Dear Section’s Members,

Since there are two conferences (Counseling Psychology Conference in Atlanta and the APA) in the year of 2014, we have been very busy and productive in the past six months. Our board members, appointed officers, and many of our professional and student members have all contributed to the accomplishments we made in this period. Please allow us to share some exciting news with you via this newsletter greeting.

A. Board members held two meetings via Skype during Spring 2014 to discuss several regular section business items and issues related to the 2014 SCP conference, election, awards, and APA convention.

B. Under the new editorship of Dr. Keum-Hyeong Choi and the collective efforts made by her editorial team of Jennifer Chain and Ted Bartholomew, the spring issue of Section’s newsletter was published in February 2014. This issue featured a few sections of the International Students forum. Wisdom shared by the 2013 award winners was also included in this issue.

C. During the 2014 Counseling Psychology Conference in Atlanta, the Section hosted a series of pre-conference programs, including international practitioner discussion tables, Welcome Event for International Conference Attendees, and Panel presentation on Models/Strategies of Assisting and Supervising International Trainees in Three Countries. More than 70 U.S. and international scholars and students attended the pre-conference programs. The Division 17’s President, Dr. Sharon Bowman, Past President, Dr. Andy Horne, and President Elect, Dr. Michael Mobley, all attended the Welcome Event to express their greetings.

D. The 2014 Election was conducted in May 2014 using the online voting module. Five outstanding candidates were running for two vacant positions. Dr. He Weon Seo, a staff psychologist at University of Buffalo, State University at New York, was elected...
to be our Section’s new Treasurer and Dr. Hana Suzuki, a faculty member at University of Tsukuba in Ibaraki, Japan will be our next non-US-based Membership Officer. Both Board members will begin their term from August 2014 right after the 2014 APA convention.

E. The 2014 annual awards were announced in April and we received three nominations for the Excellent Contribution Award and seven applications for the Outstanding Graduate Student Research Award. After careful deliberation, the award committee selected Dr. Jeffrey Prince from the UC-Berkeley for the 2014 Excellent Contribution Award and Jennifer Mootz for the Graduate Student Research Award. The awardees will be recognized and invited to give a talk during the award ceremony at the 2014 International Scholars Welcome Breakfast during the APA convention.

F. The Board approved a textbook donation request made by a university faculty member in Kenya who is starting a new (and likely to be the 1st) counseling psychology program in Kenya. The decision is for each Board member to bring 1-2 counseling psychology textbooks that were published in recent years to this APA convention; a designated person will collect all the textbooks and ship them to the university in Kenya from Washington DC and the Section has budgeted $100 for the shipping cost.

G. The project of updating our membership database continued over the spring 2014. We have completed the updating process for more than 140 members, including those in the US and oversea. In addition, our membership drive programs have been quite successful with many more professional and student members joining our Section in Spring 2014, including four lifetime members who paid $100 membership due at once.

H. The International Mentoring and Orientation Committee (IMOC) has been a vital part of our section. At this point, IMOC is a standing committee yet the chair does not have voting right for it is not an elected position. The Section’s Board has decided to propose a new elected position on the Board for IMOC’s chair. Since it requires changing the Section’s bylaws, a task force committee was formed, led by the Co-chair elect Dr. Yu-Wei Wang, to work on the bylaws revisions draft. We hope to submit the proposal to the members for approval in the section business meeting at the 2014 or 2015 convention.

As the time is approaching the 2014 APA convention in Washington DC, the Board members have been very busy planning and preparing for different events. Below is a brief list of the section-sponsored programs during this convention. If you plan to attend the 2014 APA convention, please consider joining us in these events. We look forward to seeing many of you at the convention.

08/07, 8-10 AM, Int’l Scholars Welcome Breakfast, City Tap House, 801 I St., NW, Washington DC
08/07, 10 AM – 12 PM, International Students Mentoring Programs, VP Suite at the Renaissance Hotel
  Topic 1: Applying for Internship, Dr. Bong Joo Hwang
  Topic 2: Academic Career in the US, Drs. Stef Aegisdottir & Ayse Ciftci
  Topic 3: Practice-Related Careers in the US, Drs. Chun-Chung Choi & Shonali Raney
  Topic 4: Career Paths Back Home, Drs. Makiko Kasai & Hung Chiao

08/07, 12-2 PM, Multicultural and International Supervision Roundtable, Convention Center East Salon C
  (*See page 3 for detailed information)

08/07, 2-3 PM, International Practitioner Roundtable, Mount Vernon UMC B102-II

08/09, 12-2 PM, International Section Business Meeting, VP Suite at the Renaissance Hotel

This is the last co-chair greeting written by us. Along with two other Board members, our Treasurer Dr. Jinhee Kang and non-US membership officer, Dr. Chi-Ping Deng, we will be completing our term of service at the 2014 convention. We would like to express our deepest appreciation to many section’s officers and members for your trust and strong support in the past two years. It has been a great honor and wonderful experience serving as the co-chairs. We feel confident that the next leadership team, Drs. Yu-Wei Wang and Fatima Rashed Al-Darmaki, will bring our Section to a new level.

