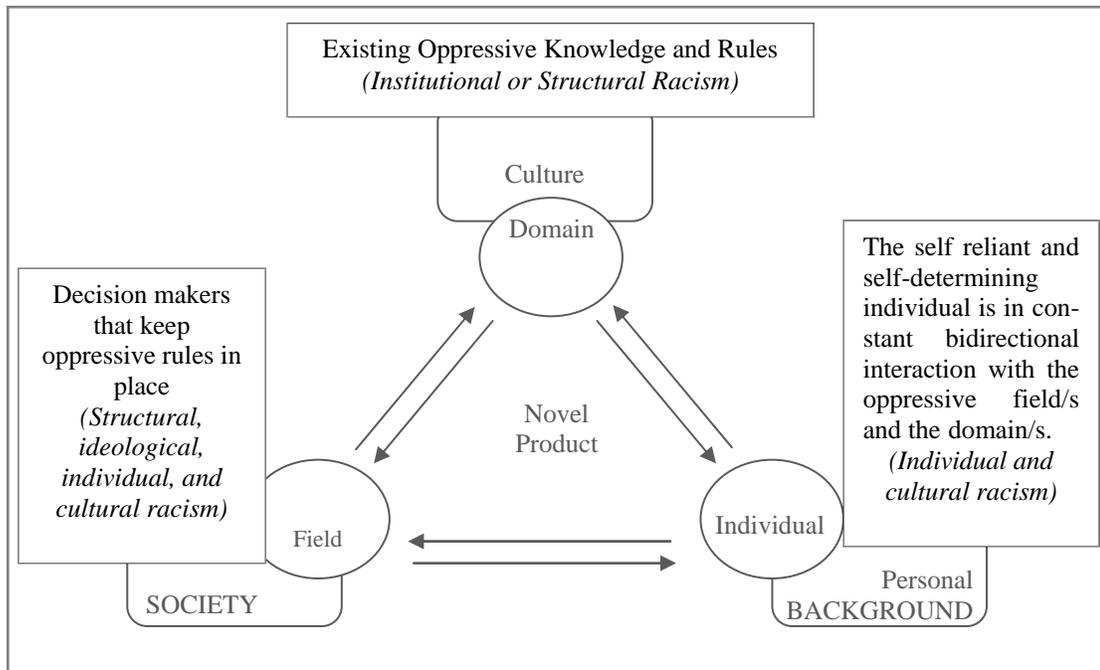systems (domains) mutually affect each other. Thus, Csikszentmihalyi gives agency not

Figure 5. The three levels of oppression as discussed by the Flow Theory (Csikszentsmihalyi, 1993).

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only to the decision makers, and the individual, but also to the rules and systems of behavior (such as traditions, protocols and so forth) that create and maintain oppressive environments.According to the Flow Theory, oppression is a natural reaction to our need to survive over other organisms that compete for the same resources as we do (Csikszentmihalyi, 1993). Hence, as Sue (2005) admits, we are all oppressors. As Neville et al. (2001) point out, the unearned benefits from membership in a desirable cultural group offer us protection from social ills along with a degree of power; which in turn, increase our chances of survival, and this is a big part of the reason why we are all oppressors (Csikszentmihalyi). This need to obtain benefits from the oppression of others is very difficult to accept, especially for those of us who are socialized with the conflicting memes that say *justice, equality, and freedom are the ideal ways of being*.

The bi-directionality of the interactions between different components of cultural evolution (individual, field, domain) posited in Flow Theory illustrates the intimate connections the reactions and actions of the individual has on the field and the domain (i.e. as a culturally different individual reacts to biased society negatively, the society responds through increased biases and negativity). Furthermore, this connectedness points out the possibility of the culture (or the domain) to affect the decision makers while the decision makers affecting the domain. For example, a domain-based assumption that Asian Americans cannot lead because they are too passive may be challenged and extinguished by the efforts of a group of decision makers (the field of that particular domain). It can also change the beliefs of a field and change their attitudes toward Asian American leaders.

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Contributions of Flow Theory to the meaning of culture and oppression.

Since the target of counseling interventions, namely, the *self* of a client consists of the totality of his or her experiences, a client's experiences with oppressive thoughts, systems, and people are expected to be a central part of a counselor's job in the framework provided by this theory. Also, it is logical to expect that a Flow therapist would acknowledge the existence of social competition as a matter of fact (Csikszentmihalyi, 1993). S/he would further acknowledge that this competition results in a social distance (U.S. Public Health Service, 2001), that leads to racist behavior and thoughts (Neville et al. 2001; Sue, 2005), ranging from hate crimes (Sue) to racial micro-aggressions (Constantine, 2007; Neville et al. 2001), displayed through thought patterns such as: (a) persistent negative stereotyping; (b) tendency to blame minorities for the racial disparities in their earnings, employment, and (c) by showing resistance to rectifying the social structural problems that lead to the disadvantaged lifestyles of minorities (Neville et al.); or behavior such as not tending to customers of color in stores, idealizing the persons of color according to stereotypes, and offering unneeded help to persons of color due to stereotypical expectations that they need help (Constantine).

The Systems Model of Creativity (Csikszentmihalyi, 1996) helps clarify how an individual can respond to, and change, different forces that surround him or her. For example, a female client who wants to wear hijab at work is threatened to get fired if she does so. According to the Systems Model of Creativity, the client is trying to alter an existing meme that says *women do not wear hijab to work*. The domain is the domain of work. Since the domain is the world of work, the field who will decide whether the

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change the client proposes should get accepted or not are the people who make the laws about the world of work (depending on the situation, these people might range from community leaders to members of the senate and the congress). Finally the individual with certain accumulated genetic and memetic information (namely, a self) is the client.