Respectfully,
Co-Chairs of the APA Div. 17 International Section
Chiachih DC Wang, Ph.D. & Makiko Kasai, Ph.D.
2014 APA Convention Roundtable Program
Multicultural and International Supervision Roundtable
Thursday, 08/07 12-1:50 pm; Convention Center East Salon C

Program Co-Chairs:
Carol Falender, Ph.D., UCLA, & Chiachih DC Wang, Ph.D., UNT
1st hour (presenters from the Supervision and Training Section)

2nd Hour (presenter: Makiko Kasai et al.; all co-presenters and roundtable topics are listed below):

1. Supervising International Students: A Conjunction of Multicultural and Interpersonal Dimensions in Supervision
Niyatee Sukumaran, M.A, University of Missouri-Kansas City
Johanna Nilsson, Ph.D., University of Missouri-Kansas City

2. Vitalize the International Student Forum in the Newsletter
Jennifer Chain, M.S, University of Oregon Eugene
Theodore Bartholomew, M.A., University of Nebraska-Lincoln
Keum-Hyeong Choi, Ph.D., American University

3. Cross-Cultural Counseling and Supervision Dynamics: Worldview and Value Orientation Analysis
Kwong-Liem Karl Kwan, Ph.D., San Francisco State University

4. International Counseling Psychology Students’ Language and Cultural Competence: Implications in Training and Supervision
Bong Joo Hwang, Ph.D., Arizona State University
Heweeon Seo, Ph.D., University at Buffalo
Shaznin Daruwalla, Psy.D., University of North Carolina, Charlotte
Jinhee Kang, Ph.D., University of Maryland, College Park

5. Emerging as International Early Career Professional: Challenges and Growth
Hung Chiao, Ph.D., Asia University, Taiwan
Heweeon Seo, Ph.D., University at Buffalo, State University of New York

6. International Students in Counseling Psychology: Transitioning from Supervisees to Supervisors-in-Training
Valeriya Spektor, M.Ed., Lehigh University
Linh Luu, M.S., Lehigh University

Jinhee Kang, PhD. University of Maryland - College Park
Keum-Hyeong Choi, PhD. American University
Seda Sumer-Richards, PhD. Independent Practice, Washington DC
Yuhong He, PhD. University of Pennsylvania
Yi-Juin Lin, Ph.D. University of Maryland - College Park

8. Multicultural Feminist Supervision: How to Empower International Trainees and Their Supervisors
Yu-Wei Wang, Ph.D., Southern Illinois University
Nupur Sahai, M.A., Southern Illinois University
Aditi Ahlawat, M.A., Southern Illinois University
Note from the Editor:

We are happy to present the Summer issue of International Section newsletter. This issue contains a variety of professional, scholarly and advocacy work that the International Section members and friends have been doing in the world. Particularly, this issue features two countries in the Counseling Worldwide section for the first time. Counseling Worldwide aims to introduce how the field of counseling is evolving in different countries so that those who are working in the field of counseling can learn and be inspired by the work in progress around the globe. Especially, this has been one of the goals that the current co-chairs, DC and Makiko, have been working toward, and we thank their vision and efforts for making it possible in this issue. We do hope that all that is presented in this issue clearly reflects the promising future of the International Section and how proud we are in celebration of our work together around the globe!

Keum-Hyeong Choi, Ph.D.  Theodore Bartholomew  Jennifer Chain
Editor  Student Representative  Student Representative
Meet the New Board Members (2014-2016)

**Treasurer**

Dr. He Weon Seo

I was born and raised in Korea, and had a bachelor degree and completed a master-level course work in Architecture. I had long realized that I was not cut out to be an architect. Coming to the U.S. to pursue my career in counseling psychology was the boldest but wisest decision in my life.

After completing my doctoral degree at University of Minnesota, I have been working as a staff psychologist at University at Buffalo, State University of New York. Since University at Buffalo has more than 18% of international students in the student body, I have been fortunate to work with a large number of international students and to develop innovative outreach programs for this population. I truly enjoy my job that allows me to evolve as an international psychologist with the appreciation of my international and bicultural identity. My research interests include counseling process and outcomes for international students, as well as perfectionism and identity. My research interests include counseling process and outcomes for international students, as well as perfectionism and self-compassion.

I am very humbled to be elected for a treasurer in International Section in Div. 17, and greatly excited to work for this empowering and supportive community that has been my professional home.

**Non-US Membership Officer**

Dr. Hana Suzuki

It is my great pleasure to be able to serve the International Section of Counseling Psychology. As a former international student currently working internationally and with international students in a university setting, international issues in counseling psychology are very near and dear to my heart. I am thrilled to be a non-US Membership Officer, and I am looking forward to a wonderful journey ahead of me for the next two years.

I earned my Bachelor’s degree in psychology from Boston University, Master’s degree in mental health counseling from Boston College in the US, and Doctoral degree in child development and behavioral sciences from University of Kumamoto in Japan. With my passion for multicultural and international issues in counseling, I became a faculty member, a tenure-track assistant professor, at International Student Center at University of Tsukuba in Japan in 2012. Currently, I work with over 2,000 international students from more than 100 countries and regions on campus. My duties include providing assessments, crisis interventions, counseling and consultations, and referrals to international students, educating students, faculty, and administrative members about multicultural issues and mental health issues, supervising multiple initiatives to assist international students, such as student help desk program and tutor program, and implementing orientations and other preventative measures as necessary.

In a society with little diversity and appreciation for different cultures, my job is to reach out to and serve students where traditional services cannot reach. From my personal journey of having acculturated into American culture as an international student and re-finding my Japanese identity upon return, I am very aware of how powerful cultural influences can be on us. The most difficult yet rewarding part of my job is to empower international students so that they can make the most of their experiences of studying abroad and ultimately maximize their potential as a global citizen. I often strategize to reach individuals as well as systemic levels with the knowledge derived from counseling psychology.