The client needs to know what rules are in place regarding her issue in the world of work, which rules support her theses, which ones are against her, and more importantly which rules need to be changed. Then, she needs to discern the field for the particular rule she needs to change; is it the government, company head, her manager, community leaders, community itself? To make an accurate appraisal about the necessity of the change, the client also needs to determine her goals in wanting to wear hijab and the salience of this goal in her "self".

As can be seen, this approach clarifies and systematizes the exploration of the influences from the society, institutions, and within our *self* that are influencing our actions. Furthermore, it can help us systematically discern the positive and negative consequences our actions might cause. When the above mentioned client gets a negative result from her attempts to change the domain of work, she might analyze if she misrepresented her novel idea to the wrong field, in a wrong way or if she formulated the novel idea (to wear hijab at work) in a misinformed way, and finally, she might ask herself if she really wants to wear hijab at work, or if she wants to work at all. Through this model, individuals may examine whether they need education to get a better grasp of domain rules and procedures; whether they need advocacy to help them communicate

with the field and the society, to change the domain or whether if they need to change their self.

It is also interesting that Hanna et al.'s (2000) observation of the liberated individual mirrors the description Csikszentmihalyi (1996) provides about the individual experiencing flow. Like the person in flow, the liberated person has a strong sense of self-efficacy and personal identity; has made a transition from an outer locus of control to an inner locus of control; has a strong sense of purpose, and a set goal to achieve it; and finally, has a tendency to work towards changing the system in which s/he lives (Hanna et al.). Although the research shows that external locus of control is characteristic of people from collectivistic cultures (e.g. Sue & Sue, 2008), the degree of the usefulness of external locus of control to coping with problems of life have been frequently questioned. For example, Holmes and Werbel (1992) shows that internal locus of control positively correlates with finding work quickly following involuntary job loss; and Walsh, Blaustein, Knight, Spinazzola, and Van der Kolk, (2007) shows that low internal locus of control correlates highly with coerced sexual victimization experiences. Moreover, in a seminal article, Ryan, Kuhl, and Deci (1997) note that the concept of autonomy should be viewed as a "central problem of life" (p. 702), a biological activity, rather than be equated with the ideology of individualism. Hence, having an inner locus of control does not negate blending one's goals with the goals of a larger group but it does increase one's ability to adapt to his or her environment more efficiently (Csikszentsmihalyi, 1993; Ryan, Kuhl, & Deci).

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The explanation Flow Theory presents about the driving force and mechanisms of oppression also provide a reason why oppression harms the oppressed as well as the people who oppress (Hanna et al., 2000; Sue, 2004; Sue, 2005) by preventing efficient adaptation to their environment. This in turn, leads the oppressors to have diminished complexity and competitiveness among other individuals (Csikszentmihalyi, 1993). Because oppression requires strict adherence to one's in-group, and the existing memes (Csikszentmihalyi), with blind rejection of different ideas, people and behavior (Csikszentmihalyi), people who oppress do not evaluate the real circumstances of situations, furthermore, they produce a limited number of solutions to the problems life brings to them and these solutions have little, if any, novelty in them. Without a real appraisal of the problem and variety of options for its solution, people are not able to adapt to their evolving environment as effectively as people who are more open to novelty might be able to adapt (Csikszentmihalyi). According to the evolutionary theory, failure or inefficiency to adapt is a sure means of losing the competitive edge and moving closer to extinction (Csikszentmihalyi).

Emotionality Related to Race

Flow Theory's focus on systematic issues such as the relation of oppression to survival, its foundations in human biology, and the capability of all people to choose a more adaptive way of survival through collaboration, may potentially normalize and remove a lot of the emotionality inherent in discussions about race. As Neville et al. (2001) discuss, Color Blind Racial Attitudes (CoBRA) are cognitive schemas or, complex interactions between cognitions and affect "that reflect a larger cognitive

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schema about race in the United States (i.e. race is unimportant in terms of social and economic experiences)" (p. 272). This larger schema is tied to feelings and a set of corresponding beliefs such as a "belief in a just world, meritocracy" (p. 272) which provide a sense of security. However, when one disputes the larger schema, then, the corresponding beliefs and the feelings of security they provide are also damaged, which in turn, causes anxiety (Neville et al.).

The Flow Theory provides a logical framework of evolutionary structural-functionalism that provides a level of security for people as they deal with the anxiety and disorientation Neville et al. (2001) discuss. For example, it is easier for a person going through the *Introspective Phase* of Sue and Sue's (2008) White Racial Identity Development Model to deal with feelings of disconnectedness, isolation, confusion and loss that stem from the question "Who am I as a racial being?" (p. 281), if s/he knew that s/he is a collection of ideas, memories, and experiences. And, as a human being, s/he has to ensure her/his own survival as do others around her. Finally, his or her own identity as a racial human being is simply a means to this goal of survival and adaptation to the changing environment; and with time, s/he will learn to accept him or herself as a racial being and life will be better because of it.