Currently, I am chairing the Committee on Early Career Psychologists in Japanese Psychological Association and the Membership Subcommittee in APA Division 52 (International Psychology). It is a great joy getting involved with professional organizations in both countries. Those organizations have helped me shape my bicultural professional identities. Through serving the Section, I hope to contribute to creating a place for students and professional to feel a sense of community, increasing awareness on internationalization of counseling psychology, and last but not least, bringing smiles around the world.
Counseling and mental health care in South Africa has seen a great deal of growth since the end of apartheid rule (Cooper & Nichols, 2013; Leach, Akhurst, & Basson, 2003). This growth has seen the professional landscape shift from one that served mainly the minority whites by espousing strong American and European influences in theory and practice to another one that engages with the general population by taking into consideration the socio-cultural and economic conditions of the people (Vogelman, 1990; Volgeman, Perkel, & Strbel, 1992). In my personal communication with Dr. O. Bojuwoye, in February, 28, 2014, I was provided with insight into the more context-sensitive direction of the practice of psychology in South Africa. Dr. Bojuwoye, a lecturer and researcher at the University of the Western Cape, Cape Town, South Africa, provided much of the information (from his personal experiences and from the literature) that led to the construction of this article. He was trained at the University of Pittsburgh in the United States where he gained a “deep insight into the socio-economic and cultural influences on psychological practice.” Evidenced in his responses to interview questions and in the South African psychological literature, counseling and mental health care is a growing field in South Africa, and as it grows, South African psychologists and counselors face some barriers as they work toward a contextually-sensitive approach to clinical practice.

Although psychology is a popular field and the number of Black psychologists has increased in recent decades, barriers still exist for people to receive services in South Africa. Dr. Bojuwoye identified geography and economic feasibilities as two primary barriers to accessing and affordability of counseling services. Geographically, some people live in rural areas where services are simply unavailable, and economically, many people in South Africa live in poverty and are unable to afford psychological services. Dr. Bojuwoye additionally identified cultural beliefs as a potential barrier for many South Africans in seeking Western-oriented psychological services. He stated that, given that the majority of South Africans belong to non-Western cultures, the field’s Western roots may not align with indigenous belief systems about health and psychology. This notion is also echoed by Naidoo and Sehoto (2012) that it is only natural that majority South Africans who sustain ties to their indigenous culture should not continue to receive mental healthcare that relies heavily on alien worldview. Health or help-seeking behavior of majority Black South Africans is in favor of traditional healthcare to indicate high confidence in the traditional healthcare practice because of its alignment with people’s culturally-based belief and value systems. Integration of Western-oriented psychological theory and indigenous perspectives, however, may aid in shaping counseling as a more culturally-inclusive field that appreciates non-Western beliefs about illness and treatment (O. Bojuwoye, personal communication, February, 28, 2014).

Historically, South African mental health has been a system intended for the White minority (Cooper & Nichols, 2013). Institutional oppression, fueled by the racist apartheid policy of the White minority government, was used to subjugate the Black majority and stunted the development of South African psychology (Cooper & Nicholas, 2013). Despite a history marked by racial prejudice and social injustice, Black psychologists began to push psychology and its application in counseling into an arena that is contextually focused. Apartheid policy of oppression brought with it inequality, and poverty, high rate of unemployment, family dislocation and complete disregard for the cultural beliefs and values of majority population. The current direction of psychology practice not only understands the roles these socio-cultural, economic and environmental conditions play in bringing ill-health to people, but also targets these social orders to ensure that health is brought to the people. Thus the practice of psychology is more inclusive of South African majority context.

The conference on Psychology and Apartheid, organized by a group of Black psychologists, in 1989, and another conference on Apartheid and the crisis in psychology, in 1990, which addressed the psychological issues related to oppression helped bolster the development of Black psychologists (Cooper & Nichols, 2013). Additionally, in the early 1990s, the Psychological Society of South Africa (PsySSA) was formed to unify professional psychology organizations and set the “tone for a less racialized conceptualization” (Cooper & Nicholas, 2013, p. 64) of counseling in South Africa.

Since these developments and the increase of Black psychologists in practice and in university psychology departments (Cooper & Nicholas, 2013), psychology has become more popular in South Africa. According to Dr. Bojuwoye (during my interview with him, in February 28, 2014) psychology in South Africa is regarded as a healthcare profession, and the practices of psychology are highly regulated. Practitioners, regardless of the various settings in which they work, must be legally registered to practice. In their review of South African counseling and psychotherapy, Cooper and Nicholas (2013) identified 15 universities that offer degrees in counseling and psychotherapy. Psychologists are also able to receive training outside of South Africa and return to practice. South African psychologists work in various settings appropriate to their qualifications and registration categories. Clinical psychologists, counselling psychologists, counsellors and research psychologists may be found teaching, training, researching or rendering other services in universities. Psychologists also work in settings like hospitals, health clinics, correctional centers, schools and private practices among other opportunities (O. Bojuwoye, personal communication, February, 28, 2014).

The South African mental health field, despite these apparent barriers, continues to develop into an institution that emphasizes applicability to the majority population and cultural inclusiveness. Cooper and Nicholas (2013) indicated that a primary strength of counseling and psychotherapy in South Africa has been the shift in psychological leadership away from the White minority to the Black majority. As a result, they argued that greater psychological attention has been given to the Black majority rather than reserving psychology as an institution for the White minority. Increasing participation by Black majority and the infusion of indigenous cultural knowledge into counseling practice have tremendous promise for the growth of psychological practice. (O. Bojuwoye, personal communication, February, 28, 2014).

South African psychology has developed into a field that eschews its history as a socially repressive institution and instead embraces socio-culturally-sensitive psychological perspectives. Indigenous explanatory models of treatment and psychological distress have come to the forefront as psychologists in South Africa aim to foster a field that is accessible and meaningful for the majority population. Training is available, even though some have urged universities to become more open to additional trainees (e.g., Cooper & Nichols, 2013). South African psychology is poised to remain a significant contributor to international counseling and psychotherapy. Moreover, it serves as an example of a context that has incorporate indigenous, non-Western concepts into its psychological landscape. (References are available by request)

Written by Theodore Bartholomew, M.A.

Ted is a doctoral candidate in Counseling Psychology at the University of Nebraska – Lincoln. His research interests fall within the domain of psychotherapy processes and cultural beliefs about mental health. An interest in international and cultural psychology has led him to spend time in Namibia conducting research on Namibian liberation, kinship relationships, and psychological distress. He recently concluded three months of ethnographic field work in northern Namibia with a brief stop in South Africa. His current work is focused on understanding Ovambo perceptions of mental health and psychological intervention in addition to multicultural and positive processes in Western psychotherapy.
Working in the counseling psychology field in Thailand can be totally different comparing to how this field operates in the US. As a Thai native who had earned a graduate degree from the United States, and came back working in hometown, I clearly see the differences and complexion; nonetheless challenging. To mention, richness in the aspects of being collectivism and strong Buddhist culture defied the work of counseling psychologists in this country.

Similar to other Asian countries, Thais are collectivist. Thai culture is strongly interdependent and concerning for others’ feelings is perceived as the way of showing respect. Not only for their family members of whom Thais assume duties to respect, but also to other Thais in their communities or even a nation as a whole. What will happen when you do things relying on your own desires and throw away the responsibility of caring others’ feelings? The simplest answer for this would be “alienation.” In a collectivist culture, people believe that societal dynamics can grow depending on the manner of reciprocity by everyone who shares one single society. Breaking the rule would result to social rejection as a social punishment. Some may wonder about what being collectivists have anything to do with counseling psychology. To illustrate, it is common for Thais to deny receiving counseling treatments or even to not admit that they have mental health problems, since it is seen as a shame or, even a commit an act of humiliation by some, to their families and communities. Unsurprisingly, the rate of Thais who willingly walk in for counseling psychology is low.

In addition, the religion has also played a big role in Thais’ life styles. With more than 90 percent of the population who are Buddhists, Buddhism has long been mingled with the Thai culture, tradition and primary beliefs. For example, one of the core belief derived from Buddhism is the idea of Karma in which by definition means “deed” or “action”. The concept of Karma automatically forges people to believe in the causal relationship that when someone does good Karma, they would receive good consequences. Likewise, when someone does bad Karma, bad end would turn to them. As a consequence of such belief, Thais maintain the mindset that everything is explainable by reason of causes and effects relating to their own Karma either from this current life or the past. Unintentionally, the belief in Karma can easily distract people from receiving counseling mental health service since its idea supports people to be self-focus about their own deed and accepts whatever that had happened during their lives as their own Karma.

Regarding the characteristics of being collectivism and strong religious ways of life, the field of counseling psychology does not seem to match well with Thai culture since people are more likely to suppress their grievances and practice self-solving more than sharing their stories with strangers. Luckily, this concept of Thai society is slowly changing. Today, there are more counseling psychologists who are working in Thailand. Even though the scope of work, at this moment, is mostly limited at the policy making level, I personally believe it is a good start for counseling psychology to grow in this region. Due to the cultural differences, it is challenging for counseling psychologists who works in Thailand to balance the knowledge and techniques acquiring from theories with Thai life-styles. Moreover, because this field is still not that widespread in this country, therefore; there is still much more for counseling psychology to explore and cooperate with Thai people.

In addition, the religion has also played a big role in Thais’ life styles. With more than 90 percent of the population who are Buddhists, Buddhism has long been mingled with the Thai culture, tradition and primary beliefs. For example, one of the core belief derived from Buddhism is the idea of Karma in which by definition means “deed” or “action”. The concept of Karma automatically forges people to believe in the causal relationship that when someone does good Karma, they would receive good consequences. Likewise, when someone does bad Karma, bad end would turn to them. As a consequence of such belief, Thais maintain the mindset that everything is explainable by reason of causes and effects relating to their own Karma either from this current life or the past. Unintentionally, the belief in Karma can easily distract people from receiving counseling mental health service since its idea supports people to be self-focus about their own deed and accepts whatever that had happened during their lives as their own Karma.

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Written by
Chalalai Taesilapasathit is a Thai native and holds a Bachelor’s degree in Clinical Psychology from Thammasat University in Thailand and a Master’s degree in Forensic Psychology from John Jay College of Criminal Justice, CUNY, New York, USA. Her research area of interest is in the fields of child abuse and people with traumatic experience. She is currently living in Bangkok, Thailand and working as a clinical psychologist at King Chulalongkorn Memorial Hospital.
Much controversy has surrounded the research of traditionality and modernity. The history of research involving these two constructs is as rich and meaningful as it is enigmatic and frustrating. Prior to the late 1980’s, research involving traditionalism and modernism was reflective of the societal level rather than the individual level (Zhang, Zheng & Wang, 2003). The research originated in the United States by sociologists shortly after World War II in the 1950’s (Bendix, 1967; Zhang et al., 2003). Sociologists coined the terms “modernism” and “traditionalism” as a means to better understand diverse populations within their societal context.