Furthermore, the *self*, *evolution*, *complexity*, and *Systems Model of Creativity* are clear constructs that are not emotionally laden like the currently used, emic constructs (such as *Black, White, Hispanic, or Asian*). Moreover, these Flow Theory constructs not only reinterpret racial identity stages, but also support Helms's (1995) account of the White Racial Identity Development process where individuals are able to use statuses

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([sets of racially linked schemata or groups of internalized memes] Rice, n.a.) in increasingly complex ways to be able to react to racial information in increasingly efficient ways. This parallels the Flow Theory position that human beings are endlessly choosing, manipulating, and creating memes that will enable them to increase their complexity and thus, the chances that their mimetic and genetic information survives to newer generations (Csikszentmihalyi, 1993).

One last contribution Flow Theory provides to help reduce the emotionality aroused by discussions of race is its focus on the scientific method as the most stable, objective, consistent framework for investigating and sharing knowledge about the world around us (Csikszentmihalyi, 1993). Csikszentmihalyi acknowledges that "reality can only be seen through distorting glasses, it is better to make do with what one can comprehend, rather than disdain it because it falls short of perfection" (p. 62). He then discusses the existence of other, more intuitive, less systematic ways of knowing such as wisdom, which he defines as a "*cognitive skill* … a special way of acting that is socially desirable, or a *virtue*. Finally, it is a *personal good*, because the practice of wisdom leads to inner serenity and enjoyment" (pp. 241-242). Csikszentmihalyi goes a step further and notes the necessity of creating procedures that can analyze these various ways of knowing within the system of the Scientific Method (Csikszentmihalyi). He accomplishes this to some degree by removing focus from a-priori research and emphasizing experimentation (Csikszentmihalyi, 1996). This approach also helps create a bridge between culturally sensitive research and the Empirically Supported Treatment Movement (EST) described in Atkinson, Bui, and Mori (2001) and Hall (2001). The

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Scientific Method promises to provide the badly needed empirical support to culturally sensitive counseling research.

Definition of the Multicultural Counseling Competencies

The report of the U.S. Surgeon General on Minority Mental Health (U.S. Public Health Service, 2001) reiterates a point of consensus among all reviewed articles: culturally "competent services incorporate respect for and understanding of, ethnic and racial groups, as well as their histories, traditions, beliefs, and value systems" (p.1). Sue and Sue (2008) suggest counselors approach this issue using the Multidimensional Model for Developing Cultural Competence (Sue, 2001). According to the authors, this model attempts to integrate three important characteristics of Multicultural Counseling: (a) the need to consider the worldviews of specific cultural groups associated with race, gender, and so forth; (b) development of the three components of cultural competence which are awareness, knowledge, and skill; (c) four levels of cultural competence which are the individual, professional, organizational, and societal levels (Sue & Sue, 2008).

According to Sue (2004), people view the world through the lens created by the culture they were born into; this lens is called *worldview.* In their discussion of the model, Sue and Sue (2008) note the importance of considering the different worldviews of minority groups based on race, ethnicity, gender, sexual orientation and such. However, they note "space limitations force us to make hard choices about which groups to cover" (p. 48). The same difficulty is experienced when a counseling student tries to educate him or herself about various worldviews. Will s/he learn about worldviews of groups based on gender, race, ethnicity, sexual orientation? What about the various

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intersections of these groups such as the worldview of a lesbian African American from a migrant family with a low socioeconomic status?

There seems to be a consensus in Multicultural Counseling Movement and the articles reviewed in this study, that components of Multicultural Counseling Competence are: (a) awareness of one's personal biases, (b) acquisition of knowledge of particular groups therapists are working with, (c) ability to use particular, culturally appropriate interventions (Sue & Sue, 2008). However, as Hall (2001) discusses, currently, culturally supported treatments have no empirical basis. Thus, it is not very clear which interventions are culturally appropriate. Additionally, because biases usually act unconsciously, it is very difficult to determine when one is acting out of a personal bias. The third component of Multicultural Counseling Competence is closely tied to obtaining knowledge about the worldview of particular groups; hence the limitations that apply to understanding worldviews apply to this component as well.

The potential input Flow Theory provides to the dilemma of inclusivity versus exclusivity of Multicultural Counseling Movement may also affect the issues raised in the above mentioned characteristics of Multicultural Counseling Competence. Thus, counselors might be able to generate competencies to analyze particular belief patterns and their consequences; which would make it easier and more practical to gather the knowledge necessary to conceptualize the different worldviews of different client populations. The Multicultural Counseling Movement researchers already implement a very basic version of this technique as they categorize groups according to memes such as *America is a land of equality, justice and meritocracy* ([used to define groups who are

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in denial of their power], Hanna et al., 2000), or *my culture is better than all other cultures in the world* ([used to define racism], Sue, 2005).

Finally, the foci of Multicultural Counseling Competence described in Multidimensional Model for Developing Cultural Competence (Sue & Sue, 2008) as levels of action, resemble those depicted in the Systems Model of Creativity (Csikszentmihalyi, 1996). The individual level in both models is comprised of intra-psychic factors such as personal biases, prejudices, misinformation/lack of information with regard to a particular issue. Professional, organizational, and societal levels mentioned in Multidimensional Model for Developing Cultural Competence (Sue & Sue, 2008) coincide with the domain and cultural levels described in the Systems Model of Creativity (Csikszentmihalyi).