Although modernism was thought to be less perplexing to western sociologists than traditionalism, the conceptualization process was not as straightforward as researchers had originally envisioned. During World War II, anti-western and anti-eastern sentiments ran rampant. Some modernism scales mistakenly correlated modernism with westernization, which brought a negative connotation to nations labeled as more traditionalistic. The misunderstanding of modernism furthered the misconception process that modernizing one’s society and values system was associated with being a developed country. Armer and Schnaiberg’s (1972) noted that studies regarding modernity consisted of “a plethora of speculation” having an appalling lack of either conceptual clarity or empirical grounding” and concluded that this research process has been largely unsuccessful (p. 399).

Traditionalism also contributed its share of complications. Sociologists defined traditionalism as representing deviance, delinquency and abnormality (Armer and Schnaiberg, 1970). Traditional societies were viewed as non-modernized, thereby implying that these countries were “nomadic”, less educated, had heathen tendencies and were socially questionable (Bendix, 1967, p. 292). Similarly to modernity, other sociological researchers documented the traditionalism research process to be evasive and circular to the extent that researchers began to doubt the existence of traditionalism (Levy, 1966; Schnaiberg, 1970). The difficulty and frustration from creating consistent conceptualizations of traditionalism was described by Levy (1966) as “[you] should feel free to substitute any other term or symbol provided he does so consistently” (p.11). Furthermore to the complications of finding a non-biased definition of modernism and traditionalism, western researchers criticized the rigor of which these studies were conducted and the subsequent scale construction process. Due to the criticism and seemingly futile endeavors, research interest was all but lost by the mid 1970’s with the final notable scale released in 1970.

Skip ahead a little over a decade. The research world views a resurgence of investigation in what is now known as traditionality and modernity but takes place in the eastern hemisphere conducted by psychologists hoping to define and measure these two constructs at the individual psyche level. Although traditionalism and modernism were previously studied across many different societies ranging from South American to African countries, the reclamation of these two constructs were based solely in Asian culture. As part of their reaction to past western research, traditionalism was claimed by eastern researchers to be a subject best studied and understood by eastern culture (Hwang, 2003a; Yang, 2006). The importance of understanding how these personality variables contribute to Asians is noteworthy. Eastern researchers believe that these two constructs are important enough to be thought of as essential to fully understanding Asian cultural values systems, including mental health and well-being (Leong & Chang, 2003). Eastern researcher, Hwang (2003b), reported that one is unable to fully acknowledge and explain the psychology of the Asian population without understanding how traditionality and modernity impacts them.

Starting in the early 1990’s researchers such as Dr. Kuo-Shu Yang, Kwang-Huo Hwang published studies and subsequent scales regarding the multidimensionality of traditionality and modernity in Asia, particularly China and Taiwan. Division on whether traditionality and modernity are related in a unidimensional or multidimensional capacity marked a significant change in quantitative development given westerners’ views of the unidimensional viewpoint. Yang’s Multidimensional Scale of Chinese Individual Traditionality (1991) and Multidimensional Scale of Chinese Individual Modernity (1991) were the first of his series of scales to shift to a multidimensional construction. Yang’s revised scales from 2007 included the Multiple Factors Assessment on Traditionality and Multiple Factors Assessment on Modernity. Themes associated with traditionalism included male superiority, fate and superstition, moderate attitude/ Golden mean of the Confucian school, filial piety and respect for elders, relationship attitude. Themes on the modernity scale included independence and self-determinism, planning and learning style, fairness and justice, self-discipline attitude and expenditure attitude.

Despite significant successful advancements in the realm of traditionality and modernity research attributed to eastern researchers, the documentation of the research process reflects cultures feeling oppressed and distraught over the homogeneity of Freud’s psychology. Inherent in the research conducted in the East is the fear that societies are becoming more homogenous as people develop more modernistic attitudes, beliefs and values. Hwang (2003a) wrote that “modern mass media” and “modernity” will “colonize them in the various domains of life” (p. 247). The notion of the “McWorld” is an allusion to the nearly indistinguishable McDonald’s restaurants that have sprouted around the world, as if Western dominance is continuing its colonization on developing countries (Inglehart and Baker, 2000).

Fear of the western world’s seemingly cultural dominance as well as its erroneous association with modernity contributes to the continuing misunderstanding of these two constructs. Much like how western researchers created a negative portrayal of traditionality, eastern researchers also recreated the same mistake through its conceptualization of modernity.

So where are we from here? Always questioning the status quo, being curious, possessing a healthy dose of skepticism and having differing viewpoints is the quintessential necessity of the scientific process. The controversial history and elusive nature of traditionality and modernity warrants more empirical scrutiny and a heightened sensitivity to multicultural awareness. Both the sociologists and psychologists deserve respect for their valuable contributions to literature. The intent of this article was not to admonish any field or culture but to both elucidate the difficulty of research in conceptualizing new and different multicultural personality variables and to identify areas for growth and collaboration as being part of the innovative process of research.

The research process in traditionality and modernity has been rich and educational. The ideal of international psychology will be strengthened with diverse minds working together. The relevancy of global collaboration is more prominent than ever with mission statements from various corners of psychological thought wanting to increase attention to international psychology. Overcoming our own fears, historical biases and current difficulties inherent in multicultural research will only contribute to empowerment where we can both admire the traditions that have created who we are but also include a look towards the future of change, openness and evolving thought. (References are available upon request).

Footnote: To better clarify the article, this author is defining the terms “modernism” and “traditionalism” to be constructs representing modernism and traditionalism at the individual level.
Looking at Social Justice and Cultural Competence from a Questionable Abnormal Psychology Textbook

Yunung Lee
Graduate student
Counseling psychology
National Taiwan Normal University
Taipei, Taiwan

Chu-wei Lee
Graduate student
Counseling psychology
National Taiwan Normal University
Taipei, Taiwan

Abstract: This article used the Social Justice Model to examine the implications and effects of a questionable abnormal psychology textbook. The theory of social justice and the concept of cultural competence were integrated to provide discussions on sexual minorities, teaching of psychology, cultural differences, and human equity worldwide.

Abnormal psychology is often a required course in counseling psychology and other psychology curriculum. With the publication of the DSM-5 last year, researchers, clinicians, faculties, and trainees in counseling psychology and other mental health professions worldwide started paying attention to the significant changes featured in the latest manual. Early this spring, we noticed a discernible difference in the depiction of reorientation therapy for homosexuality in the U.S. version of Abnormal Psychology 12th Edition DSM-5 Update (Kring, Johnson, Davison, & Neale, 2013) compared to its counterpart international student version (ISV-12; Kring, Johnson, Davison, & Neale, 2012). This discrepancy was found in a discussion box in Chapter Twelve of the ISV-12 labeled Sexual Disorders in the ISV-12, which differs from that of the U.S. version. As is evident in the attachments, the U.S. domestic version states that homosexuality should not be viewed as a mental illness even if Gender Dysphoria is still included in the current DSM-5. However, in the ISV-12 version, an outdated stance of “treating homosexuality” was taken, which was not the theoretical view or information in the U.S. version of the text. The ISV-12 states that there is still a controversy around reorientation therapy. One side summarizes an argument against it, reflecting the current science indicating that there is no reason to treat a diagnosis that doesn’t even exist. The other states that:

... reorientation therapy should be offered to (any) persons who report distress on the basis of respect for the autonomy and self-determination of person; a respect for valutative frameworks, creeds, and religious beliefs and values regarding the moral status of same-sex behavior; and service provision in response to a clinical problem based on the available scientific research (Kring, Johnson, Davison, & Neale, 2012, p. 364).

This was published and distributed in the ISV-12 despite that reorientation therapy had been clearly shown to be unethical, ineffective, and harmful to LGBTQ populations. Confused by the opposite messages in these two different versions of the same textbook, we contacted three of the four authors of the text, Dr. Ann M. Kring, Dr. Sheri Johnson, and Dr. Gerald C. Davison. None of the authors had been informed about changes or variations in the ISV-12 from the U.S. version and they agreed that only the U.S. version represents their theoretical frameworks and current science. Not only did they disagree with ISV-12’s perspective on homosexuality as a condition to be treated, they were also eager to see the false information corrected.

With the assistance of the authors, we involved professors, clinicians, and students in Taiwan to express our concern to Wiley’s Executive Editor in Psychology, hoping that: 1) changes would be made to rectify this editorial mistake; 2) foreign publishers that have translated this book would be notified of the mistake; and 3) the revised editions would be swiftly distributed to all foreign publishers. In response to our request, Wiley indicated they would discontinue the availability of the ISV and substitute it with the U.S. version internationally. In addition, they promised to make available errata that fully reflect the new DSM standards with addition feedback from Drs. Kring and Johnson on their ISV Book Companion Website. In mid-May, we received the errata which contains 100% the same text as the U.S. edition with none of the text book authors’ addition feedback.

With regard to the ISV-12 copies that had been translated and circulated outside the US, it appears that no additional actions have or will be taken (e.g., notifying international publishers of the mistakes, making substitute pages available for the incorrect text, etc.) as per our above mentioned request.

Inspired by this experience, we decided to take further action to address this issue here on two levels. First, we believe the incorrect and potentially harmful content should be corrected and distributed as widely as possible. As (prospective) international counseling psychologists, we deeply feel that it is important to ensure that everyone everywhere has access to unfiltered and correct information so we all have the same foundation on which dialogues can occur. Secondly, we want to address the implications and impacts of this issue at the process level. We do not think we are the only international readers who had noticed and felt disturbed by this distortion of science. Neither do we think we are the only international readers who had noticed and felt disturbed by this distortion of science. Neither do we think the current editorial contradiction in discussion is a unique, exceptional case in terms of international publishing in our field of psychology or other disciplines. Rather, we think this current issue should be conceptualized as only one case of a continuous phenomenon in academic information communication that might have been repeatedly carried out in multiple contextual systems. By looking at this phenomenon through the lens of the social justice model (Sinacore, 2011), we seek discussion around four questions: 1) What does this matter imply with regard to how academic and scientific information in psychology is distributed? 2) Who is affected (influenced?) when misinformation is distributed? 3) In whose interest is it that this misinformation be propagated? and 4) What are the factors the resulted in this type of incident occurring?
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**Implications**

This matter uncovered an unpleasant truth that information could be changed and/or filtered during the communication publishing and distribution processes, probably against the authors’ will or without their knowledge, before it reached certain groups of audiences. This results in an unjust situation where people in different areas of the world receive different, even opposing information and messages from what is supposed to be the same sources. In the case of the abnormal psychology text, this launched an insidious, if not malicious censorship that conveyed regional microaggressions against the LGBTQ population worldwide, international readers outside the US, as well as U.S. students who bought the international edition to save money. In this current case, the book publisher, whose primary role is to bridge the authors and the readers across the national, geographic, linguistic, and cultural boarders, turned out to divert readers from the authors and the sciences they stand for by purposefully selecting and deleting authors’ words and inserting information that is outdated and harmful in its nature toward LGBTQ communities. Therefore, the ISV-12 readers were deprived of the right to access and critically utilize the original information.