According to the explanation provided by Sue and Sue (2008), all three levels of action (professional, organizational, and societal levels) have to do with rules, protocols, policies, and beliefs; in other words, they relate to the pre-existing symbolic knowledge in the society, organizations, or the profession. Hence, it may be concluded that the Systems Model of Creativity, as Csikszentmihalyi (1996) defines it, has the potential to add the communication and personal interaction of the therapist with the decision makers in different levels of society as an additional focus of Multicultural Counseling Competence. Indeed, perhaps the most important part of a therapist's job is facilitating communication between different parties to advocate for his or her client. Additionally, the Systems Model of Creativity promises to provide a clear and concise system of change that counselors may easily learn to understand various components of

Multicultural Counseling Competence (interactions with the individual, the society, and the domain). This not only promises to help emerging therapists become more competent culturally; it might also help counselors feel more inclined to learn about such issues, since it is easier and productive to do so.

Summary

The study shows that the concept of meme is able to create the link between different levels of identity described in the Tripartite Development Model of Personal Identity (Sue, 2001); when it is applied in conjunction with the constructs *evolutionary biology*, *culture*, *gene*, *meme*, and the *self*. Within this framework, *cultural identity* as defined by the U.S. Public Health Service (2001) may be interpreted as a collection of memes that describe a certain label among many other labels adopted into the totality of the individual's self.

Hence, one unexpected finding of this study is that Flow Theory (Csikszentmihalyi, 1993) differs from Tripartite Development Model of Personal Identity (Sue, 2001) in terms of the agency it provides to the individual to change or manipulate his or her personal identity. Thus, in Flow Theory, identity is something that is in constant flux as the individual integrates different cultural identities into his or her self. Although I had hypothesized that the Flow Theory (Csikszentmihalyi, 1993; 1996; 1997) would show promise to help conceptualize the salience of clients' worldviews, I found that Csikszentmihalyi bypasses this whole notion by focusing on real-time experiences of individuals and the degree to which these experiences lead to complexity. Hence, unlike any of the ideas put forth in the review articles, psychopathology in the Flow Theory is

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completely dependent on channels by which individuals achieve or are deterred from achieving complex ways of being (Massimini et al., 1987).

The Flow Theory constructs have the potential to create a bridge between the experiences and knowledge about different cultural groups. Consequently, when belief systems are investigated, rather than particular groups, the relevance of groupings might become obsolete. Thus, the Flow Theory shows strong promise to: (a) create a common base of knowledge from which counseling professionals can investigate, treat and diagnose all human experience rather than those belonging to select few groups; and thus, (b) explain the specific reactions of certain groups to particular life events which are shared by members of that particular group. This is made possible because the theory potentially resolves discussions surrounding inclusivity of the movement by redefining issues surrounding racial discrimination.

Surprisingly, this study exposes the importance of complexity in understanding oppression as a source of harm to those who adopt it as a way of life. Thus, including non-racial groups as a focus of attention for the Multicultural Counseling Movement does not mean that racial issues will diminish in salience. In fact, the understanding that oppression is a natural but harmful approach to interacting with the world; and that everyone (and everything) is victimized by it to some degree may be able to create a sense of empathy, community, and determination in people to diminish its effects. Through the Systems Model of Creativity and evolutionary structural constructivism, (Csikszentmihalyi, 1993), Flow Theory suggests a mechanism through which sociopolitical agents interact to bring about (or reduce) social distance, oppression,

privilege, and racial micro-aggressions (Constantine, 2007; Neville et al. 2001; Sue, 2005; U.S. Public Health Service, 2001). It is probable that this systemic explanation to the motivation and mechanisms behind oppression not only decreases emotionality tied to racial discussions, but it also decreases the resistance of individuals to contribute to dialogues about race (this factor decreases the need for Multicultural Counseling Movement to focus on excluding groups that are not related to racial categories from its consideration).

The theory promises to support Helms' (1995) racial identity stages, by explaining how humans develop after the final stages of identity development, more specifically, that human beings are endlessly reinventing themselves to increase their complexity and thus, to increase the chances that their mimetic and genetic information survives through to new generations (Csikszentmihalyi, 1993).

The Scientific Method is another element in the theory that provides a stable, objective, consistent framework for investigating and sharing knowledge about the world around us (Csikszentmihalyi, 1993). It helps create a bridge between culturally sensitive research and the Empirically Supported Treatment Movement (EST) described in Atkinson, Bui, and Mori (2001) and Hall (2001), and it has the potential to decrease emotionality and biases that emerge in discussions about race (Sue & Sue, 2008).

It may also be concluded that the Systems Model of Creativity (Csikszentmihalyi, 1996), has the potential to add the communication and personal interaction of the therapist with the decision makers in different levels of society as an additional focus of Multicultural Counseling Competence. Additionally, the Systems Model of Creativity

postulates a clear and concise system of change that counselors may easily learn in order

to understand various factors involved in Multicultural Counseling Competence

(interacting with the individual, the society, and the domain).

CHAPTER IV.

CONCLUSIONS AND EVALUATION

In this chapter, the hypotheses and the methods of the study are discussed briefly. After providing sketches of the contexts and main ideas of the review articles, a discussion of the results of the study, its implications for the counseling profession as well as its implications for the Multicultural Counseling Movement and its view of the Flow Theory is presented. Last, a concise report of the limitations of the study and some suggestions for future research are offered.