**Impacts**

As one of the most widely adopted textbooks in psychology, medicine and other helping professions, the alteration occurring in the ISV-12 had a tremendous impact on us and others in a number of ways. First, we and others as readers learned that free distribution of information can be traded and knowledge distorted for economic and political considerations. Secondly, by implying that reorientation therapy has scientific and ethical validity in reducing sexual minority individuals’ subjective distress, the ISV-12 has been disrespectful and harmful to the LGBTQ populations for it overlooks the societal pressures and biases that actually contribute to psychological disturbances experienced by some individuals. Thirdly, the ISV-12 failed to fulfill its role of a psychology textbook to accurately reflect the best science on the topic of Gender/Sexual Disorders. By publishing and distributing outdated research to countries where sexual diversity is still strongly stigmatized, the publishers and distributors of the ISV-12 ended up exacerbating the existing discrimination and oppression of sexual minorities. In addition, the double standards placed in viewing sexual minority individuals within the US and outside may create greater international, cross-culture disparity on the progress of LGBTQ equality movements worldwide.

**Examining this Occurring Theoretically**

Based on the theoretical framework of social justice whereby incidents such as this are evaluated at the individual, policy, and institutional levels, we suggest that there are multiple factors from the various systems that contributed to this harmful series of events. What made an international publisher possibly bypass the authors to distribute information that harms LGBTQ communities and endangered the Abnormal Psychology authors’ reputations? On the individual level, we wonder how much leverage the authors have in monitoring their words and how they would be used in the publication process. We also wonder how others around the world would have responded to similar conditions like this if they had happened over and over again (or perhaps have responded)? How would have or were their voices treated? On the institutional level, what political, economic, or socio-cultural concerns had Wiley considered before the change was made? How did Wiley come to prioritize these various concerns? Who and what forces were involved in this decision-making process? Is it a one-way or a consensual decision made between Wiley and the regional publishers to be “sensitive to” cultures and societies that are susceptible to homophobia? Either way, we doubt substituting outdated research for the newest science a proper way to address religion/culture-bound homophobia. Furthermore, we suspect in doing so marketability was put over scientific accuracy and surface cultural sensitivity over substantial cultural competency.

Culture is defined as the dynamic and multidimensional context of many aspects of the life of a individual. It includes ethnicity, race, SES, profession, age, disability, gender, sexual orientation and more (Wells, 2000). Cultural sensitivity means “knowing that cultural differences and similarities exist, without assigning values (i.e., better or worse, right or wrong) to those cultural differences” (Texas Department of Health, 1997). Cultural competence, however, refers to a set of congruent behaviors, attitudes, and policies that come together in a system and enables that system to work effectively in cross-cultural situations (Cross, Bazron, Dennis, & Isaacs, 1989). Therefore, being culturally sensitive does not mean complying with the homophobic mainstream in certain societies while ignoring gender/sexual differences. Though different societies hold different views on sexual minorities, accepting societal or institutional homophobias without questioning why they exist is not an ethical way to attend to any culture/region-bound homophobia. To be culturally sensitive requires us to know the nature and history of the cultures. For instance, the rationale of implementing reorientation therapy is that the suffering of sexual minorities can be alleviated if they are converted. If we settle the homophobic status quo with no knowledge about why this false belief is carried by some cultures, we are not being sensitive. With regard to cultural competence, deciding what information is “appropriate” for other cultures, countries, and international communities based upon someone’s own cultural imaginations and assumptions did NOT facilitate cross-cultural information distribution or produce better outcome in teaching or learning of psychology. Instead, it impeded information from being equally shared and discussed in cross-cultural situations. Science needs to be accurate and it is up to the users of the text to engage in cultural debate about the issues that arise from that science – not for the textbook company to change the facts to potentially make the text more palatable to a few.

As international readers, we want to give our genuine gratitude to the authors for being our good allies. We’re impressed by their supports and responsiveness to international readers and the social responsibility they had taken as intellectuals to protect the accuracy of science. We learned that as individual readers we can make small changes on other individuals (such as the authors and international readers) and the systems (e.g. institution) by being critical about what we received and taking active actions on what we believe. Instead of accepting the institutional expediency, we believe both as counseling psychologists in training and as Taiwanese counseling and clinical psychologists and educators that we have an ethical obligation to do no harm and aspirations to protect our profession of psychology and the public worldwide. We understand how we and the surrounding systems are intertwined and influence one another. We realize we have a part in the system and are empowered by what we have done to make things change. (References are available upon request)
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Authors’ Note:

The authors note the equal contribution to this article and also acknowledge special consultation from

Sue C. Jacobs, Ph.D.
Professor, School of Applied Health and Educational Psychology
Co-Director, Oklahoma Network for the Teaching of Psychology
Oklahoma State University, OK, U.S.A.

&

Ada Sinacore, PhD, LPC
Chair, Women's Studies, McGill Institute for Gender, Sexuality and Feminist Studies
Associate Professor Counselling Psychology Program
Department of Educational and Counselling Psychology
McGill University, Quebec, Canada

Yunung Lee is a master student at the National Normal Taiwan University in Taiwan, studying counseling psychology. She did her practicum at the New Taipei City Hospital and spent her second year of master at the University of Missouri, expecting to obtain a dual-degree between the TNU and the MU. Her interests include multicultural counseling, eating disorders, and LGBTQ issues.

Chu-wei Lee is also a master student at the National Normal Taiwan University in Taiwan, studying counseling psychology. She finished her practicum at the Taipei City Hospital, Heiping branch. She is currently an intern psychologist at the Mercy Sex Counseling Center in Taipei. Her interest areas include LGBTQ counseling, sex counseling, and biofeedback therapy.

The two co-authors also note, “We first came across to the problematic texts in our Chinese version (translation) of the textbook. Surprised by what we saw in the translated textbook, we went on to look up the English version online (US) and found that the two version, Chinese translation and US English version, are different in terms of the contents. First we contacted the Taiwanese publisher, suspecting there was a mis-translation. We were then told and provided with the International Version by the Taiwanese publisher, Yehyeh. This is how and why we started to communicate with Wiley on the whole issue.

As international students, we care about our rights to equally access unfiltered knowledge as our US and international counterparts. Also, author Chuwei Lee is a constant LGBTQ advocate and senior volunteer at the LGBTQ Hotline organization in Taiwan. She's been involved in many LGBTQ movements at different scales. With her studying abroad experiences both at college and graduate school, Yunung Lee had experienced how far and how much people in the US have gone and done in terms of LGBTQ human rights, both in community and campus surroundings. Given the two authors' concerns and positionality, we think it's worth writing and telling the international community about this issue. And we believe we will all benefit from talking and reflecting on it.”

Call for Submissions:
For the upcoming Winter 2015 newsletter, please e-mail submissions to Keum-Hyeong Choi, Ph.D. Newsletter Editor (choi@american.edu) by November 15th, 2014.

(a) Manuscripts: Articles should be written using 12-point, Times New Roman font according to the style of the Publication Manual of the American Psychological Association (6th Ed.). A brief abstract (50 words or less) of the article should be included with each manuscript submission. Manuscripts should be no longer than 2,000 words. Personal information should not be included on the title page to ensure an unbiased review. Articles should be submitted electronically (choi@american.edu) as file attachments using Microsoft Word. Please include a statement that the manuscript has not been submitted for publication or published elsewhere.

(b) Brief reports: (300 words or less)

(c) Suggestions: Recommendations for content and issues that you would like the Newsletter to include.

(d) Announcements: Announcements should be no longer than 100 words. Below are reminders to include pertinent information for various types of announcements. (e.g., Conferences/upcoming events, grants, member news/achievements, position announcements)

(e) Submissions for “Counseling Worldwide” are strongly encouraged. For inquiries, please e-mail Keum-Hyeong Choi.
## International Section Board Members and Committee

(Alphabetically Listed)

### Co-Chairs Non-US-based
Makiko Kasai, Ph.D.
Naruto University of Education, Japan
81-88-687-6280
mkasai@naruto-u.ac.jp

Chi-Chih DC Wang, Ph.D.
Department of Psychology
University of North Texas
940-565-2678
dcwang@unt.edu

### Secretary
Ingrid Weigold, Ph.D.
Collaborative Program in Counseling Psychology
University of Akron
ingrid@weigold.de

### Treasurer
Jinhee Kang, PhD.
University Counseling Services
University of Maryland, Baltimore County
(804) 828-6200
jkang@umbc.edu

### Membership Co-Officers

**US-based**
Sayaka Machizawa, Psy.D.
Center for International Studies
The Chicago School of Professional Psychology
312-410-8953
smachiz-wa@thechicagoschool.edu

**Non-US-based**
Chi-Ping Deng, Ph.D.
Department of Guidance and Counseling
National Changhua University of Education, Taiwan
886-4-7232105

### Student Representatives

Jennifer Chain
Graduate Student
University of Oregon
jchain@uoregon.edu

Theodore Bartholomew
Graduate Student
University of Nebraska—Lincoln
theodore.bartholomew@huskers.unl.edu

### Website Master
Arlette Ngoubene-Atioky, Ph.D.
Counseling Psychology Program
Chatham University
AANGoubeneAtioky@Chatham.edu

### Committees

**IMOC**
Sayaka Machizawa, Psy.D.
Center for International Studies
The Chicago School of Professional Psychology
312-410-8953
smachizawa@thechicagoschool.edu

**Practice**
Bong Joo Hwang, Ph.D.
Counseling Services
Arizona State University
Bongjoo.Hwang@asu.edu

**Newsletter Editor**
Keum-Hyeong Choi, Ph.D.
Counseling Center
American University
(202) 885-3500
choi@american.edu

**Co-Chairs Elects (2014-2016)**

**Non-US-based**
Fatima Rashed Al-Darmaki, Ph.D.
Department of Psychology and Counseling, College of Humanities and Social Sciences
United Arab Emirates University in Al-Alin and Zayed University
Fatima.Aldarmaki@uaeu.ac.ae

**US-based**
Yu-Wei Wang, Ph.D.
Counseling Psychology and a member of the Women, Gender, & Sexuality Studies
Southern Illinois University
ywang@siu.edu