Summary of Methods

At the beginning of this study, three hypotheses were presented: (a) the Flow Theory concept of the Systems Model of Creativity would help explain conflicts in Multicultural Counseling Movement described by Sue and Sue (2008); (b) the concept of evolutionary structural-functionalism posited by Csikszentmihalyi (1993) would help explain the conflicts described by Sue and Sue; and (c) the Flow Theory concept of the self would be able to help explain the conflicts described by Sue and Sue. As Torraco (2005) notes, integrative literature reviews are especially useful in cases where large amounts of research needs to be synthesized. The Integrated Literature Review used in this study provided an integrated way to review, critique and synthesize the divergent and numerous research articles produced by the Multicultural Counseling Movement as well as the multidisciplinary literature related to the Flow Theory in such a way that "new

frameworks and perspectives on the topic are generated" (Torraco, 2005, p. 356). I

supplemented the procedural account provided by Cooper (1998) and Torraco about this

methodology with the detailed account of the cognitive goals involved in acquisition and

manipulation of knowledge Bloom's Taxonomy provides (Granello, 2001).

Overall, I followed Cooper's (1998) five stage organization of the review process:

Problem formulation, literature search, and evaluation of data, analysis of data, and,

interpretation and presentation of results. After the literature search phase of the study, I

realized that the data I was collecting had diverged from the original research question

and to remedy this problem, I redesigned the study and my data collection tools. I then

selected a new set of 14 articles cited by Sue and Sue (2008) as my data pool, synthesized

their results with the data gathered from the three books selected from Flow Theory

literature.

Summary of Reviewed Articles

In their textbook, *Understanding Abnormal Behavior*, Sue, Sue, and Sue (2006)

conceptualize abnormal behavior as a departure from social norms that "harms the

affected individual or others" (p. 12). The authors note that although the definition,

expression and treatment of psychopathology is dependent on cultural factors, some

illnesses are caused by universal, biological and cognitive factors that lead to similar

symptoms and require similar treatments, regardless of the client's culture.

More specifically, the authors define clinically practical criteria of abnormal

behavior as discomfort, bizarreness, and inefficiency (Sue et al., 2006). The authors

further suggest therapists use Strupp and Hadley's (as cited in Sue et al., 2006) Multiple

Perspectives Concept as a structure with which to define normality and abnormality. According to this concept, one has to weigh perspectives of (a) the individual, (b) the society, and (c) the mental health professional to obtain a "truly adequate understanding of mental illness and health" (p.12).

Sue and Constantine's (2003) article was written as a response to the two special issues related to positive psychology that were published in 2000 and 2001 in the journal, *American Psychologist*. The authors state that the "definitions of optimal human functioning are culture-bound and are limited in application to people of color because they miss a central point: Concepts of Positive Psychology and the 'good life' are intimately tied to the values of a larger society" (p. 152).

In the textbook by Sue and Sue (2008), Multicultural Counseling and Therapy is conceptually defined as a helping role and a process that is marked by universal and culture-specific strategies and roles; which define goals and modalities consistent with the life experiences and cultural values of clients. According to this therapeutic approach, client identity is conceptualized to include individual, group and universal dimensions as discussed in the Tripartite Framework for Understanding the Multiple Dimensions of Identity (Sue & Sue). It is also notable that the authors have chosen to focus their text on racial and ethnic group dimensions of personal identity.

Hanna, Talley, and Guindon (2000) propose an exploratory, trans-cultural model of counseling which is applicable to individuals, groups and cultures. According to this model, oppression is treated as a mental illness and mental health is defined in accord with the Adlerian idea of "gemeinschaftsgefuhl, or 'community feeling' that states global

awareness of, and identification with, the entire human race" (p. 438). Hence, the authors

conceptualize psychopathology as not being able to establish an all inclusive regard for

the entire human race (Hanna et al.). In this article, Hanna et al. also delineate the four

common characteristics in liberated people and recommend cognitive restructuring as a

possible way to help clients who are oppressing others; and/or, to help clients who are

oppressed move toward being liberated.

In his 2004 article, Sue discusses in detail, the characteristics of ethnocentric

monoculturalism reviewed in Sue and Constantine (2003). The author provides an

operational definition and examples of ethnocentric monoculturalism. He then reiterates

his longstanding view that, in order to protect minorities from unjust actions and

arrangements, we need to stop believing that equality and fairness characterize the

American society and its institutions.

Sue explains that the denial of group differences among people is defined as

"color blindness" (2003, p. 763) and that Whites view the world through the lens created

by the culture they were born into. This lens is called *worldview*. The dominance of the

White worldview over all others leads Whites to obtain unearned advantages and benefits

and it leads non-Whites to suffer due to their non-White worldview.

According to Sue and Sue, the emotionality inherent in discussions about race is

outlined in identity development models that delineate "biases and preconceived notions"

(2008, p. 33) Whites have about the world and people of color. The authors suggest a

descriptive model of White Racial Identity Development that integrates the models of

Helms, Hardiman as well as Rowe, Bennett, and Atkinson (as cited in Sue & Sue, 2008).

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This model begins with the naiveté phase, and continues through conformity, dissonance, resistance and immersion, introspective, integrative awareness phases as the White individual gains awareness of the diversity in the world and is able to create a place for his or her self in this diverse world.

Neville, Worthington, and Spanierman (2001) expand the existing literature on the Multicultural Counseling Competencies by advancing two new constructs: *White privilege*, and *color-blind racial attitudes*. They adopt the premise that in all counseling experiences, both the counselor, the client and the process of counseling itself is affected by the state of race relations in the larger society (Neville et al.). They follow that the U.S. society is racially "stratified" (p. 259), meaning that the peoples and nationalities which exist in the U.S. society have been converted into superior and subordinate races.

Neville et al. (2001) state that this racial stratification has two components: one is an ideological component that has to do with ideas which may have a potential to lead individuals who adopt them to see certain other people or groups as inferior to themselves. The second component is structural, and is related to the way society is organized in terms of "economics, politics, and social institutions" (p. 260). These components are reiterative and feed each other to create a permanent racial hierarchy in which non-Whites are systematically disadvantaged whereas Whites are systematically advantaged. Color Blind Racial Attitudes (CoBRA) are also introduced in the article as cognitive schemas, complex interactions between cognitions and affect (Mackie & Hamilton, as cited in Neville et al., 2001), or internalized memes (Rice, n.a.) which are a form of racism.

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The report of the U.S. Surgeon General (U.S. Public Health Service, 2001) on

Minority Mental Health reiterates the point that culturally "competent services

incorporate respect for and understanding of ethnic and racial groups, as well as their

histories, traditions, beliefs, and value systems" (p.1). The article gives some basic

statistical information about the discrepancies between Whites, African Americans, Asian

Americans and Latino/Latinas with respect to their use of mental health services. Culture

is conceptually defined in the article as a "common heritage, and set of beliefs, norms,

and values" (U.S. Public Health Service, 2001, p.1). Furthermore, acculturation is defined

as the "*social distance* [quote replaced by italics] separating members of an ethnic or

racial group from the wider society in areas of beliefs and values and primary group

relations (work, social clubs, family, and friends)" (Gordon, as cited in U.S. Public

Health Service, 2001, p.1).

The authors define cultural identity as an "identifiable social entity with whom a

person identifies and to who he or she looks for standards of behavior" (Cooper and

Denner as cited in U.S. Public Health Service, 2001, p.1). According to this article,

cultural identity may involve language, country of origin, acculturation, gender, age,

class, religious/spiritual beliefs, sexual orientation and physical abilities. Furthermore, it

is stated that more often than not, people have multiple ethnic or cultural identities. Major

channels through which cultural identity effects "the willingness to seek, and the ability

to respond to, mental health services" is through different coping styles such as emphasis

on restraint, religion and spirituality; and through relationships with client's community.

In his presidential address, Sue (2005) discusses the issue of racial oppression and admits that racism is a part of being human: "it is impossible for any of us not to have racist, sexist, and homophobic attitudes, beliefs, and behaviors. That includes me as well." (p. 103). Thus, he warns against defining racism as pathology because doing so might cause people to deceive themselves into thinking they could never be racist and that there could be an America "based on justice, equality, and freedom" (p.107). The author also notes that racism is one of the most problematic biases experienced in the U.S.A., and identifies one of the basic necessities of multicultural counseling competence as being aware of oneself as a racial-cultural being (Sue). The author adds that, taking action against the three forms of racism delineated by James Jones (as cited in Sue) is another essential characteristic of the Multicultural Counseling Competence. A third impact of racism, according to Sue is the human harm it causes: (a) to people of color, by lowering their quality of life, self esteem and quality of mental health; and (b) the harm it causes to racist Whites by creating a "racial moral dilemma" (Sue, p. 108) between the values of social democracy, fairness, justice, and equality; and their socialization into oppressor roles. The article does not contain any explanation about the meaning of major terms like racism, bias, oppression, culture.

Constantine's (2007) article reports a path analysis of racial micro aggressions displayed by counselors in session and the effects of these aggressions on the clients' perceptions of the counseling process, therapeutic alliance, and the counselor's multicultural counseling competence. The author concludes that racial micro aggressions had strong with satisfaction with counseling, and the therapeutic alliance. Interestingly,

therapeutic alliance and satisfaction with counseling was not strongly related. Similarly, perception of racial micro aggressions had weak correlation with general counseling competence and multicultural counseling competence; however, therapeutic working alliance affected these strongly.

Atkinson, Bui, and Mori (2001) note that the construct M*ulticultural Counseling Competence* does not have any empirical support; however, there is professional agreement among some practitioners that it is a necessary aspect of counseling minority clients. They suggest the use of the Multidimensional Model for Developing Cultural Competence (Sue, 2001) to develop counselors' Multicultural Counseling Competence. The authors further specify Multicultural Counseling Competencies as familiarity with the pre-acculturation life experiences (such as war, famine, etc.) and level of acculturation such as language similarity, racial ethnic similarity, ethnic identity comparability, and mental health belief similarities.

Hall (2001) discusses the philosophical differences between the Empirically Supported Treatment (EST) movement and the Multicultural Counseling Movement. He suggests that supporters of these two systems transcend differences of their worldviews, or the development of efficacious psychotherapies for ethnic minorities will be hindered, if not prevented completely.

Discussion of the Results

Through this research, I have found that there is indeed, very little consensus about the solutions for the five themes under debate about the Multicultural Counseling Movement (Sue & Sue, 2008). In my initial data collection (which used online databases

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as the pool of articles and theme related keywords as the method of article selection), chosen articles were predominantly without clear operational definitions for the constructs of interest. The few articles that did provide operational or conceptual definitions were internally inconsistent (e.g., APA Guidelines, 2003). Overall, the articles from the general pool of *all online articles* provided little elaboration on the opposing views about the themes at work in their studies and showed a tendency to superficially discuss the issues and move on to their focus of study. The fact that most selected articles were theory papers without clear operational definitions for constructs of interest supports a general understanding that there is a lack of structured, theoretical background to most empirical studies in the Multicultural Counseling Movement (e.g., Ridley et al, 2001; Sue, 2001; Trimble, 2007).

Culture Specific versus Culturally Universal Definition of Psychopathology

In regards to the culture specific versus culturally universal definition of psychopathology (Sue & Sue, 2008), the Flow Theory's focus on the concept of *flow* causes the therapist to analyze only the processes that lead the client to experience positive enjoyment (Massimini et al., 1987). Thus, any factor that helps the individual increase positive flow activities (activities that increase his or her complexity) is crucial to the healing of the individual (Massimini et al.) and the therapist is able to conceptualize the client completely from the client's perspective and within the client's socio-cultural context.

The Exclusive versus Inclusive Character of the Multicultural Counseling Movement

How does the Flow Theory help conceptualize the exclusive versus inclusive

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character of the Multicultural Counseling Movement? First, the concept of *memes* as

basic elements of cultural information, the framework of *evolutionary structural-*

functionalism and the *Systems Model of Creativity* provides a framework through which

counselors are able to analyze various characteristics of different cultural groups. Thus,

rather than stopping at investigating the common characteristics of a particular group

(let's say African Americans), we can investigate what belief patterns (both within and

outside the group) cause these characteristics. Hence it is possible to compare how certain

belief patterns of any particular group (e.g. African Americans) are related to the

experiences and characteristics of other groups. By focusing research on belief systems

rather than particular groups, it is possible to expediently expand our knowledge of

different cultural behavior of various groups in various contexts, in such an abstract

fashion, without being encumbered by emotionality related to race and without getting

trapped in stereotypical thinking about individuals.

Sociopolitical Nature of Multicultural Counseling

The flow Theory also provides input about the sociopolitical nature of

Multicultural Counseling. Since the target of counseling interventions, namely, the *self* of

a client consists of the totality of his or her experiences, a client's experiences with

oppressive thoughts, systems, and people are expected to be a central part of a

counselor's job in the framework provided by this theory. The Systems Model of

Creativity (Csikszentmihalyi, 1996) helps clarify how an individual can respond to, and

change, different forces that surround him or her by clarifying and systematizing the

exploration of the influences from the society, institutions, and within our *self* that are

influencing our actions. Furthermore, it helps us discern the positive and negative consequences our actions cause.

Emotionality Related to Race

The Flow Theory's focus on systematic issues such as the relation of oppression to survival, its foundations in human biology, and the capability of all people to choose a more adaptive way of survival through collaboration, normalizes and removes a lot of the emotionality inherent in discussions about race. Also, the focus on memes, schemas and the idea that we are constantly in a state of growth has the potential to ease the anxiety involved in dealing with misconceptions one has about other people (such as stereotypes associated with social categorizations like race, gender and so forth). Finally, the understanding Flow Theory brings that the only legitimate way of knowing is through the scientific method and that all other ways of knowing (such as meditation, intuition, or wisdom) need to be investigated through the scientific method, can systematize, objectify and subside the heated emotions usually at work during discussions about issues regarding group differences.

Multicultural Counseling Competence

The input Flow Theory provides to the dilemma of inclusivity versus exclusivity of the Multicultural Counseling Movement changes how we characterize the Multicultural Counseling Competence. Because of this input, counselors can generate competencies to analyze particular belief patterns and their consequences, which would make it easier and more practical to gather the knowledge necessary to conceptualize the different worldviews of different client populations. Additionally, the Systems Model of

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Creativity promises to provide a clear and concise system of change that counselors may easily learn to understand various components of Multicultural Counseling Competence (interactions with the individual, the society, and the domain). This not only promises to help emerging therapists become more competent culturally; but it also may help counselors feel more inclined to learn about such issues, since it is easier and productive to do so.

<div align="center">*Implications for the Counseling Profession*</div>

The constructs of *the self*, *evolutionary structural functionalism*, and the *Systems Model of Creativity* show promise to be able to provide common elements with which counseling professionals can develop competencies, a research base, and methods to investigate, treat and diagnose different human experiences while accounting for between-group differences as well as general, human similarities. The application of this theory might enable counselors to diminish stereotyping, and unintentional oppression in defining, and treating psychopathology without infringing on the cultural differences of their clients. It might also help counselors define new goals for multicultural counseling training, develop new criteria for licensure of new counselors, and create new research methodologies to better understand their clients within the clients' socio-cultural contexts.

Finally, the Flow Theory demonstrates promise in providing a strong sense of direction for counselors who are searching to create a niche for their profession in the mental health care services market. This may be possible by augmenting the historically strength-based orientation of the counseling profession (Sue, 2004) with the strength-

based framework of the Flow Theory that also provides a bridge to psychopathology focused mental health care (Nakamura & Csikszentmihalyi, 2003).

Implications for Multicultural Counseling Movement

This study shows that while Multicultural Counseling Movement and Flow Theory have several differences, they have the same basic premise that human beings can only be understood when they are investigated within their socio-cultural contexts (Csikszentmihalyi, 1993; Pedersen, 1997). The present study also illuminates some misconceptions regarding the Flow Theory held by leaders in Multicultural Counseling Movement such as Sue and Constantine (2003).

For example, Flow Theory's conceptualization of optimal human functioning should not be mistaken with the ideology of individualism. As can be seen in the Systems Model of Creativity, the Flow Theory acknowledges the interaction of the individual, the society and the existing set of symbolic knowledge (usually described as culture, values, traditions in the Multicultural Counseling Movement literature); and in fact, gives them equal power in generating cultural evolution. It is true that the Flow Theory's devotion to the Scientific Method as the only useful way of acquiring and evaluating information is an area of departure from the Multicultural Counseling Movement assumption that the scientific inquiry is essentially culturally biased and needs to be supplemented with alternative ways of knowing; however, the costs and benefits of both approaches need to be further evaluated before we can give up either approach. Finally, the acceptance of a universal driving force (the need for Flow) behind our actions and other universal processes such as the effects of memes and genes in our behavior are not concepts

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particular to the Flow Theory. Leaders, of the Multicultural Counseling Movement, including Sue (2001), have also noted the role of universal mechanisms underlying the personal identity and human behavior. It is my hope that with increased knowledge about the benefits of both perspectives, the counseling profession might be able to take advantage of the concepts provided by the theory and create better; novel and more useful ways of serving our clients and fellow professionals.

Limitations of the Study

A major limitation of this study is its focus on the views and research of D. W. Sue. Although the researchers is one of the foremost leaders in the field (Ridley, 2005), the Multicultural Counseling Movement is a thriving movement with many scholars that have developed different solutions to multicultural problems from a richly diverse and broad philosophical perspectives, and research modalities. However, in my first attempt to collect data from a pool of articles that included all published articles on the five themes discussed by Sue and Sue (2008), I found that selected articles predominantly lacked clear operational definitions for the constructs of interest, the few that did contain such definitions had internal consistency flaws and, although most articles mentioned the existence of the themes of debate, very few articles contained elaborate information about these discussions. I must admit that I reached this conclusion only after a scan of the *abstract* and the *introduction* sections of the mentioned studies. I resolved this problem by using the ancestry approach to obtain citations from Sue and Sue's (2008) elaboration on the five themes.

Another limitation of this study is its small sample size. When compared with the plentitude of research available on the topic of Multicultural Counseling Movement and the Flow Theory, the ten articles obtained from Multicultural Counseling Movement and the three books by Csikszentmihalyi (1993; 1996; 1997) are not as representative as I would have liked. Again, due to the limitations of the scope of this study, I have selected this sample size as the optimal size for my purposes.

<center>*Directions for Future Research*</center>

Culture Specific versus Culturally Universal Definition of Psychopathology

The study presents many directions for future research. In regard to the diagnosis of psychopathology, it might be interesting to research the applicability of Flow Theory to populations with various cultural identities (such as race, ethnicity, gender, sexual orientation etc.) by studying the schemas they follow, and how these schemas relate to their diagnosis, psychopathology, and treatment. In regard to the treatment of psychopathology it might be interesting to apply programs based on Flow Theory and evaluate outcomes compared with traditional methods of therapy.

The Exclusive versus Inclusive Character of the Multicultural Counseling Movement

It might be extremely useful to test the ideas set forth in this report and analyze and compare the meme patterns various groups internalize, and do so under what sort of situations. Another avenue of research in this regard might be to create cognitive maps (or meme maps) and their consequences for various cultural groups and test the usefulness of these in the counselor-client interactions, and the satisfaction with services.

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Sociopolitical Nature of Multicultural Counseling

The harms caused by racism and oppression to the oppressors are an interesting avenue of research that promises many opportunities in advocacy and expansion of the scope of counseling services. How complexity in oppressors and the oppressed is affected and how those effects are expressed are just a few questions that come to mind in this topic. Furthermore, the relation of flow experiences on wellbeing and resilience are interesting avenues for future research.

Emotionality Related to Race

The role of emotionality related to race, and more importantly, its mediating factors can be evaluated through studies. Effects of using Flow concepts to talk about issues of oppression and race might be evaluated and new scientific methods to investigate fuzzy concepts like wisdom, meditation, intuition might be created to increase the research and implementation of these concepts.

Multicultural Counseling Competence

The effectiveness of Flow Theory in helping counselors overcome their biases can be measured by determining the level of stereotyping the counselor imposes on his or her clients before and after education about flow constructs and evolutionary structural-functionalism. It might also be interesting to study the effects of the Flow Theory constructs and the framework on the learning curve of counseling students who are exposed to multicultural issues for the first time. Usefulness of meme maps (cognitive maps) in teaching counseling competencies can be investigated. Another avenue of research would be the investigation of the relation between flow experienced by

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therapists and the clients during therapy and the therapeutic outcomes. Furthermore, student selection and education might be impacted by research on the relation between therapist flow experiences in his or her private life and his or her effectiveness as a therapist.

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APPENDIX

The Synthesis Coding Sheet Designed for Systematic Information Collection from the Selected Articles

Explanation	*Code*	
Theme #		
Complete Reference		
Basic Argument of the Paper	ARGMT	
Limitations declared by author/s	LMT	
Population of focus	POP	
Methodology	MET	
Article's stated research paradigm	RP	
Construct: Psychopathology	OPPSYCH	
Construct: Multicultural Counseling	OPM	
Construct: Culture	OPC	
Construct: Ethnic Identity	OPA	
Construct: Racial Identity	OPWRI	
Construct: Counseling	OPCC	
Construct: Multicultural Counseling	OPMCC	
Reviewer confidence in coding	0 – 10	
Notes :	NOTES	